

# ЕСКЕРТ 14

Bulletin

Focus: Conflicts and Interventions



GEORG ECKERT  
INSTITUTE  
for International Textbook Research



# ЕСКЕЯТ 14

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## DEAR READERS,

As the year 2014 draws to a close, I am proud to present to you our first-ever entirely English-language edition of the *Bulletin*. Due to the global nature of our research and related activities and in response to numerous requests from researchers and cooperation partners around the world, we have switched to this language format with the aim of communicating still more fully and effectively with our international readership and widening access to in-depth information on the work we do here at the Georg Eckert Institute. In this context, a special thank-you goes to our translators Katherine Ebisch-Burton and Nicola Watson, who speedily and expertly translated most of the contributions and proofread those which were originally written in English.

We know from our work here at the GEI that textbooks are much more than just educational materials. Under all kinds of political systems, a wide range of parties and factions, be they nationalists or pacifists, democrats or dictators, have attempted to use textbooks to disseminate the vision of society which they have sought to realise. Ever since the modern school system was created in the nineteenth century, textbooks and history textbooks in particular, have been among governments' and authorities' preferred instruments for the promotion of civic learning and for education in national values.

Against this backdrop, this edition of the *Bulletin* focuses on conflict and interventions in the field of educational media across the globe. Education can drive the exacerbation of conflict, by fuelling stereotypes and antagonism among other things – it is this unhappy fact that prompted Georg Eckert to begin his work on textbook revision. However, education also has the potential to contribute to the transformation of conflict situations and to peace-building. Throughout the twentieth century and to this day, a large number of initiatives have sought to turn history textbooks into vehicles of reconciliation.



As textbooks are eminently political and often act as sites of political controversy, our research frequently revolves around the role of educational media before, during and after conflict and around the potential of textbooks to help promote respect and understanding for other people in the context of conflicts taking place today (see Massouda Jalal's contribution on p. 32). We hope in this *Bulletin* to give you some selected insights into the various kinds of political crises and educational interventions past and present, in all areas of the world, that inform our work, into the ways in which people read and understand textbooks (see Barbara Christophe's article on p. 24) and into the influence of educational media on the development of young people's emergent world-views (see the contribution from Andreas Heine-mann-Grüder on p. 20).

All that remains for me now is to wish you, on behalf of all my colleagues here at the GEI, a pleasant and relaxing holiday season and a happy, healthy and peaceful new year, which we hope will bring us still more innovative and exciting insights into educational media research!

With the very best wishes from Braunschweig

Simone Lässig

# FOCUS: CONFLICTS AND INTERVENTIONS



Foundation of the German-Polish Textbook Commission:  
Professor Wladyslaw Markiewicz (left) and Professor Georg Eckert

# TEXTBOOKS AS SITES OF POLITICAL CONTROVERSY

Simone Lässig

Textbooks have a long history of being pressed into the service of education for nationalism – a history that is by no means over. They possess the potential to exacerbate conflict or mediate for peace. The European textbook revision movement, which commenced in the inter-war period and entered a new phase after the end of the Second World War, is viewed internationally as an exemplar of good practice; this applies particularly to initiatives co-initiated by (West) Germany. But might this model be appropriate in other circumstances, and particularly in regions scarred by animosity and strife?

## TEXTBOOKS AND THEIR POTENTIAL IN TODAY'S NEW FLASHPOINTS OF CONFLICT

The year 1949 saw the first of a series of meetings of British and German representatives to discuss textbook issues in Braunschweig, the home of the Georg Eckert Institute. A similar Franco-German encounter had taken place a year before in the German town of Speyer at the initiative of the country's military government. The cooperation thus founded gave rise to joint recommendations as early as 1951; these focused on topics on which both sides were able to arrive at similar positions, which already had a distinctly European slant. Issues which remained controversial or of which the two countries' societies had not yet learned to speak, such as war crimes, the genocide perpetrated against the Jews, the German occupation of France and French collaboration with the occupying regime were at this stage excluded from the recommendations, which focused decidedly on *European* perspectives of history.

## JOINT TEXTBOOK COMMISSION WITH POLAND: A TRAILBLAZER OF RECONCILIATION

Similar efforts between Germany and Poland proved a great deal more difficult to pursue and realise; it was not until the advent of the *neue Ostpolitik* in West Germany and the rapprochement to eastern Europe it entailed that it became possible to establish a regular textbook commission. Founded in 1972, this institution published 26 recommendations on the treatment of Polish-German history in textbooks just four years later.

The recommendations were non-binding on textbook publishers and ministries of education, who were given free choice as to whether to follow them. Their publication nonetheless ignited political controversy, with opponents of the *neue Ostpolitik* pronouncing invective and sweeping judgments against them, and its supporters frequently showing an almost equal lack of nuance in reading them as a direct continuation of Willy Brandt's

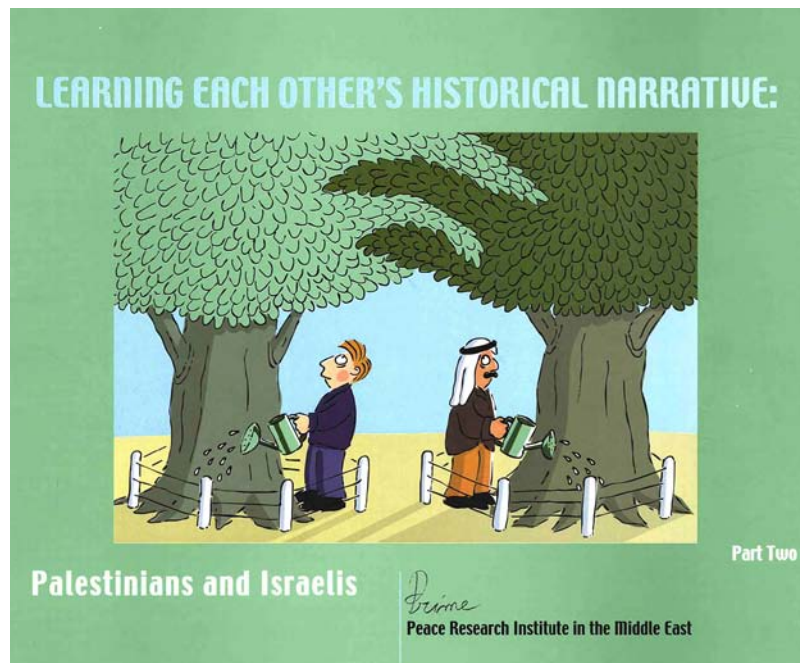
gesture of 1970 in kneeling at the monument to the Warsaw Ghetto uprising. Proponents of this latter view held high, in part unrealistic expectations of the recommendations' potential for the promotion of "reconciliation". It is doubtless the case that the commission, whose work continues to this day, set decisive trends in European politics of memory, yet a decade was to pass before West German society and many of its politicians adjusted to this change in direction.

#### GERMANY'S TEXTBOOK PROCESS: A PARADIGM FOR EAST ASIA

The German model of textbook revision was perceived as a success beyond the boundaries of Europe. Particularly in East Asia, a region in which conflicts around interpretations of history flare up periodically and historical and geographical depictions of events in textbooks can lead to tensions between states, yet in which a large number of groupings within civil society are working to foster mutual dialogue and understanding and consider textbooks key resources in this endeavour, many have wondered how best to harness European-style processes of textbook revision to productive effect.

This said, the question arises as to whether such processes could work in the new flashpoints of conflict which have emerged since the end of the Cold War. What is certain is that calls for revisions to history books have made themselves heard particularly strongly wherever societal structures and cultural hegemonies have undergone abrupt and radical change, as has been the case in many post-socialist countries.

Considering this issue, we might initially and instinctively think of the situation in Germany after its defeat in the Second World War. Taking a closer look, however, we become aware that the overarching situation we are dealing with here significantly differs from that after 1945. From 1990 onwards, conflicts around memory have broken out with increasing frequency between various groups within one particular society. In some post-socialist countries, textbook reform has meant not the excision of nationalism, but instead, and indeed, the return of nationalist and ethnically codified points of view.



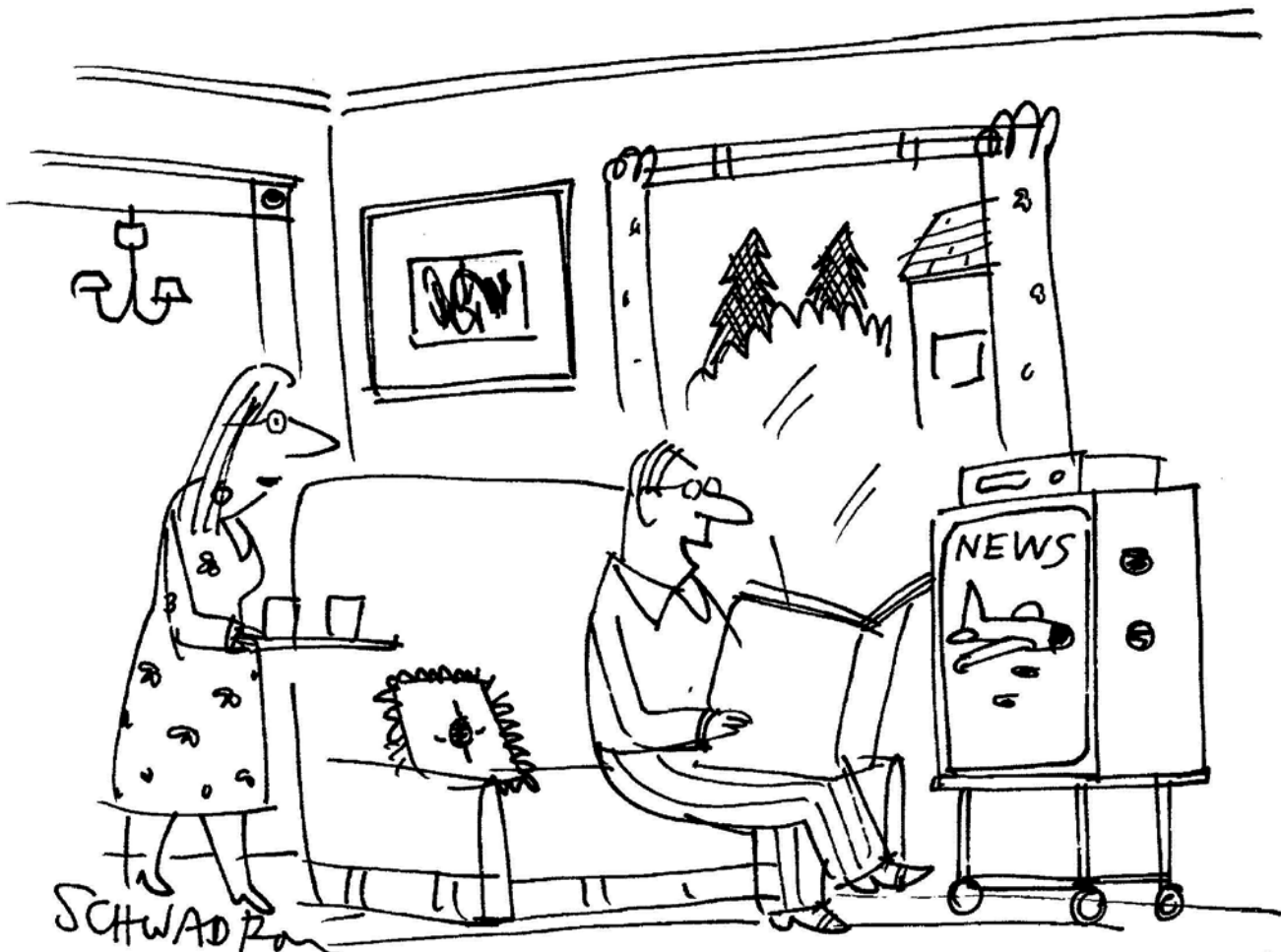
#### ISRAEL AND PALESTINE: WHAT SHOULD WE DO?

It is far from certain that, in such conditions, the development of consensus on sensitive and controversial issues is an appropriate aim. It may well be that, instead, history books might do well to emulate the model developed by the Peace Research Institute in the Middle East in cooperation with the Georg Eckert Institute for the treatment of contemporary Israeli and Palestinian history. The textbook produced in this project between 2002 and 2008 differs from those approved for use by the state in Israel and Palestine in that it gives students access to views and key interpretations espoused by the other side of the conflict. *Learning each other's historical narrative* seems to be a, if not the central precondition which must be put in place if peace education of any kind is to succeed. It involves encouraging students to see their own, familiar views and interpretations of history in relationship to those of other groups, some of which may be unsettling or disturbing, and to critically reflect on both. Ideally, students will learn through this process that there is and can be no such thing as one single and absolute historical "truth" and that there is no politician in the world whom it behooves to claim such a one for his or her own "side".

**TEXTBOOK REVISION:****A LONG ROAD CALLING FOR NEW PROCESSES**

The situation in Germany post-1945 was virtually ideal for the development of a process of critical engagement with the country's history and for the emergence of mutual understanding via dialogue on textbooks. Components of this situation included Allied policies of occupation, a move towards European integration, incipient and finally flourishing political stability, social security, policy-makers whose deeply held convictions did not lead them to violate academic freedom, and above all a population which, in spite of its long-maintained desire and tendency to sweep its nation's recent history under the carpet, eventually found itself developing a relationship to that nation which in the face of the Shoah and the German war of annihilation could not be other than permanently ruptured, troubled, disjunct. This is the case, overall, for both the German states after 1945 and for the new Federal Republic after 1990. Internationally, however, conditions such as these are rare occurrences. Even in Germany, with this unique set of circumstances, it took over a generation for textbooks to begin incorporating views on recent German history which invited students to engage in a genuinely critical spirit with past events.

Further, it is precisely this highly specific situation which we might consider precludes the German process from becoming a model transferable without further ado to any other society; it remains a special case, not, as Timothy Garton Ash put it, an "industrial standard" in coming to terms with the past issued by Germany. Different nations, while drawing inspiration from previous textbook revision processes, will need to adapt procedures to their own circumstances and develop ways of working which do justice to them. This will inevitably be a long road in many instances, with several turns and bumpy patches on the way. We might then conclude by inferring that history books are likely to continue in the future in a double role, as both the focus of conflict and a source of hope for all who seek to create mutual understanding and promote reconciliation. The task of those involved in this field might be to foster and encourage conditions in which they can flourish in the latter role.



"WHO WOULD HAVE THOUGHT THE COLD WAR WOULD TURN OUT TO BE THE 'GOOD OLD DAYS'?"

# UNCERTAIN FACTS ABOUT AN AGE OF CERTAINTIES

## THE COLD WAR IN WEST GERMAN TEXTBOOKS

*Barbara Christophe*

In his attempt to comprehend the twentieth century, Dan Diner, director of the Simon Dubnow Institute for Jewish History and Culture at the University of Leipzig, once described the Cold War in a striking geological metaphor as an errant block which extends in an erratic and strange fashion into our present-day landscape. This assessment, made over ten years ago now, encapsulates an emphatically illuminating insight into the nature of the Cold War: This period of antagonism

### THE COLD WAR WAS PRIMARILY AN AGE OF CERTAINTIES

and contrast between East and West was primarily an age of certainties in which, although every question had two opposing answers, everybody believed they possessed the knowledge as to which one was right and which one wrong. There is an almost wistful edge to Diner's image, which transports the realisation that such a simplistic, clear and ordered manner of interpreting the world may well never exist again.

Today, almost 25 years after the Iron Curtain disintegrated, we are witness to a veritable boom in

the commemoration of the Cold War, with an encyclopaedia of the period appearing at Harvard and specialist research institutes springing up across the globe. At the same time, we are living in an age which is further away than ever from possessing one single, acceptable-to-all master narrative on the backstory to our present. The lack of hi/stories able to create consensus in this field is highly likely to be closely related to a general emptying-out of established identities. The collapse of the USSR and of Europe's socialist regimes not only brought "the Eastern Bloc" down; it also called upon the West, which had consistently defined itself in terms of its distinctness from its ideological counterpart, to reinvent itself. Since then, a plethora of labels have been competing for the remit of defining and diagnosing our present condition; none of them, however, have proved to be simultaneously sufficiently robust to endure and capable of commanding hegemonic status. Francis Fukuyama has announced the "end of history"; Samuel Huntington has identified a "clash of civilisations"; Timothy Garton Ash perceives a "crisis of the West". Against this back-

drop, it is of little surprise that a single valid version of Cold War history does not seem to want to emerge. We know from the French philosopher

**THE IMAGE WE FORM OF THE PAST IS DETERMINED BY THE NEEDS OF OUR PRESENT**

and sociologist Maurice Halbwachs that the image we make of our past is always deter-

mined by the needs of our present. If we do not know where we stand today, we will not be able to give the past from which we have come a clear, distinct and universally adoptable name.

This is a situation which, for all its inherent difficulties and tensions, is of great potential productivity for academic research. Scholars working on the Cold War are currently contesting its interpretations on at least three levels. First, there is much controversial discussion around what the Cold War in fact was in relation to our present: Was it merely a brief hiatus in the process of globalisation, or did it rather contribute to the emergence of transnational spaces through the technological advancement spurred on by the state of competition between global ideological systems? Second, there is debate around what the essence of the Cold War was: Did it revolve primarily around superpower rivalry, or did the process of decolonisation play a much bigger role? Third, a lack of consensus is in evidence on how we are to remember this period in history: What of the Cold War will our collective memory retain? The nuclear arms race which brought the world to the brink of annihilation? Or the welfare state, emerging as it did out of the two opposing systems' struggle for superiority?

The Georg Eckert Institute is currently conducting a research project on the traces of these academic debates in history textbooks. We are

seeking to uncover the ways in which the past is interpreted in the history classroom in our age of societal uncertainties and explore the representations of the Cold War which appear in our textbooks. Initial findings from a sub-project on history textbooks in a specific type of secondary school (*Realschule*) in the German state of Lower Saxony point – the caveat of their preliminary status notwithstanding – to two sets of insights, which we will now briefly outline.

It appears that not only do textbooks issued by different publishing houses tend to provide opposing patterns of interpretation, but they also seem to be engaged in a form of implicit dialogue with one another, as is observable if we read the third volume of *Entdecken und Verstehen*, published by Klett in 2010, alongside the equivalent book from the *Zeitreise* series issued by the rival company Cornelsen in the same year. A comparison between the representations in each book of the post-Second World War currency reform in Germany and the blockade of Berlin proves particularly illuminating in this context. As well as containing descriptions and assessments of the events which appear diametrically opposed to those in the rival volume, these books seem to focus to a similar extent on debunking arguments to the contrary of the position they present. Page 104 of *Entdecken und Verstehen*, for instance, contains the statement, presented in brief terms – thus evidently not considered as requiring back-up via a detailed rationale – that the new currency introduced in Germany's western occupation zones in 1948 was a sign of the incipient division of Germany. *Zeitreise*, by contrast, appears on page 110 to feel itself called to refute the ascription of blame contained in this assertion by providing a thorough justification of the currency reform, which

it claims was, first, simply a response to the economic division of Germany long since enacted by the Communists through Sovietisation policies, and second, an unavoidable step taken in the face of the economic deprivation rife in Germany's western zones. It aimed at creating the necessary preconditions for the efficacy of US economic aid by establishing a stable currency. Thirdly, *Zeitreise* continues, the reform represented the starting signal for the western zones' economic recovery, which in consequence, and in contrast to the Soviet zone and its successor state the GDR, was soon able to abolish rationing and price controls on a wide range of products.

A similar game of argumentational tennis, with the positions reversed, takes place in the context of the two books' engagement with the blockade

**TEXTBOOKS BY DIFFERENT PUBLISHERS SEEMINGLY TRY TO REFUTE EACH OTHER'S ARGUMENTS**

of Berlin. This time, it is Cornelsen's *Zeitreise* (p. 111) which, in a tone verging on the laconic, asserts that the Soviet Union had sealed off all routes of land access to Berlin in 1948 in order to exert pressure on the western Allied powers, without deeming it necessary to provide reasons for why it acted thus and what its purposes were in so doing. It seems as if Cornelsen, in this publication, reverts to the use of interpretive patterns from the age of the Cold War itself in its frequent depiction of the USSR a priori as the expansive, aggressive villain of the piece. It is this viewpoint which Klett's *Entdecken und Verstehen* (p. 104) sets out to deconstruct: the text here takes considerable argumentative pains to provide an understandable rationale for the USSR's actions, first identifying the blockade of Berlin as the Soviets' response to the currency reform in the West, and going on to construct ex-

press legitimation for this response by describing the blockade as an attempt by the USSR to deter the western Allies from their plans to establish a separate West German state. In this way, the eastern superpower's motives are unambiguously depicted as noble and altruistic.

We are, of course, unable to determine whether the authors of these passages were aware of the argumentation followed by their respective counterparts. It is entirely possible that they each drew their positions from a repository of viewpoints and lines of argument which, circulating in German society's discursive sphere, find channels into textbooks via these authors. This is not a question to which the methods of textbook research can provide an answer.

At another distinct level, we can observe a certain degree of ambivalence which enters into textbooks through the gap left open by the lack of so-

**WE OBSERVE A CERTAIN AMBIVALENCE CONCERNING THE INTERPRETATION OF THE COLD WAR**

cietal consensus in the interpretation of the Cold War. Again and again, key aspects of the issues find expression only in language characterised by a particular vagueness; grammatical referents are ambiguous, segments of essentially opposing lines of argument are juxtaposed without being connected, thus falling into a struggle for the interpretive upper hand. An example of this first form of ambivalence appears in a piece of text in Cornelsen's *Zeitreise* on the pitfalls inherent in the process of denazification:

Many people attempted to prove their innocence by means of so-called *Persilscheine*, which was the name given to affidavits in which, for instance, Jews, those

who had been persecuted under the Nazis for their political beliefs, or clerics affirmed that someone had conducted themselves impeccably in the Nazi period. However, a *Persilschein* was also used in some cases, for a small fee, to whitewash murky pasts. (p. 95)

Examining the text at its surface, we notice that it juxtaposes two clauses with radically different levels of ambiguity in terms of their ascription of responsibility for particular actions to the same group of people. The first clause, in the active voice, states without ambiguity that Jews, former victims of political persecution and clerics vouched for the upstanding conduct of many people, which here clearly means “many Germans”, under Nazism. In the second sentence, the text changes suddenly into the passive voice, signalling that responsibility for what is about to be described must not be explicitly assigned.

The effect thus achieved, however, is likely to frustrate the author's purpose at this juncture: Precisely because the text does not state openly who whitewashed murky pasts, that is, told untruths, and precisely because the notion that money had changed hands in these cases is insinuated, metaphorically whispered behind a cupped hand, it is highly probable that readers will receive all the more loud and clear the message that Jews, clerics and those once subject to political persecution, groups of people we generally view as of unblemished repute due to their resistance or victimhood under Nazism, were not exactly paragons of innocence after all, and that many of them suffered themselves to be bought by former Nazis. It is almost inevitable that such wording may cause the stereotypical image of the money-mad Jew to surface in one or two readers' minds. We might thus surmise that the cautious and ambivalent

nature of the writing here is due to the fact that the text makes reference to prejudice-bound notions that have thus far found their resonance in marginal discourses which we would hardly consider suitable for inclusion in textbooks. We come across a completely different type of ambivalence in another passage in the same book:

In Bulgaria, 2,000 anti-Communist leaders were murdered; in Poland, anti-Communist resistance fighters were arrested and deported to the USSR. All areas occupied [by the USSR] saw large amounts of economic resources and harvest stores removed to the Soviet Union to ease the need and deprivation there. (p. 98)

The reader finds herself confronted here with the stumbling block of sharply opposed perspectives on one and the same actor appearing within a highly compressed space of text: While the first one-and-a-half sentences describe the USSR as a power of great brutality whose atrocities include murder, arbitrary arrest, deportation and the dismantling of regional economies, the much slighter conclusion to the second sentence indicates that these actions were motivated at least in part by poverty and need. Here, an unspoken reversal of the perpetrator-victim relationship takes place, with the Soviet Union no longer depicted as causing suffering to others, including Germans, but instead as having been subject to suffering inflicted by others, including Germans; although the text fails to explicitly point to the roots of the deprivation in existence in the USSR at the time, the wording at the end of this sentence contains an implicit reference to German war guilt.

Particularly when looked at together, these two passages provide an emphatic illustration of the extent of ambiguities in German textbooks around



IMPROVED COMMUNICATIONS?

the issue of the Cold War. The GEI's project on teaching this era, spurred on by these initial findings, has begun to conduct systematic comparative explorations of ambivalence in textbook narratives on the Cold War in East and West Germany as well as in textbooks from Germany's neighbours in Switzerland and Sweden. Our principal interest is in determining the relative weight of statements that appear to be rather ambivalent as opposed to statements that are either constructed as interpretive certainties or statements that are openly marked as being controversial, i.e. open to discussion. Our intent is to cast light on strategies of dealing with a past that still lacks a hegemonic interpretation as they manifest themselves in the textbooks of four societies that occupied distinct positions in that past, i.e. during the Cold War. We believe that it is through careful analysis of international textbooks as a relatively accessible source that societal processes of negotiating and establishing the meaning of a disputed past can be effectively and efficaciously compared across different countries.



# TEACHING HISTORY

TEXTBOOK CASES, CHAPTER 10, IN WHICH DEMOCRACIES JOIN IN EAST ASIA'S HISTORY WARS

In East Asia history textbooks are barometers of nationalism, and arguments over them are proxies for disputes between states. So it is hardly surprising—at a time when territorial disagreements are breaking out all round the South China Sea and East China Sea—that the region is seeing a new chapter in a long-running argument over how history is taught. This time, though, the bickering has spread beyond Japan and China, its usual homes. And, in addition to their international implications, the textbook disputes have taken on a strong domestic character.



The new round begins in Japan – inevitably since Japan's imperial aggression leading to its defeat in 1945 has long provided the starting point for disputes. In its manifesto for the election of December 2012 the Liberal Democratic Party

**TEXTBOOKS AS "PREJUDICED EXPRESSIONS BASED ON SELF-TORTURING VIEWS OF HISTORY"**

promised to restore "patriotic" values to education and called current textbooks

"ideologically prejudiced expressions based on self-torturing views of history". Many academics and teachers were disturbed.

On winning by a landslide, the prime minister, Shinzo Abe, set up a panel to rewrite textbooks to make clear where there is lack of agreement on historical interpretation—"a backdoor way of limiting references to Japanese aggression", says Daniel Sneider, at Stanford University, who studies Asia's textbook battles. The panel also says it wants to get rid of Japan's "neighbouring-country clause"—a sort of self-denying ordinance which instructs historians to take into account the sentiments of neighbours (meaning China and South Korea) when writing textbooks. To increase political control over education, the government wants to put mayors in charge of local school districts and it has ordered one district to switch to a textbook that the government prefers. Such actions fulfil a long-held ambition: Mr Abe belongs to a parliamentary group that has worked for years to limit historical references to Japanese wartime atrocities.



Neighbouring countries reacted with predictable outrage. When Japan proposed teaching that the Senkaku islands are part of its territory, China (which claims them as the Diaoyu islands and is challenging Japanese control) urged Japan to “respect historical facts” (which happen not to confirm the Chinese claim). When Japan decided to teach that Takeshima belongs to Japan, South Korea, which controls the group of islets and calls them Dokdo, called this “false history [which] plants enmity and seeds of conflict”. China and South Korea are livid about Japan's scrapping the neighbouring-country clause.

The debate about history raging in Japan is echoed in South Korea and Taiwan. Last year, the National Institute of Korean History (NIKH), a state-run body which oversees the compilation of the country's history textbooks, approved for publication a new high-school textbook written by “new right” scholars, who are sympathetic to the achievements of South Korea's military dictatorships. The ruling party has also proposed that all schools should be required to use a single state-approved textbook rather than (as now) be able to choose among private publishers' texts, subject to NIKH approval. As in Japan, such a move would extend political control over textbook use.

In Taiwan the education ministry also announced new guidelines for high-school textbooks this year. They are due to come into effect in August 2015 (as in Korea, Taiwanese textbooks must conform to guidelines). The government claims its changes merely bring the books into line with international norms and correct inaccurate and nostalgic views of Japanese rule (Taiwan was a Japanese colony for 50 years, until 1945). They would, for example, replace the neutral term “Japanese rule” with “Japanese colonial rule”. Such actions are changing the character of Asia's textbook wars. Traditionally, they have been seen

through a foreign-policy lens. China's campaign to teach patriotism at school, for example, down-

#### CHINESE TEXTBOOKS DOWN-PLAY THE CLASS STRUGGLES, FAMINE AND VIOLENCE OF THE MAO ERA

plays or conceals the class struggles, famine and violence of the Mao era in favour of presenting the country

as a victim of foreign aggression. Such a narrative supports its leaders' claim that China is merely resuming its proper place in the world. In a similar vein, Japan's education minister, Hakubun Shimomura, says his government is revising history-teaching manuals so children can learn “properly” about national territory and can understand that there is no real dispute over the Senkaku islands (as they are Japanese).

But the new textbook wars also have a domestic flavour. They are disputes within countries as well as between them. The proposals in Japan reflect a tussle over education: the ruling party says it wants to end 60 years of “left-wing control” over schools. And to complicate matters in South Korea, some new-right scholars are actually sympathetic to Japan's colonial rule in Korea, a view the government cannot possibly be seen to be condoning.

Efforts by the conservative government of Park Geun-hye to rewrite textbooks in South Korea have triggered a political backlash. In regional elections in early June, 13 of the 17 superintendents of education up for grabs were won by “progressives”—a remarkable result considering this group won only six seats in the previous election, in 2010. They declared that if the government goes ahead with its plan for a single approved textbook (the decision is due this month), they would write an alternative and promote that—a threat which has to be taken seriously since superintendents control big education budgets. The backlash is part of a broader battle between conservatives and South Korea's democracy movement,

a group which helped end military rule (imposed by Ms Park's father, the late Park Chung-hee). Now that the fight against dictatorship has been won, the movement has turned its attention to historical matters.

In Taiwan there has been a comparable backlash against the government's textbook proposals, in this case led by the main opposition party, the Democratic Progressive Party. Opposition-controlled counties and cities are refusing to abide by the new high-school guidelines. In Taiwan, though, the domestic debate also has an international flavour because China and Japan also feature in island politics.

Mainlanders from China who fled to Taiwan as the Communists defeated the Kuomintang (KMT) in 1949 tend to think history books should concentrate mostly on Chinese history; some loathe Japan for the same reasons that people in China and South Korea do. In contrast, some descendants of people who lived on Taiwan before 1949—especially those who support independence—are ambivalent about Japanese rule. Some respect Japan for having modernised the island, while Japanese repression seemed a tea party compared to the KMT's "white terror" from the late 1940s, in which tens of thousands of Taiwanese were killed. The opposition and sympathetic academics want textbooks to write less about China and more about the island's aboriginal groups and about its colonial history under the Dutch and Japanese. Newspapers that support closer ties with China accuse these people of glossing over Japanese atrocities.

Around East Asia, more sensible academics and policymakers recognise the risks of inflaming nationalist sentiment among schoolchildren. In China, where the practice is embedded, one scholar says that, given his country's hyper-nationalist and xenophobic textbooks, he fears stu-

dents growing up "drinking wolves' milk". To quieten down the howling, countries set up panels of academics to discuss the controversies. Japan and South Korea did so in 2002; China and Japan followed suit in 2006. The impulse is not dead: South Korea's president recently proposed that her country, China and Japan write a joint textbook on the history of North-East Asia. But four years ago Chinese and Japanese professors aban-

**THE NEW TEXTBOOK CONFLICTS ARE PROXIES FOR DOMESTIC POLITICAL BATTLES AND FOR INTERNATIONAL RIVALRY**

doned attempts to come up with a unified interpretation of the past, and the recent spats are likely to make cross-country academic panels even less effective. And the new textbook conflicts are proxies for domestic political battles as much as for international rivalry.

In a few decades Asia's textbooks wars will doubtless themselves become subjects for the history books. On current form, it seems unlikely that the disputants will then be able to agree on how to describe what was going on.

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Map: [http://de.wikipedia.org/wiki/Senkaku-Inseln#mediaviewer/File:Senkaku\\_Diaoyu\\_Tiaoyu\\_Islands.png](http://de.wikipedia.org/wiki/Senkaku-Inseln#mediaviewer/File:Senkaku_Diaoyu_Tiaoyu_Islands.png). The map is licensed according to CC By-SA 3.0.

# THE DEVELOPMENT OF INTERNATIONAL VALUES VIA TEXTBOOKS

QUESTIONS FOR RESEARCH

*Andreas Heinemann-Grüder*





Group conflicts around equality of opportunity, values and societal standards frequently manifest themselves particularly clearly in both formal and non-formal educational systems and settings. This observation has given rise to the hypothesis that education and educational interventions can exacerbate or ameliorate situations of conflict. School subjects among whose purposes is the development of students' sense of national or cultural identity are among the mental filters through which experiences pass within the consciousness on their way to becoming the sediment that comprises memories, is compressed into traditions and petrifies to form part of the societal bedrock underlying the lives of successive generations. These are the subjects which have a particular role to play in students' internalisation of behavioural norms and rules of inclusion and exclusion and in the constitution and reproduction of social groups such as that of "citizens".

Identity-building educational subjects promote the habituation and institutionalisation of views on the world, assist in shaping young people's cognitive

**IDENTITY-BUILDING SCHOOL SUBJECTS HELP TO SHAPE STUDENTS' COGNITIVE STRUCTURES**

structures and legitimise societal practices and power relationships; they are as such eminently political in nature. Education within these subjects, along with the media of which it makes use, is a matter of the ways in which such subjects and their teaching influence the construction of societal entities, activate and project images of self and other, transmit standards of action and behaviour and encourage those who experience

this education to internalise the institutions underlying it.

Accordingly, in a broad sense, the GEI's research area "Textbooks and Society" seeks to help promulgate the knowledge needed for clear orientation and appropriate action in today's world, develop indicators for the success and efficacy of educational interventions and, where possible, extend the range of courses of action available to educational practitioners by providing knowledge transfer services. We see our overarching purpose as consisting in the endeavour to develop and disseminate discursive standards within and between communities differing in their ethnicity, faith or national affiliation and frequently marked by deep divisions; in so doing, we wish to strengthen their capacity to communicate, interact and cooperate on both an intra- and an inter-community or -generational level.

The GEI's research, as well as the advisory services it provides, adheres explicitly or implicitly to specific paradigms. Its key discursive values include non-violence, respect for others, reciprocity, integrity and authenticity, openness to and respectful mindfulness of the other, the ability to bring different perspectives together in such a way as to reveal their interconnectedness, a focus on creating mutual understanding, willingness to seek consensus and the commitment of all involved in the discourse to a set of "democratic" values. The standards we place at the heart of our work relate to respect for human rights, justice (for victims and other groups) and responsibility (such as that of perpetrators of crimes against humanity).

Which are the fundamental assumptions underlying our intent to disseminate particular standards and values, our affirming acknowledgement of societal plurality, integration and cohesion? What are the objectives which inspire us and urge us onward in this endeavour? We believe that communicative acting between different groups needs to be developed in such a way as to enable all involved to assent in principle to the process, and that the arguments and courses of action which emerge from these communicative acts should have the potential to generate a well-founded consensus among all those taking part in the interaction. We draw this conviction from the fact that the ability to anticipate ideal states and situations, such as, in an example particularly relevant to our context, that of a plural or multicultural society, is widely viewed as an essential precondition for the establishment and diffusion of standards and values as general elements of societal consensus.

The normative directions people follow in their

#### THE NORMATIVE DIRECTIONS OF PEOPLE'S VALUES ARE ESSENTIAL FOR THEIR SELF-IMAGE

values exert a key influence on their self-image and the roles they take on

in their behaviour; we therefore need to communicate explicitly about the values we adhere to if we are to be aware of and demonstrate expressly the nature of our own actions and the place from which they are coming.

We are interested in uncovering the mechanisms of social construction which have an impact on cultures of memory, policy relating to the past

and the development of societal values. In many cases, the emergence of new states causes their collective members to strive towards a nation-building process (examples might be the western Balkans or South Sudan); in others, countries seek to become European in nature or political affiliation (Albania) or to overcome profound and ongoing social divisions (South Africa). Such processes are always sites of the interaction of strategic actors making use of various types of "capital", which might be social, symbolic, political and/or economic.

One of the objectives of external interventions consists in the promotion of empathy and non-violent communication and the overcoming of typical patterns of defensiveness, attack or withdrawal from the communicative arena. However, one of the characteristic features of human communication is the manner in which it simplifies in proportion to the similarity to one another, in terms of linguistic behaviours, upbringing, background, faith and social status, of those engaged in a communicative act. In other words, we need to ask ourselves how robust our capacity for em-

#### HOW BIG IS OUR CAPACITY FOR EMPATHY IF OUR INTERLOCUTOR IS "FOREIGN" TO US?

pathy is where our interlocutor is "foreign" to us, or perhaps even someone we regard as

a former or current antagonist. The dissemination of a culture of peace is a key precondition to the establishment of that peace. Central elements of such a culture are generally regarded as respect for basic freedoms such as freedom of opinion and expression and the freedom to practise one's faith, communicative abilities, pluralism, respect for difference, access to multiperspectivity as a

view on the world, the ability to keep one's own aggressive tendencies in check and competency in handling and resolving conflict.

How can the changes in people's cognitive make-up that we seek to effect translate into changes in behaviour? And which conditions need to be in place in order for the desired effects to unfold, and what happens where these conditions are absent? The "contact hypothesis" presupposes that dialogue promotes empathy, respect for the difference of the "other" and a multi-perspective approach. However, it relates to direct, face-to-face contact, not to large societal groups. One of the key ideas in work in this context responds to this difficulty by focusing on the diffusion of values or innovations via significant actors ("change agents") embedded in professional and deliberative discursive communities.

There may be tensions between the fundamental assumptions we have briefly outlined here; as they are not necessarily shared by all researchers, stakeholders and partners to specific projects, they require translation into verifiable hypotheses and comparative research designs. Discourses around history and the past do not take place in a political vacuum; for this reason, we need to test particularly those assumptions emerging from theories of cognition and learning against alternative explanations for changes in behaviour (identification inspired by specific interests) and theories of power.

We need theories of change and transformation if we are to assess and evaluate educational interventions. We need to ascertain the fundamental ideas of what

**WE NEED THEORIES OF CHANGE AND TRANSFORMATION TO ASSESS EDUCATIONAL INTERVENTIONS**

conflict is which underlie such interventions and the results they desire to achieve as well as the values and expectations which lie at their core; further, we have to understand the ways in which political regimes, regime change and the altered discourses which result from them influence the interests driving memory and commemoration, the power to define their nature, the strategies used in the development and maintenance of memory and the forms such memory takes. We need to uncover the conflicts around inclusion and exclusion of ethnic and religious difference which occur in national school systems and particularly where educational media are produced and used. We seek to observe the mutual interactions which take place between civic education, education for peace, human rights and democracy in conflict and post-conflict settings. Finally, it is incumbent upon us to establish how we might assess and identify the efficacy or otherwise of educational interventions. In order to do this, we need comparative qualitative case studies with which we will in the future be able to systematically shed light on the interpretive patterns, driving forces and intergenerational dynamics dominating politics of history and of the past in a range of settings.

HIGHLIGHTING A  
CULTURALLY  
PRE-CONDITIONED  
CONSENSUS OR,

HOW PEOPLE  
FROM DIFFERENT  
COUNTRIES  
READ TEXTBOOK  
NARRATIVES  
CONCERNING THE  
FIRST WORLD WAR

*Barbara Christophe*

Whoever speaks or writes, must always anticipate being misunderstood. Even when we attempt to precisely formulate and express our thoughts it is impossible to deliver all the information necessary for our message to be received by its audience

**ALL OUR COMMUNICATIONS ARE BASED ON COMMON SENSE ASSUMPTIONS WHICH ASSUME PRIOR KNOWLEDGE**

continuously produce or reproduce a stream of common sense assumptions, which assume prior knowledge on two distinct levels.

The first level pertains to the character of the world outside the text or beyond our statement. When today's German news recounts that the organisation known as "Islamic State" consists of Islamic extremists, it assumes a shared knowledge concerning the perniciousness of every form of extremism, but especially with regards to religious conviction. In another time or another place, where the evils of the world could be attributed to a surfeit of apathy in people's beliefs, such a sentence would not function.

At the second level, common sense assumes implicit knowledge of how individual pieces of information in a text or speech should be combined with one another. If an article in *Spiegel* magazine, for example, states successively that local authorities in Germany are struggling under the influx of refugees and that right-wing populists are rubbing their hands in anticipation, it shouldn't be necessary to spell out the connection between the two statements. The target reader will tacitly draw the inference that an increase of refugees will first translate into racial tension and subsequently to votes for right-wing parties.

It becomes evident that language constantly relies on a culturally acquired reservoir of implicit perceptions. This is not a factor that one notices in everyday life, certainly not whilst remaining in the context of shared common sense assumptions.

Complications start to arise when statements or comments fluctuate between one context and another.

The subsequent results can be examined superbly through empirical textbook research. The hybrid nature of the textbook, which is simultaneously a culturally embedded yet globalised product, can be used to the researcher's advantage. Textbooks are culturally embedded as a result of their specialisation in précising a broad corpus of knowledge, thereby representing a genre that relies heavily upon a culturally preconditioned consensus. Yet they are, at the same time, a ubiquitous mass-media product, which has been globally propagated by the school as a modern institution.

At the Georg Eckert Institute we are able to seize the unique opportunity presented by this concomitance to demonstrate the existence of a culturally preconditioned consensus. As part of a pilot project examining the First World War we presented teachers, academics and textbook authors from a range of countries with the same textbook excerpts depicting the "primal catastrophe of the twentieth century". The intriguing findings can be illustrated by a particularly incisive example. The passage in question is taken from a British textbook published in 1924, which reads as follows:

- (i) In 1914 there began the most terrible war in history. (ii) At first it seemed that there was a quarrel between Austria and the Balkan State of Serbia, which could hardly concern Great Britain. (iii) But when Germany joined one, and Russia joined the other and both declared war, this dispute spread like a raging fire. (iv) Soon it was seen that Germany meant to invade France ... (v) When this strong military power tramped into little Belgium, which all the great European countries had promised to protect, Great Britain united with France to oppose the enemy.

According to our hypothesis this brief excerpt demonstrates omissions, in at least two places, that must be filled by the reader.

The first omission concerns the precise reasons why the conflict between Austria and Serbia should be of no concern to Great Britain. In many of our German interviewees this case triggered a cultural concept, which they saw as typically British. A somewhat stereotypical distinction occurred to them, creating a contrast between the irrational peoples on the continent or in the Balkans and the rational, distinguished and civilised Britons. On the other hand an Albanian group thought somewhat more pragmatically in terms of power-politics. A world power such as Great Britain, they argued, did not need to concern itself with unimportant skirmishes all the way over in the Balkans. Unassailable as the Empire was, it could confidently ignore such events.

We come across a similarly structured difference when we examine the second gap, looming behind the conjunction “but” at the start of the third sentence, where its use is loaded with preconditions. This short word marks a significant hinging point. It creates a bridge between the implicit cultural consensus expressed in the first sentence, that Britain would not generally have involved itself in such a conflict and the explanation for Britain's subsequent entry into the war in the fifth sentence. In response to the question of how they would unravel the sub-clause implied by the “but” whilst drawing on the statement in the text, our German participants referred to the German assault on Belgium, which could only be construed as such a shocking violation of the principles of fair-play that Great Britain simply had no choice but to punish such unacceptable behaviour. In their view the British textbook depicted its own country as the party obliged to intervene in the name of universal morality when a stronger power assailed a weaker one. The Albanian specialists, however, made quite different observations. They were convinced that the attack by other world powers in the shape of Germany and

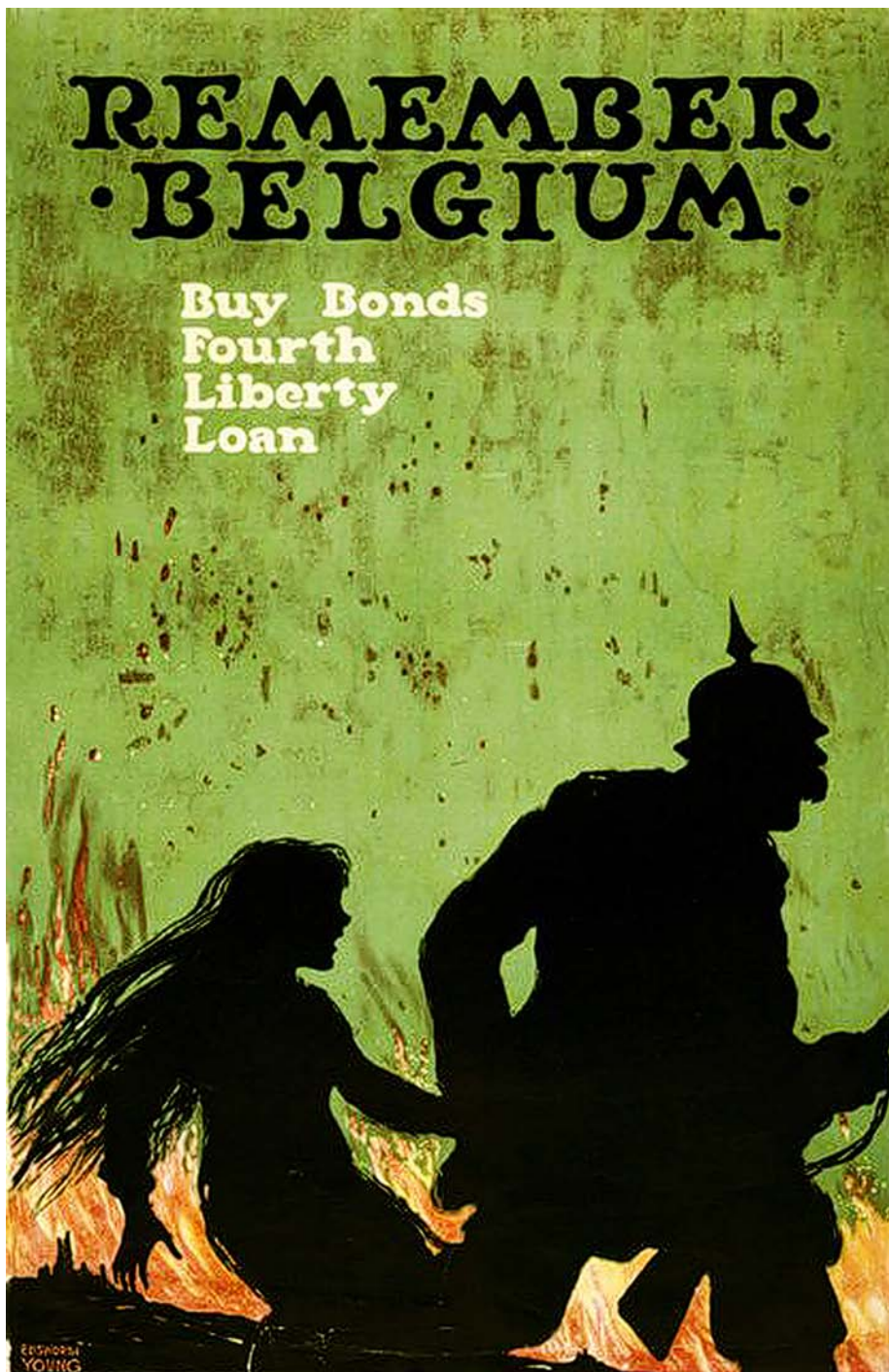
Russia was what forced Great Britain to abandon its position of reticence because it must now feel threatened itself. They regarded strategic calculations as playing a more significant role than moral considerations in their extrapolation of the passage's meaning.

#### DIFFERENT NARRATIVE COMMUNITIES GENERATE DIFFERENT INTERPRETATIONS OF THE SAME TEXT

In order to summarise the theoretical relevance of this experiment I would like to make two points:

- 1) Members of different narrative communities clearly generate different interpretations of the same text. This occurs in part, because their own convictions regarding the character of the world, for example their view of the true determinant of human actions, colour their reading of the text.
- 2) People clearly employ diverse strategies when connecting isolated statements in order to make an acceptably coherent narrative. This is influenced to a degree by the fact that people's expectations of what constitutes a coherent narrative differ from one another. In our view this study provides valuable stimulus for further empirical research. It indicates that future studies should examine whether not only representative of different national cultures but also members of different generations form different narrative communities with divergent common sense assumptions and contrasting criterion for a coherent narrative.

These questions will be addressed by new research projects at the Georg Eckert Institute.



World War I poster from the United States

# LEGISLATIVE INTERVENTION IN POSTCOLONIAL MEMORY POLITICS

## CONFLICTS AND CRISES OF REPRESENTATION IN FRANCE

Marcus Otto

Since the republican celebration of the *bicentenaire* of the French Revolution in 1989 a fundamental antagonism has emerged within the politics of memory in France. This antagonism has become manifest as opposition between an officially sanctioned national-republican politics of memory on the one hand and a victim-memorial politics of memory on the other.<sup>1</sup> While the first constitutes a veritable republican tradition of national patrimony attempting to regenerate the “republican integration of France”, the latter has involved and engaged the identitarian politics of different groups and communities who have identified themselves primarily as collective victims throughout France's history. Yet at the heart of the matter is also the recurring political-ideological friction between republicanism and the so-called spectre of communitarianism.

In this respect the colonial past has evolved since the 1990s as a dominant topic within this fundamental conflict of memory politics in France. The republican appropriation of schools and particularly history education as integral parts of civic education and their attempt to use associated educational media and textbooks as prominent media of the politics of memory has become a much-contested issue. Within this framework the infamous Memory Laws (*lois mémorielles*), which have evolved since the implementation of an initial Memory Law in 1990, can be regarded as legislative interventions into the conflicts of memory politics. Several different Memory Laws were passed including the *Loi Gayssot* from 1990, which prohibits any anti-Semitic or xenophobic action and recognises the Shoah as a historical truth. There is also the law of 2001 which recognises the genocide of the Armenian people by the Ottoman Empire during the First World War as a

historical fact. Furthermore, the *Loi Taubira* of 2001 recognises the global overseas slave trade in the context of colonialism as a crime against humanity and includes an explicit provision

### A MEMORY LAW FROM 2005 CAUSED PROTESTS BY PRESCRIBING THE POSITIVE RECOGNITION OF FRENCH COLONIALISM

concerning the corresponding adaptation of history curricula and textbooks. Lastly there is the *Loi du 23 février*

2005 which contains a controversial provision, explicitly prescribing the positive recognition of the French colonial presence overseas.

In fact, these interventions by law are not only instruments of legislative majorities and governmental policies; they reflect broader discursive configurations within France. In effect, the *lois mémorielles* function as manifestations and promoters of conflicts and crises of representation with regard to the colonial fact (*fait colonial*) and legacy as well as its contemporary, postcolonial consequences and resonances. In the 1990s the Algerian War (1954–1962) became a particularly controversial issue within French politics of

<sup>1</sup> See in detail Johann Michel: *Gouverner les mémoires. Les politiques mémorielles en France*, Paris 2010.

memory as well as the country's historiography and history education. In 1999 the debate led to what had until this point been euphemistically called "measures to maintain order in Algeria", gaining official recognition as a war.<sup>2</sup> Yet beyond this highly politicised issue, which involved profound conflicts over immigration and national identity within French society as well as over the international dimension of France's relationship with Algeria, the even more fundamental question of France's postcolonial legacy persisted. Within the newly emerging arena of memory politics, the question of the representation of this legacy in history education evolved as a controversial issue in itself.

Since the 1990s the discourse on history education and textbooks has been framed by two opposing movements: the patrimonial nationalisation of French history, exemplified by Pierre Nora's historiographical memorial project focusing on identifying sites of memory (*lieux de mémoires*), and what is referred to as the "duty of memory" (*devoir de mémoire*) in relation to the recognition of different group identities and communities and their frequent victimisation in

French history. In official national politics of memory, the French state has tried to bring together different aspects of its conflict-laden history into a regenerated discourse of "national unity" and "republican integration" whose intention is to counteract any tendency towards communitarianism and its implications. The colonial issue is thus marked by repeated refusals to demonstrate any kind of repentance towards specific communities for the colonial past or for atrocities carried out by the French state. Furthermore, this republican discourse reflects, in manifold ways, the frequently discussed integration of the phrase "civilising mission" into France's description of its colonial aims<sup>3</sup> and into the national narrative as it is widely taught, or prescribed for teaching, in history education and textbooks in particular.<sup>4</sup>

<sup>3</sup> See, for example, Dino Costantini, *Mission civilisatrice. Le rôle de l'histoire coloniale dans la construction de l'identité politique française*, Paris 2008, and, especially concerning the integration of the history of decolonisation and the Algerian War into the republican master narrative, Todd Shepard, *The Invention of Decolonization. The Algerian War and the Remaking of France*, Ithaca 2006.

<sup>4</sup> See Laurence de Cock et al. (eds.), *La fabrique scolaire de l'histoire. Illusions et désillusions du roman national*, Marseille 2009.

<sup>2</sup> It is interesting to note that the notion of the "guerre d'Algérie" (Algerian War) appeared in history textbooks as early as the 1960s.

During the first decade of the twenty-first century, the controversies regarding postcolonial politics of memory had a direct impact on the issue of the colonial past in history education, curricula and textbooks. These conflicts culminated in the debate surrounding the law on colonialism known as the Law of 23 February 2005, which relates directly to history education by stipulating, in article 4, that “[s]chool curricula shall acknowledge in particular the positive role of the French presence overseas, notably in North Africa, and accord to the history and to the sacrifices of the combatants of the French army in these territories the eminent place they deserve.”<sup>5</sup> Public protests led to a parliamentary debate about the repeal of article 4 in the National Assembly on 29 November 2005. The attempt by left-leaning opposition parties to have the article repealed failed because the majority of the Gaullist presidential party UMP continued to support the law. This parliamentary debate, which invoked blunt and impassioned discussion of the issues of history education in general and history textbooks in particular, came in response to the intense public debate which had built gradually after the law's initial enactment passed largely without comment.


<sup>5</sup> *Journal officiel du 24 février 2005*, Paris 2005, quoted and translated from Claude Liauzu and Gilles Manceron, *La Colonisation, la loi et l'histoire*, Paris 2006, p.166.

sujet d'étude 2 Des départements français d'Algérie à la République algérienne


### B La guerre d'indépendance algérienne et ses lendemains

**6 La guerre d'Algérie**

**Novembre 1954** : Début de l'insurrection algérienne.  
**Mai 1956** : Premier envoi de soldats du contingent en Algérie.  
**Février 1958** : Condamnation de la France par l'ONU après le bombardement du village tunisien de Sakhiet Sidi Youssef, base arrière du FLN.  
**Mai 1958** : Création à Alger du Comité de salut public par des généraux soutenus par les pieds-noirs. Ils imposent le retour de De Gaulle au pouvoir en France.  
**Septembre 1958** : Création du Gouvernement provisoire de la République algérienne (GPRA).  
**Septembre 1959** : De Gaulle propose l'autodétermination aux populations d'Algérie.  
**Septembre 1960** : Le GPRA est reconnu par l'URSS et par la Chine.  
**Janvier 1961** : Référendum sur l'autodétermination en Algérie.  
**Février 1961** : Création de l'Organisation de l'armée secrète (OAS), hostile à l'indépendance, qui multiplie les attentats.  
**Mars 1962** : Accords d'Évian.  
**Mai 1962** : Exode massif des pieds-noirs d'Algérie.  
**Juillet 1962** : Indépendance de l'Algérie.



**7 L'escalade de la terreur**  
 1957 : « la Bataille d'Alger ». Face à la multiplication des attentats revendiqués par le FLN, l'armée reçoit les pleins pouvoirs pour pacifier Alger et démanteler les réseaux. C'est au cours de ces opérations d'ampleur que l'usage de la torture se banalise dans l'armée française.



**8 L'encadrement et le contrôle de la population**  
 Des militaires français conduisent des villageois au camp de regroupement de Meghine, à des kilomètres de chez eux, mai 1960.

**Questions**

→ DOCUMENT 6

1. À quelle date situer l'escalade militaire en Algérie ?
2. De quels soutiens a bénéficié le FLN ? Pourquoi la France est-elle affaiblie par cette guerre ?

→ DOCUMENT 7

3. Dans quel type de combat est engagée la France pendant la bataille d'Alger ?

→ DOCUMENT 8

4. Quelle politique est adoptée par l'armée française pour mieux contrôler les campagnes algériennes ?

90



**9 Guerre coloniale ou guerre civile ?**  
Un supplétif musulman (au premier plan) combattant du côté de l'armée française et encadrant un « fellagha » de l'ALN (derrière à gauche), capturé lors d'une opération militaire, 1960.



**11 Un nouvel espoir pour l'Algérie**  
Manifestation en faveur du Président Ben Bella à l'annonce de la mise en place de l'économie socialiste, 1964.

#### 10 L'heure des bilans et des ruptures

|                                | Côté français  | Côté algérien         |
|--------------------------------|--|-----------------------|
| Pertes militaires <sup>1</sup> | 27 500 morts et 1 000 disparus                           | Environ 153 000 morts |
| Pertes civiles                 | 2 800 morts et 800 disparus                              | Environ 234 000 morts |
| Exode                          | 900 000 pieds-noirs quittent l'Algérie pour la métropole |                       |

1. Ce bilan n'inclut pas les 30 000 à 100 000 harkis (soldats algériens enrôlés comme supplétifs dans l'armée française) massacrés par les Algériens après le cessez-le-feu de mars 1962.

#### 12 Les objectifs du socialisme selon Ben Bella

« L'aspiration au socialisme est un objectif fondamental pour des peuples sous-développés, dont le retard, les structures politiques et économiques sont le fait de l'impérialisme colonial. Une telle aspiration, une fois la domination coloniale liquidée resurgit au niveau des masses populaires et cherche une voie. Celles-ci, qui ont tant souffert pour accéder à une indépendance qu'elles veulent authentique, entendent ne pas être victime d'une exploitation larvée qui rappellerait singulièrement l'ex-colonisateur.

L'indépendance, c'est aussi la disparition du sous-développement, le relèvement social et économique du peuple qui ne peut accepter d'être frustré de sa révolution. »

Ahmed Ben Bella (1916-), déclaration à l'Assemblée nationale constituante, 28 septembre 1962.

#### Questions

→ DOCUMENTS 7, 8 ET 9

5. Quels sont les acteurs militaires de la guerre en Algérie ?

→ DOCUMENT 10

6. Chiffrez approximativement le coût humain de la guerre d'Algérie ?

7. Quelle communauté a payé le prix le plus important ?

→ DOCUMENTS 11 ET 12

8. De quelle idéologie Ben Bella s'inspire-t-il ?

9. Comment accéder à l'indépendance pleine et complète selon Ben Bella ?

→ BILAN

A quel prix s'est faite la guerre de libération nationale ? Sur quel régime débouche-t-elle ?

The controversy over the Law of 23 February evolved around three major issues, which reflect the general discourse on contemporary postcolonial politics of memory, the first of which is the antagonism between pro- and anti-colonial or postcolonial references to the colonial past; secondly, the conflict between official history prescribed by the state as opposed to the autonomy of historiography and history education and thirdly, a broader ideological discourse on republican integration versus the perceived potential threat of communitarianism. The debate was characterised by the presence of political, memory-related and historiographical strands of argumentation, implying that historians and history teachers were among those most intensely involved in the debate. Finally, in the context of contemporary conflict over national identity the issues that have come to the fore are immigration and cultural difference, postcolonial politics of memory in general and politics of memory in relation to the colonial past in history education, including textbooks. This arena of memory politics has given rise to the most persistently conflict-laden issues within contemporary France. And the legislative intervention of what have become known as the Memory Laws, which itself officially defines and thus exposes a discursive state of representation, has in turn led to ongoing conflicts and crises of representation.

# ELIMINATING PREJUDICE IN AFHGAN SCHOOLS

*Massouda Jalal*

Democracy, human rights and gender equality are the cornerstones on which enduring peace and progress in Afghanistan will be built. However, in the country's current situation, in which people's lives continue to be profoundly affected by a harsh fundamentalist culture and complex socioeconomic and political challenges, working towards these goals has been an onerous struggle.



The Afghans of today have inherited patterns of thought and behaviour which make sharp distinctions in social roles and status, claims, rights and entitlements, opportunities and many other matters in life on the basis of gender, cultural and religious stereotypes. These practices have perpetuated divisions among people, resulting in the subordination and oppression of weaker members of society and abuses committed by the powerful.

**MASSOUDA JALAL**, psychologist and pediatrician, taught at Kabul University until she was removed from the faculty by the Taliban government. In 2004 she was the only woman candidate in the Afghan presidential election. From 2004 to 2006 she served as Afghan Minister of Women's Affairs.



The situation is particularly grave for the women of Afghanistan, who are currently fighting a fierce battle to protect the gains in their rights made over the last decade. Foremost among these struggles is that to preserve the 2009 Law on the Elimination of Violence against Women (EVAW), which serves as women's main source of protection against 22 specific acts of violence that are now punishable. The recent resurgence of Taliban influence in the country's governing institutions has placed this law under threat. This situation calls for the next generation of Afghans to be taught to unlearn the prejudices and no longer pass on ideologies that use religion, gender and culture as justifications for terrorism, violence, banditry, denial of rights, social inequity and other forms of injustice.

Much of our inability to advance economically and politically is rooted in this malady. Afghanistan needs to overhaul its social structure in a way that would render inequality, religious extremism and lawlessness anachronisms. Education

**EDUCATION IS PIVOTAL TO THE VISION OF A JUSTER AFGHANISTAN**

is pivotal to this vision. If there is any country in the world whose need for non-stereotyped learning is particularly profound, it is Afghanistan. Removing cultural, religious and gender prejudices in school curricula and educational materials is a strategic entry point towards the achievement of this aim.

There are no studies available on the extent of religious and cultural prejudices in Afghan schools. With regard to gender, however, a study conducted in 2010 by Khalid Fahim, entitled *Gender issues and textbooks: Gender bias in Pashto primary school textbooks in Afghanistan*, found that the roles depicted for women in Afghan school textbooks continue to be stereotyped, less active than those portrayed as available to men and confined

to areas of life such as the reproductive sphere.

**THE FEW WOMEN PORTRAYED IN TEXTBOOKS ARE SHOWN IN TRADITIONAL ROLES**

There were disproportionately few portrayals of women in the books, and whenever they were depicted in public life, they were shown in traditionally female roles such as teachers and helpers at vaccination clinics. Concepts and languages were male-centred, resulting in female invisibility in many parts of the books, even in the Minister for Education's foreword. Worse, school authorities and personnel have been cited as stating their belief that the roles of women in textbooks need to reflect the values of a conservative Islamic society, an indication that Afghan schools continue to serve the purpose of reproducing patriarchy, gender conservatism and female marginalisation.

In the last decade, the removal of stereotypes in educational materials and curricula has received attention from charities, NGOs and international organisations. However, their efforts appear to have neglected some key factors in sustainable curricular change. These include:

**• COMMITMENT TO THE PRINCIPLES OF DEMOCRACY AND HUMAN RIGHTS**

The elimination of prejudices in school curricula and learning materials must be predicated upon a strong commitment to the principles of democracy and human rights. The elimination of religious, cultural and gender-based stereotypes in curricula and learning materials will have a greater chance of being sustained if it is founded upon a commitment to democratic values on the part of school officials, personnel, students, parents and other citizens; making textbooks free of stereotypes then becomes both a political and personal undertaking rather than simply an official task or responsibility which does not effect real attitudinal change in those carrying it out.

- **A COMPREHENSIVE APPROACH**

The points made above illustrate that the elimination of stereotypes in school curricula will only succeed if it is positioned within a broad strategy aimed at addressing the roots of prejudice in all areas of life. This requires collaborative efforts, especially on the part of the institutions that set the framework of what is acceptable or not in a given society. In Afghanistan, a key agenda-setting institution is Islam, whose influence on people's attitudes and behaviour is strong and pervasive. In an ideal situation, religious leaders should echo what schools teach and vice versa. Any discrepancy is bound to lead to confusion and tensions in society.

Therefore, if interventions aimed at ridding schools and teaching materials of stereotypes are to enjoy sustained success, they need to begin with the building of a multi-sector consensus on the course of change which society, at the broadest level, needs to follow. Institutions need to make collective commitments and clearly assign responsibilities along with providing the required attention and support to the required tasks.

- **TEACHER-STUDENT PARTNERSHIP**

Breaking away from stereotypes within school settings requires a solid teacher-student partnership. Teachers and students come to school with their own deep-seated stereotypes, learned through years of socialisation from family, media, peers and society. This means that their interactions are encumbered with stereotypes that are not necessarily apparent in curricula and learning materials. It is therefore of great importance for teachers to receive, via teacher education and ongoing teacher training curricula, the proper training to consistently deal with manifestations of stereotypes as they arise in the school setting during classroom interactions. Likewise, it is vital for students to acquire skills in identifying and questioning stereotypes whenever and wherever they arise, regardless of whether they are exhibited by fellow students or by school authorities. Teaching materials should therefore incorporate practical exercises in detecting religious, cultural and gender stereotypes and offer alternative views.

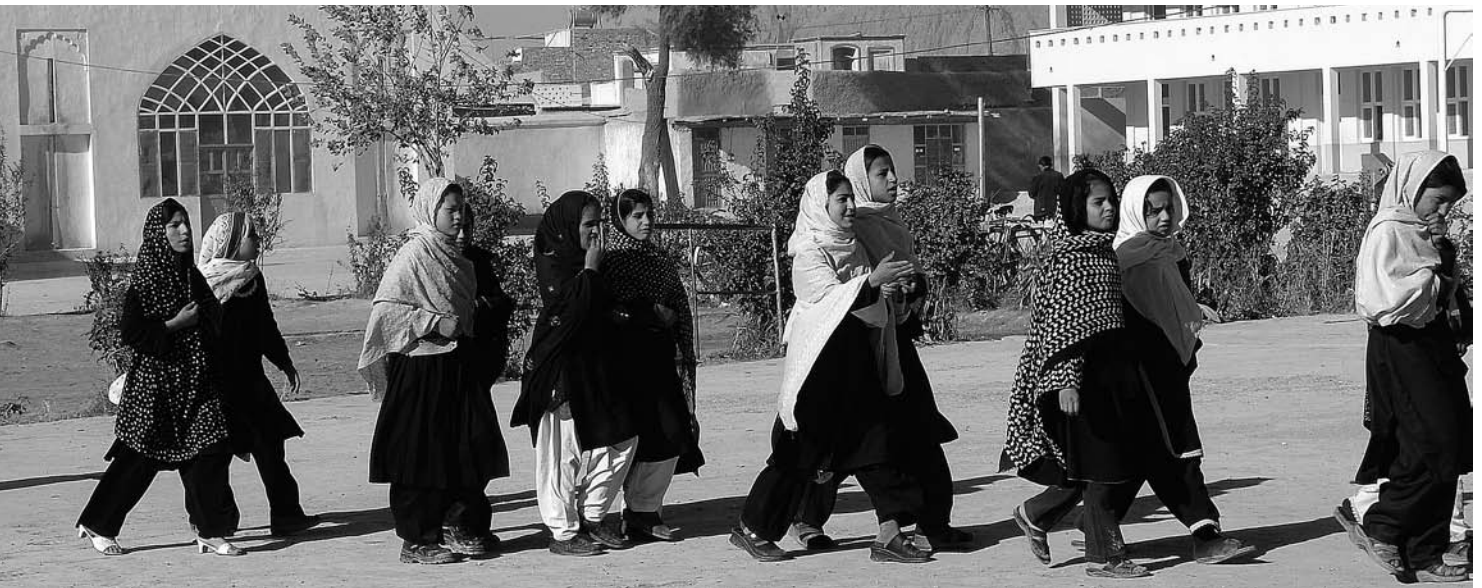
- **PARTICIPATORY MONITORING OF BIASES AND STEREOTYPES**

Although official responsibility for ensuring that textbooks and school materials are free from cultural, religious and gender stereotypes is formally assigned to specific state agencies, it is in fact a responsibility shared by all. Parents, students, the media, civic organisations and other parts of society must be encouraged to participate in identifying, pointing out and critiquing stereotypes and generating alternatives that will promote a culture of equality. We need easily accessible mechanisms for stakeholders to coordinate and submit reports on the presence of stereotypes in teaching and learning materials, curricula and classroom practice. Parents' and teachers' associations should consider adopting the elimination of prejudices in schools as one of their active areas of concern.

- **CONSISTENT AND COORDINATED PRACTICES**

It is essential, but not sufficient alone, for teaching materials and textbooks to be free from stereotypes; educational institutions, authorities and staff should be called upon to demonstrate their commitment to resisting stereotypes by means of policies, practices, statements and activities. One example might be a commitment to achieving female representation of at least 30 percent in educational decision-making bodies. Teaching practices, school infrastructures and the language used in schools should avoid religious, cultural and gender stereotypes. Any message or act suggesting tolerance of violence against women must be nipped in the bud. Without this level of consistency in educational practice, the impact of a removal of stereotypes from textbooks and school materials will be greatly lessened.

Simple guidelines and indicators could be promoted to aid teachers in enabling students to identify religious, cultural and gender stereotypes in teaching materials, curricula and other aspects of school life. Examples of practices which promote gender stereotypes and should be avoided are: (i) assignment of roles or responsibilities based on sex, (ii) exclusion of females or males from an activity on account of their sex and (iii) encouraging girls and boys to make choices based on social mores. There should be provisions designed to enable students and teachers to immediately raise the issue of the continuing presence of stereotypes in school lessons and activities. Sexist and culturally offensive language has to be avoided. The generic use of male pronouns, assuming the inclusion of females, and the consis-



tent placing of male ahead of female terms should be challenged. For instance, always saying or writing “boys and girls” instead of “girls and boys” may help reinforce the subliminal message that men and boys are more important and should always come first.

Pictures used in teaching / learning materials should not depict women and girls or specific ethnic / religious groups in weak, subordinate, or exclusively traditional roles, or in background or minimising positions in image composition. They should be frequently shown in empowered and non-traditional roles, in decision-making positions and aspirational careers. Images which commercialise women's bodies, depict women as sex objects, or portray them in abusive relationships (without a critique of such relationships being intended) should be prohibited.

Messages that affirm traditional roles for women and men and the inferiority of women / girls or any particular religious, ethnic or cultural group should be replaced with messages that promote equality. Songs that romanticise the emotional abuse or suffering of women or any religious or cultural group should be critiqued from an enlightened perspective. Similar approaches should also be applied to jokes and other forms of communication.

In order to eliminate sexual harassment against girls, women and minorities, games that reinforce sexual, ethnic or religious stereotypes should be prohibited. Girls and members of minority groups should be given coaching or leadership roles in sports teams and in the context of other extra-curricular activities and their numerical level

of participation should not, if possible, be lower than 30 percent of total participants.

In a context as chaotic as parts of Afghan society continue to be, a systematic approach to the elimination of stereotypes is often difficult to implement. However, a good starting point would be to bring together related initiatives, evaluate their achievements and their strengths, identify obstacles and ways to address them and draw up a holistic strategy based on the status quo. It would be imperative to incorporate advocacy at the highest levels and engage progressive religious leaders; as the latter are still a rare breed and are likely to face serious antagonism from their colleagues, we will also need to seek broader support, which might come from such associations as the Organization of Islamic Countries (OIC).

Transforming a society is always a difficult, arduous journey that takes several generations to complete. But we can and we should embark upon it now. In the context of the resurgence of fundamentalism in Afghanistan, we need the educational system to stand up incorruptibly for unprejudiced behaviours, thought patterns and culture.

In the meantime, I would like to take this opportunity to appeal to the international community to continue to support the Afghan women's struggle to protect their rights and well-being and help us protect the ERAW Law from manipulations and possible abrogation by fundamentalists in our parliament. Writing letters to support this cause to the Afghan president and other government officials will serve to keep our struggle visible.

# WARTIME HISTORY ISSUES IN ASIA

## RECOMMENDATIONS TO RESOLVE TENSIONS

*Daniel Snieder*

Stanford University's Walter H. Shorenstein Asia-Pacific Research Center (APARC) convened a Track II dialogue of academic experts from Asia, the United States and Europe to discuss those issues of wartime history that continue to impact upon relations in the region. The dialogue, "Wartime History Issues in Asia: Pathways to reconciliation", was held from 11 to 13 May 2014 on a closed-door and confidential basis with the goal of offering practical ideas to help resolve tensions surrounding those issues. Shorenstein APARC has been a leader in academic research on the formation of wartime historical memory through its "Divided Memories and Reconciliation" project, including a ground-breaking comparative study of the treatment of the war in the high school history textbooks of China, Japan, the Republic of Korea (South Korea), Taiwan and the United States.

The core participants in this dialogue were scholars from China, Japan, the Republic of Korea (ROK) and the United States, along with Stanford University scholars. Most of these participants had significant experience in previous efforts to foster dialogue and reconciliation on wartime history issues, including Bu Ping from China's Academy of Social Sciences, Kawashima Shin from Tokyo University and Chung Jae-Jeong from the University of Seoul. Experts on the European experience in dealing with wartime historical memory also participated.

The dialogue took place under the co-sponsorship of the Trilateral Cooperation Secretariat (TCS), based in Seoul. TCS is an international organisation established by the governments of China, Japan and the Republic of Korea (ROK) in 2011 to promote peace and prosperity among the three countries. Through various initiatives, the TCS strives to serve as a vital hub for cooperation and integration in Northeast Asia.

The dialogue was organised into three sessions. The first session focused on the strategic imperatives for historical reconciliation: How current tensions are driven by unresolved history issues. The second session presented the results of Shorenstein APARC's Divided Memories project, focusing particularly on the textbook study. As project co-director Daniel Snieder explained, the study found that all textbooks tend to present

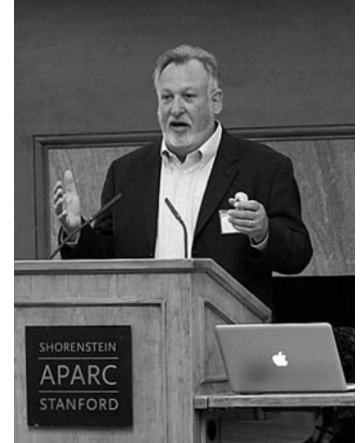
selective renditions of the past for the purposes of the formation of national identity. Japanese textbooks, which have been the focus of the most attention, are not, however, the most overtly patriotic in their narratives, contrary to media accounts.

Snieder reviewed an analysis of how each country's textbook portrayed four wartime issues: the Manchurian Incident, the Nanjing Massacre, forced labour and comfort women and the atomic bomb. The research found that in reality the accounts of these incidents did not vary greatly from country to country in terms of historical narrative; the difference was instead one of focus, which is usually tied to national identity – American textbooks focusing on the atomic bomb, Chinese on the Nanjing Massacre and Koreans on the forced labour issue.

Gary Mukai spoke about the work done by the Stanford Program on International and Cross-Cultural Education (SPICE), which trains teachers and works with students in the United States. SPICE used the research from the "Divided Memories" project to develop curricular materials aimed at teaching about bias and perspective. Their materials encourage students to consider terminology, numbers, and interpretation/emphasis when analysing textbooks in an effort to understand bias.



**RIGHT:** Daniel Sneider is Associate Director for Research at the Shorenstein Asia-Pacific Research Center, Stanford University.



**LEFT:** GEI director Simone Lässig presented her thoughts on the European experience and its relevance for Asia.

“Our further hope is that this will be an ongoing process, building on previous efforts at bilateral dialogue on history issues that will go beyond this initial meeting”, Shorenstein APARC Director Professor Gi-Wook Shin, co-director of the “Divided Memories” project, said at the conclusion of the Stanford Dialogue.

The dialogue yielded, as hoped, a set of forward-looking recommendations for civil society, researchers, and governments. The Trilateral Cooperation Secretariat has taken those recommendations under study for consideration by the governments of China, Japan and the ROK:

#### **SUPPLEMENTARY TEACHING MATERIALS**

Based on Stanford’s “Divided Memories” supplemental curriculum unit, create a supplementary teaching publication comparing the treatment of the wartime period in the textbooks of China, Japan, South Korea and the United States – either a comprehensive overview or with a focus on a few themes. This could take the form of an easy-to-read pamphlet in three languages. Themes could include the Nanjing massacre, the atomic bombing of Japanese cities, and “comfort women” or, more broadly, forced labour.

#### **ONGOING HISTORY DIALOGUES**

Create an ongoing history dialogue. There are two possible formats for such a dialogue. One would be to confine the dialogue to historians from the

region, with supplementary participation by American and European historians. Such a dialogue could focus on specific historical events or on a broad theme, such as collaboration or the theatre of war. The second possible format would be to create a broader international dialogue, for example with more European participation.

#### **EDUCATIONAL FORUMS**

Set up educational forums where history scholars present views on historical events to journalists, politicians and college students. One proposal was to focus more on educational sessions with media representatives, including editors and reporters, from print, broadcast and online media, and to include those from Europe and the United States.

#### **EXCHANGES AMONG MUSEUM NARRATIVE SCHOLARS**

Establish a dialogue among museum directors and those who create the narratives for museums dealing with wartime issues, including exchanges with museum personnel in the United States and Europe. One suggested goal might be to create a model museum promoting reconciliation.

#### **LARGE-SCALE STUDENT EXCHANGES**

Fund and promote large-scale exchanges among middle and high school students during academic breaks. These could be modelled on the Franco-German student exchanges, i.e. incorporating a clear educational element and not just tourism.

# INTERVENTION VERSUS CONSULTATION?

THE CURRENT SITUATION OF HISTORY TEACHING  
IN BOSNIA AND HERZEGOVINA

*Katarina Batarilo-Henschen*



**In mid-October of 2013, a historic event took place in Bosnia and Herzegovina. I am referring here not to the Bosnian football team's qualification for the World Cup, but rather to the country's census, the first since the disintegration of Yugoslavia and the subsequent outbreak of war. This census and its upcoming results contain significant potential for political conflict; the figures will reveal how many of those driven from their home regions during the war have returned and are likely to lead to processes of power redistribution under the country's ethnically-based system of proportionally-representative government.**

The census took place in a time already marked by tensions and turbulence. A sense of political crisis is palpable throughout the country; against this backdrop, and in the light of current developments in education reform and particularly history teaching in Bosnia-Herzegovina, it is hardly

#### **HISTORY TEACHING IN BOSNIA-HERZEGOWINA IS AT A STANDSTILL**

surprising that even where there is no actual crisis, there is a pervasive atmosphere of standstill. One history teacher, asked for his view on the present situation in the country's educational sector, even spoke emphatically of retrograde steps: "I've been an assessor for history textbooks three times. At the beginning, everything was fine, with multi-perspective depictions in evidence and other aspects of history teaching having changed due to new innovations; but in the last two or three years I have the feeling somehow that we're going back to the way things were, we're moving backwards."

In the context of this pessimistic evaluation of the situation on the ground, we might wonder about the extent to which innovations in history teaching in particular in Bosnia-Herzegovina have actually been accepted and implemented by teachers, textbook authors and others involved in shaping the country's education system. This was

the question driving the impact study initiated at the GEI as part of its project on south-eastern Europe. In contrast to the previous project on this area, which had taken place in the context of the Stability Pact for South Eastern Europe (2000–2009), the recently concluded project on south-eastern Europe focused on studies around the implementation and use of innovative teaching and learning materials and methods introduced primarily through educational interventions carried out by the international community. Individual studies within the project revolved around issues such as whether, and if so, how alternative teaching and learning materials on the region's most recent war are being used in Bosnia-Herzegovina's schools, and how teachers and pupils view changes in the textbooks and resources with which they work.

The manner in which the principle of multiperspectivity has been implemented in Bosnia-Herzegovina's history textbooks is indicative of the issues at the heart of the situation. Multiperspectivity, an approach to teaching history whose origins lie in western European discourses, found its way into numerous education policy documents and guidelines in the course of reforms to history teaching in Bosnia-Herzegovina and has been disseminated in seminars and training ses-

sions for teachers, textbook authors and assessors at the instigation of a range of international organisations such as the Council of Europe. Asking teachers about the extent to which they accept the validity of multiperspectivity as a principle and apply it in the classroom reveals a very mixed picture: Some say they are testing out the new methods in their teaching but would like more training, while others have reservations towards the approach rooted in the attitude that there is only one valid version of history and students should not be exposed to any information without hard facts to back it up.

The case I will now go on to describe revolves around history teaching in Brčko, a town in the north-west of the country which after the 1995 ceasefire agreement needed to be structured politically as a district under international supervision. While Brčko is a special case, it can act as an illustration of the complexity which characterises the education system throughout Bosnia and Herzegovina. One history teacher explains the situation thus: “Here in Brčko, we have a unique curriculum which incorporates all three national historical narratives [in Bosnien and Herzegovina]. The children go to history lessons together, that is, we don't split them up; I think in this we are a step further ahead than the rest of Bosnia and Herzegovina, but our problem is that we don't have

**“OUR PROBLEM IS THAT WE DON'T HAVE ANY TEXTBOOKS BASED ON OUR CURRICULUM”**

any textbooks based on our curriculum. When we have Serbian children in the class, they use textbooks from eastern Sarajevo, Bosniak pupils mostly ones from Sarajevo or Tuzla, and Croat children ones from Mostar. That might mean we have books from all three nations being used in the classroom, without any of them actually corresponding to our curriculum! This is where

the teacher comes in; he or she has to be very good at finding a way through the jungle of textbooks and curricula.”

In an education system divided along national/ethnic lines, discussing and reflecting upon the most recent war in schools might appear to be “mission impossible”. Among the many hurdles to dealing with the war in the classroom, the psychological ones appear most significant, as we can observe in this comment made by a teacher: “You asked me about the major challenges in teaching history [here] – the [biggest one] is absolutely the last war. I agree that we need to start talking about it in class. It's time. But however are we supposed to go about it? I'm worried about

**TEACHERS WORRY ABOUT HOW TO ACT WHEN TEACHING ABOUT THE WAR**

how to act when I approach it with the students, whether I can be objective about it, how to

use sources. I'm actually really scared!” Another makes the following suggestion: “To teach this period, teachers need ready-to-use materials and they need clear instructions on what is to be taught and how; then workshops should be organised for teachers, and only after that should the teachers be allowed to go into their classes and teach this topic.” In this context, the pilot project conducted by the GEI in 2008/2009 as part of the Stability Pact, in which teachers from Bosnia-Herzegovina, with support from the Institute, developed supplementary teaching materials on coming to terms with the war, appears to have represented a step in the right direction. An international conference rounded off the project, taking place from 20 to 22 November 2013 at the GEI in Braunschweig and providing an opportunity for participants to discuss the pros and cons of this involvement of external stakeholders in south-eastern Europe. The conference explored



both theoretical and concept-related issues around educational interventions in post-conflict settings and the actual experience of history teaching reform in Bosnia-Herzegovina as well as the difficult question of the impact of such interventions. One of the key conclusions that emerged from the debate was that interventions can be helpful on occasion, but that their timing, their sequence and the area of the field in which each specific intervention takes place are crucial factors.

I would like to give the final word here to a history teacher from the region and her response to the numerous interventions in history teaching which have taken place in Bosnia-Herzegovina: "I took at least 20 textbooks with me to one of the last seminars I attended; anyone who thinks there haven't been any changes needs to take a look at the textbooks we used to have – the textbooks

from 2003, then those from 2007, alongside the most recent ones – then things will become a great deal clearer. Of course not all these textbooks are good. But I do think that we, more than any other subject in schools – although our subject is one of the most sensitive ones – have achieved a success and made really good progress, thanks to the hard work and commitment of local stakeholders and international agencies in the field, including the GEI, EUROCLIO and others. They have trained up a group of people who have come to be the carriers of all these changes and new ideas."

# THE HISTORY OF ALBANIA OR THE HISTORY OF THE ALBANIAN PEOPLE?

## HISTORY LESSONS IN ALBANIAN-SPEAKING COUNTRIES

*Claudia Lichnofsky*

The Georg Eckert Institute has been studying south-east Europe in a range of projects since the 1990s. These tended to concentrate on Bosnia, although some touched on events in Kosovo, Serbia and other ex-Yugoslavian countries. Since 2013 a transfer project has shifted this focus in order to study the “Albanian-speaking region”, where the name of the region alone already carries the potential for conflict. The region in question is not occupied only by Albanians but also by Macedonians, Serbs and Montenegrins as the titular nations of the respective countries, in addition to Roma, Egyptians, Ashkali, Aromanians, Turks, Croats, Bosniaks, Gorani, Macedonian Muslims and other ethnic groups.

From the length of this list we can appreciate the difficulties associated with establishing nation states in the region, an issue which has persisted since the days of the Ottoman Empire. The former Yugoslavia did endorse processes of national identification post-1945: As a result of which Montenegro was born as a nation shortly after the Second World War, and in the 1960s Muslims formed an independent nation, meaning they were no longer Serbs or Croats of Muslim denomination but able to stand as an equal constitutive nation alongside Serbs and Croats, as the Republic of Bosnia. The question of nationality intensified, however, after the break-up of Yugoslavia and the wars of the 1990s, with each national group seeking to establish an ethnically pure nation state, which in such a diverse multi-ethnic region lead, inevitably, to conflict.

What is particular to the Albanian-speaking population of south-east Europe is that, despite the existence of a state in which members of the titular nation reside (Albania),

### HALF OF ALBANIANS LIVE OUTSIDE ALBANIA

there are as many Albanians again living outside its borders: in Kosovo as the majority population (approx. 90%) but still only one of eight ethnic groups; in Macedonia as a group with comprehensive minority rights (such as school lessons in Albanian and Albanian political representatives) as they represent 25–30% of the population; and in Serbia and Montenegro as a minority entitled to Albanian-language lessons and media. In Greece there are a small number of Albanians, not recognised as a minority group, the majority having been expelled to southern Albania after the Second World War. Joining them latterly are Albanians who have migrated to Greece from Albania since 1991 although Greece does not yet offer Albanian-language lessons.

Albanian nation building differs in many aspects from that of its neighbours: The nation is not bound to any particular religious denomination as Albanians are Muslim, Catholic (in northern Albania and western Kosovo) or Orthodox (in southern Albania). During the Ottoman Empire Albanian Muslims belonged to the elite, for which reason any movement towards nationalism came very late in their history. Although the language is divided into two main dialects – Gheg (spoken in northern Albania, Kosovo and Macedonia) and Tosk (in southern Albania) – in 1972 a standard language, based on Tosk, was officially agreed

upon. The language therefore acts as a uniting force for all Albanians, although at the same time it also leads to Macedonian and Kosovar Albanians being viewed by Albanians from Albania as lower class (or less-educated) citizens due to their dialect.

The settlement on a standard language has led to lessons being given in standard Albanian not only in Albania and Kosovo, but also in Macedonia, Montenegro and Serbia, even though the Albanian spoken in those areas differs somewhat from the standard. The curricula that govern this teaching differ from country to country. In Kosovo, Mace-

**IN KOSOVO, MACEDONIA AND SERBIA EACH ETHNIC GROUP IS ENTITLED TO 30% OF LESSON-TIME FOR THEIR "OWN HISTORY"**

donia and Serbia each recognised ethnic group is entitled to 30% of lesson-time to be allocated to their "own history". Clearly history is viewed in the region as being predominantly categorised along ethnic lines; "own history" carries obvious ethnic and national connotations and embraces those who live outside the country formed by the titular nation to which they belong. Since 1990 therefore the "History of Albania" has no longer been taught in Albania, having been replaced by "The history of the Albanian people", which also incorporates Albanians living in neighbouring countries and implies that their territories should also be a part of the Albanian nation state. This is, however, at odds with the Serbian and Macedonian national historiographies, which likewise portray their respective nation states (Serbia or Macedonia) as only occupying a portion of the natural and his-

toric territory of their nations. A perception that, understandably, conflicts with the historiographies of neighbouring countries. History books, which teach ethnic-nationalistic history, pour oil on the fire of ethnic conflict in the region.<sup>1</sup>

One of the initial products of the project "History books and lessons in Albanian-speaking regions" has been a comprehensive study of history lessons in the countries discussed, conducted between 2010 and 2013. The second, and current, phase of the project examines the dialogue and exchange of views between representatives from academia and schools and of educational policies, related to questions surrounding history lessons and the curriculum. To this end three conferences and three seminars will take place between 2013 and 2015. The first conference, in Prishtina (Kosovo), took place in November 2013. It addressed Albanian-language history books and how they are produced in the individual countries as well as their narratives. The event was very well-attended and provided the first opportunity for representatives of the Albanian-speaking populations from seven countries to meet and discuss this theme in an academic sphere.

<sup>1</sup> Cf. Wolfgang Höpken (ed.): *Öl ins Feuer? Oil on Fire? Schulbücher, ethnische Stereotypen und Gewalt in Südosteuropa. Textbooks, Ethnic Stereotypes and Violence in South-Eastern Europe*. Studien zur internationalen Schulbuchforschung. Schriftenreihe des Georg-Eckert-Instituts. Vol. 89. Hannover 1996.

Authors of history textbooks from Kosovo, Serbia, Macedonia, Montenegro and Albania gathered at a workshop held in Braunschweig in December 2013, along with teachers and education ministry representatives from the same countries. The participants heard specialists discuss the most recent research findings and they learnt about current projects at the GEI. They also met in small groups to discuss educational objectives and didactic concepts and to analyse textbooks from a selection of countries. In addition participants were able to sample the module on the Balkan wars (1912/13) from the new EUROCLIO textbook for the West Balkans, to study the depiction of the Balkan war in south-eastern European history books and to visit an exhibition and take a guided tour of Braunschweig as part of the 1913 centenary celebrations in the city.

Several of the participants received fellowships in 2014 for four- to six-week stays at the GEI in order to conduct research in the extensive textbook collection of the research library or to find inspiration for new projects related to history textbooks. In April this year ten Albanian-speaking history teachers were able to take part in the annual EUROCLIO conference in Ohrid (Macedonia) where they met with Albanian and non-Albanian colleagues from south-eastern Europe as well as some from western Europe. It may have been the first time that participants from the former Yugoslavia had met Albanian colleagues on an equal footing.

The second seminar for textbook authors from Albania and Macedonia took place in May 2014 in Braunschweig and was held in English.

**RIGHT** Seminar participants explore Tirana under the watchful gaze of the statue of Skanderbeg. Skanderbeg, born on 6 May 1405 as Gjergj Kastrioti, was the son of a prince who received his education at the court of the Sultan in the Janissary army, where he converted to Islam and was given the Turkish name Iskender (Alexander), which gave rise to the epithet Skanderbeg (Lord Alexander). When he was stationed in an area which is part of modern-day Albania, his father was murdered by the Ottomans; Kastrioti left the Ottoman army, reverted to Catholicism and, basing himself in Krujë, fought the Ottomans side by side with his subordinates and other Albanian and Montenegrin nobles. Most Albanians revere him as a national hero who is said to have fought for Albanian independence, and a large number of streets and squares in Albania and Kosovo are named for him.

The participants addressed issues such as how history books in south-eastern Europe can incorporate and process primary sources in order to introduce pupils to source-based, but equally source-critical, history learning. The same seminar took place in September in Tirana, this time in Albanian to enable the participation of those authors with limited knowledge of English. In November a third seminar on this theme was held in Graçanicë/Gračanica (Kosovo), in Serbian / Bosnian and Albanian in order to include Slavic-speaking authors from Serbia, Macedonia and Montenegro and to initiate Albanian-Slavic communication. The common thread running through all three seminars was the year 1914. The aim was to create a multi-perspective history lesson based on the assassination of the Austrian Archduke by Gavrilo Princip in Sarajevo. For this purpose Melisa Forić und Donika Xhemajli introduced the relevant teaching units from the EUROCLIO book *Once upon a time*. In each of the three seminars the participants then used First World War sources to create their own text or teaching unit.

This year's conference took place in October and was designed for historians from the relevant countries. It was held in Tirana, in close cooperation with the city's university. The principal theme of "myths" also met with appreciable interest in Croatia and Slovenia. As a result it was possible to integrate a panel examining myths in Slavic-language history textbooks into the comparatively oriented programme. Professor Bernd Fischer from Indiana University opened the conference with a lecture on myths surrounding the Second World War in Albania.



Next year's conference will more closely examine Albanian-Slavic and Albanian-Greek relationships in textbooks and historiography. Skopje in Macedonia is the ideal host city as the Ohrid Agreement signed in 2001 introduced wide-reaching rights for the Albanian population, who make up 25–30% of the total population. The good working relationship we have with our collaborative partners in Skopje – the Institute of National History and the Institute of Cultural and Spiritual Heritage of the Albanians – should contribute to an interesting conference in June 2015. A seminar for authors will be offered in Tirana in 2015, which will focus on visual sources and will present and further develop the modules produced in 2014. Further information can be found on the project homepage: <http://albanianlanguagetextbooks.wordpress.com>

# EDUCATION FOR SUSTAINABLE PEACE

## THE GEORG ARNHOLD VISITING RESEARCH PROFESSORS

In 2013, Henry H. Arnhold, a US citizen with German heritage, instituted an international guest professorship at the Georg Eckert Institute to honour the legacy of his grandfather Georg Arnhold (1859–1926), a committed pacifist. The Georg Arnhold Program promotes research into education for sustainable peace with a particular focus on educational media and curricula in post-conflict or transitional societies. This article aims to introduce readers of the *Bulletin* to the first three Georg Arnhold Professors, from Canada/Pakistan, Nigeria/UK and the United States respectively, whose research covers very diverse topics in the field of education for sustainable peace, ranging from social media and conflict-sensitive higher education to transitional justice.





**M. AYAZ NASEEM** is Associate Professor and Graduate Program Director of Educational Studies at the Department of Education, Concordia University, Montreal, where he has been teaching since 2004. Dr Naseem held positions as Assistant Professor of Defense and Strategic Studies (1987–1994) and as a lecturer in International Relations (1987–1994) at Quaid i Azam University in Islamabad, Pakistan. He has published widely on issues including peace education, the deconstruction of militarism in educational discourses, diversity and identity.

## SOCIAL MEDIA AND PEACE EDUCATION IN PAKISTAN: M. AYAZ NASEEM (2013/2014)

**WOULD YOU GIVE US A SHORT DESCRIPTION OF THE RESEARCH PROJECT ON WHICH YOU WERE WORKING AT THE GEI?**

My project seeks to understand the potential of social media in educating for sustainable peace. Specifically, I am exploring the unique features of social media that might facilitate conversations on crucial yet contentious issues faced by societies. For example, one of the unique features of social media, such as Facebook and the blogosphere, is that they let their users bypass the “experts” and talk to one another directly. In this way, social media facilitates the conversion of the private voice into a public voice. Similarly, it provides a space for “connecting” and “networking” (and thus an audience) that is not limited by geographical, societal, or national boundaries. During my two three-month stays at the GEI I examined conversations on societal self-regeneration in the Pakistani blogosphere and dedicated Facebook groups to understand how these conversations and multilogues contribute to the unfolding and understanding of contentious issues such as religion in its relationship to politics and society, education and identity, terrorism and fundamentalism.

**CAN YOU GIVE US AN EXAMPLE THAT ILLUSTRATES HOW SOCIAL MEDIA CAN CHANGE EDUCATION?**

Different social media have been used in different education programmes. A good example of how

social media can (and do) bring about change in education is the use of YouTube clips, as tested by a colleague at the Department of Education at Concordia University in a course on “Educating for responsible citizenship”. Here, the use of YouTube clips mediated between the students and the theoretical texts on different dimensions of responsible citizenship which they were asked to read. The impact, as evidenced by students’ feedback, was real and significant. In many cases, students reported a change in the way they engaged with their environment, consumption patterns and other social behaviours.

**WHERE DO YOU SEE THE POTENTIAL BENEFITS OF SOCIAL MEDIA IN THE FIELD OF PEACE EDUCATION?**

For social media to be an effective tool in educating/teaching, they have to be used in tandem with textbooks. Social media have the potential to be effective mediators between various texts, teaching strategies, the teacher and students. At the same time, efforts should be made to look into the use of text appearing in social media as educational texts. It is now firmly established that for today’s young people, technology, social and participatory media are as much objects of daily life as books and light bulbs were to my generation. Social media afford them the opportunity to be innovative and more participatory than traditional media, which have a more or less one-way orientation.

**KENNETH OMEJE** is a Nigerian social scientist based at the University of Bradford's John and Elnora Ferguson Centre for African Studies as a Senior Visiting Research Fellow. Other academic and professional positions that he concurrently holds include Professor of International Relations at the United States International University in Nairobi, Kenya. He has over 20 years of professional academic experience; his research interests are broadly in the areas of peace education, security studies and natural resource conflicts in Sub-Saharan Africa.



## CONFLICT-SENSITIVE HIGHER EDUCATION IN SUB-SAHARAN AFRICA: KENNETH OMEJE (2014)

### WHAT SPARKED YOUR INTEREST IN THE TOPIC OF PROMOTING CONFLICT-SENSITIVE HIGHER EDUCATION IN SUB-SAHARAN AFRICA?

My interest in this research topic derives from the strong affinity I have had with policy research and training, which spans more than 10 years. In the course of my professional career at the University of Bradford and elsewhere in Africa, I have taken part in diverse externally-funded conflict intervention, regional security and peace education capacity-building projects in various Sub-Sahara African countries, notably Sierra Leone, Liberia, Rwanda, Burundi, DRC, Kenya, Uganda, Nigeria and South Sudan, essentially war-affected and volatile conflict-prone countries.

### HOW DO YOU DEFINE PEACE EDUCATION?

I subscribe to the popular definition of peace education credited to the UN system, in particular UNESCO and UNICEF. This definition, in a paraphrased form, describes peace education as the process of promoting the knowledge, skills, attitudes, and values needed to achieve behaviour changes among people, to prevent and resolve conflict by peaceful means and to create conditions conducive to peace at all levels of society.

### HOW DO YOU DEFINE THE "BRADFORD MODEL OF PEACE EDUCATION"?

This is a concept I coined for want of appropriate terminology to describe the paradigm of peace education we developed at the University of Bradford's Africa Centre for Peace and Conflict Studies while working in partnership with various African higher education institutions and police academies, beginning from the early 2000s. For conceptual convenience, I will define the Bradford Model of Peace Education as a substantially consultative, flexible, integrative, participatory, context-specific and stakeholder-centred model of curriculum planning and implementation in peace education at tertiary school level.

The model is distinguished, inter alia, by certain key operational rubrics found in different peace education-driven project activities, namely:

- Developing new study and training programmes through curriculum development and review workshops;
- Strengthening existing course provision in disciplines such as political science, sociology or history/African studies for the teaching of topics in peace, conflict, security and conflict resolution;
- Training-of-trainers workshops;
- Provision of resource materials, mostly relevant textbooks;
- Short-term staff development visits between the University of Bradford and the African partner institutions;
- Capacity-building in research/publication and promoting collaborative research and publications among lecturers in participating universities.

### WHAT DO YOU SEE AS THE CHALLENGES TO AND LIMITS OF PEACE EDUCATION IN SUB-SAHARAN AFRICA?

The general suspicion associated with the western origin of and push for peace education, inadequate and weak curricula, a shortage of the requisite expertise and the need to strengthen research capacity among available scholars. Other challenges include shortages in research and teaching materials and limited employment and career development opportunities for subject-area graduates and practitioners. Finally, I would like to stress that as important as it is, peace education cannot be an encompassing remedy for the problem of violence and armed conflict in Africa – it cannot, for instance, be a substitute for political and economic reforms, democratisation and good governance.



**SUSAN SHEPLER** is Associate Professor of International Peace and Conflict Resolution in the School of International Service of the American University in Washington, D.C. Her research interests include youth and conflict, the reintegration of former child soldiers into civilian life, post-conflict reconstruction, refugees, education and economic development, NGOs and globalisation, transitional justice and childhood studies.

## TRANSITIONAL JUSTICE IN SIERRA LEONE AND LIBERIA: SUSAN SHEPLER (2015)

### WHAT WILL YOU FOCUS ON DURING YOUR RESEARCH STAY AT THE GEI?

I am interested in how teachers talk about past wars in their classrooms and why. Various curricular and textbook initiatives exist to aid national processes of coming to terms with past violence. I am interested in how and why teachers embrace or subvert such official efforts through their classroom practices. I am investigating two cases in particular: Sierra Leone and Liberia. Each of these countries experienced a devastating civil war during the 1990s and into the 2000s, and each is struggling to rebuild shattered education systems. In addition, each of them has experienced post-conflict transitional justice initiatives: Truth and Reconciliation Commissions (TRCs) in each and a Special Court for Sierra Leone (SCSL).

### COULD YOU BRIEFLY TELL OUR READERS A FEW THINGS ABOUT YOUR BACKGROUND?

I was born and raised in California and studied mathematics as an undergraduate student there. Immediately after graduating in 1987, I went to Sierra Leone as a US Peace Corps Volunteer to teach mathematics in a rural secondary school. This experience spurred me to switch disciplines. I was fascinated by post-colonialism and power in education in Sierra Leone. Then the civil war broke out, and I followed it in disbelief from afar. When I discovered that education was a key feature of rehabilitation programmes for former child soldiers, I found the focus of my doctoral dissertation. I went back to Sierra Leone in 1999, ten years after I had first left, to research the experiences of former child soldiers in interim care centres and in their communities. That work has been published as a book, *Childhood Deployed: Remaking Child Soldiers in Sierra Leone*.

**WHY DID YOU BECOME INTERESTED IN THE TOPIC OF HOW TEACHERS IN POST-CONFLICT SOCIETIES ADDRESS WAR IN THEIR CLASSROOMS?**

I have written some pieces on everyday life in post-war Sierra Leone, so I had thought a lot about how people were remembering the war. Furthermore, I knew from experience that what happens in classrooms is generally not the same as what is in the formal curriculum, so I became very interested in how schools could be sites for remembering war and conflict and in the important role that individual teachers play in deciding what topics should be discussed and how.

**WHY DID YOU CHOOSE TO FOCUS ON SIERRA LEONE AND LIBERIA?**

I grew to love Sierra Leone when I lived and worked as a teacher there. Since my dissertation research, I have continued to work in Sierra Leone as a consultant for various local and international organisations and I go back every other year or so. Because Sierra Leone and Liberia have many similarities, they are often lumped together in analyses of their civil conflicts. I have found that a comparative approach to these two countries can yield very fine-grained research findings.

**WHAT DO YOU HOPE TO ACCOMPLISH DURING YOUR TIME AS GEORG ARNHOLD PROFESSOR?**

I very much look forward to drawing on all the Georg Eckert Institute has to offer, library resources and networks of colleagues especially. Also, it will be wonderful to have time to focus on writing. My goal is to write two journal articles while I am in residence. I hope the symposium we're planning will lead to an edited volume on education and conflict in West Africa.

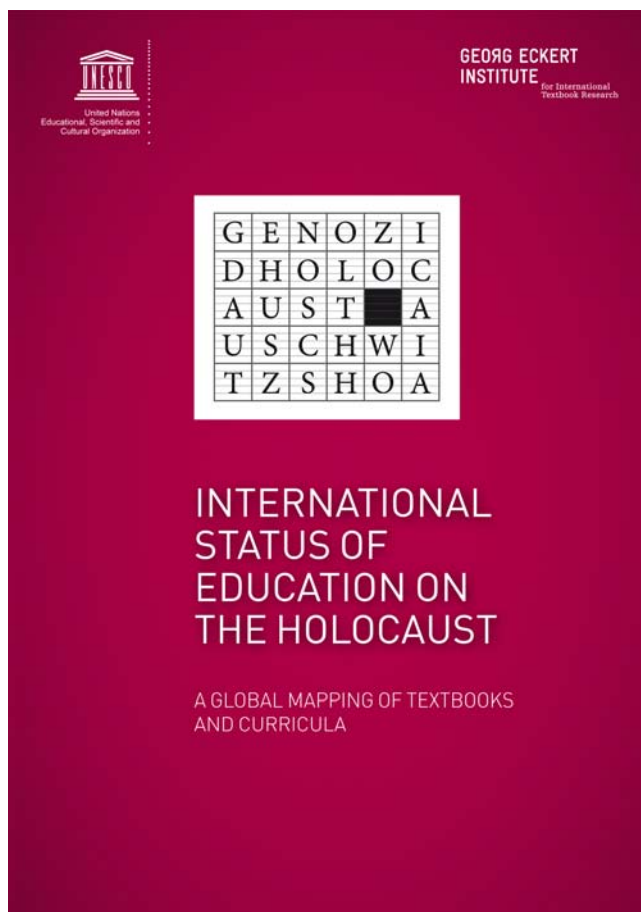
**HAVING CONDUCTED RESEARCH IN SIERRA LEONE AND LIBERIA FOR TWO MONTHS THIS SUMMER, WHAT WERE YOUR EXPERIENCES WITH REGARD TO THE EBOLA OUT-BREAK?**

Early on, I was surprised that people I was working with were not taking the threat more seriously, often even doubting that the virus was real. But as time passed, people started changing their behaviour. No one shook hands and there were hand-washing stations in front of every government office and business. I stayed in Gbarnga for almost a week, interviewing teachers about whether and how they taught about the recent civil conflict in their classrooms. The day my research assistant and I left to return to Monrovia, the driver of the taxi we had hired pointed to a hospital where two nurses had died of Ebola just the day before. Very soon, all of the government ministries and all of the schools shut down, so it was very difficult to continue my interviews and I left Liberia a week earlier than I had planned. Back in Sierra Leone, schools were also shut, but I was able to use personal contacts to meet teachers in their homes and interview them. Although my formal questions were about their teaching, often we spent more time talking about Ebola and its effect on their countries. To speak very honestly, I fear that the effects of the Ebola outbreak could end up equalling the effects of the civil wars in these two unfortunate countries.

# THE HOLOCAUST IN TEXTBOOKS AND CURRICULA

*Peter Carrier*

From 2012 to 2014 the Georg Eckert Institute joined hands in cooperation with UNESCO to investigate the status of the Holocaust in secondary-school level history and social studies curricula and textbooks worldwide. The resulting report was published by UNESCO in November, accompanied by a brochure in all official languages of the United Nations, and will serve as a reference guide to teachers, textbook authors and policymakers, but also help scholars to better understand ways in which information and learning about the past is treated in societies as geographically and historically remote as Brazil, China, Egypt, India, Namibia, Spain and the United States.



The report involved thorough and carefully coordinated research during which 272 currently valid curricula from 135 countries in over ten different languages and eighty-nine textbooks published in twenty-six countries since 2000 were subject to scholarly scrutiny. Great care was taken to ensure that conceptualisations and narratives of the Holocaust were documented and compared adequately in spite of the variety of languages into which its history has been translated.

The curricula analysis revealed considerable disparities, which have been visualised in maps. Even the very names of the event differ, ranging from “Shoah”, “Holocaust”, “genocide”, “massacre”, or “extermination” to the synecdochic “concentration camp” or “Final Solution”. In sum, fifty-seven curricula clearly stipulate the Holocaust, while twenty-eight do not. The curricula of eight countries address the Holocaust only partially. In Mexico, for example, the Holocaust is mentioned

**LEFT** The final report, *International Status of Education on the Holocaust*, appeared in November 2014.

as one among other aspects of human rights education. A further forty-six countries provide only the context in which the Holocaust may be taught, and thus refer only to the Second World War or to National Socialism.

The findings of the textbook study reveal that representations of the Holocaust adhere to shared patterns. Most textbooks focus, for example, on the years of intense killing from 1942 to 1944 and/or to the years of the Second World War, and they name the geographical spaces in which the Holocaust took place in general terms as “Europe” or “Germany”, while neglecting the General Government, occupied territories, or satellite and collaborating states. Images depict more perpetrators than victims or bystanders, and the conspicuousness of Adolf Hitler suggest that he was largely responsible for the event. At the same time, the ways in which the Holocaust is narrated, the didactic methods applied to it when teaching and especially explanations of causes and effects of the Holocaust differ radically.

Most strikingly, Chinese textbooks borrow the language and imagery of the Holocaust and apply

them to the Nanking massacres of 1937. Japanese textbooks likewise adopt the language of the Holocaust in presentations of the devastation of cities by atomic bombs at the end of the Second World War. Historians thus “tragedise” their pasts by conspicuously de- and recontextualising vocabulary customarily used to describe the Holocaust, including “terrible massacres”, “killings”, “mass murders”, “atrocities” and “extermination”, which are adopted in Rwandan text-

#### IN CHINESE TEXTBOOKS THE HOLOCAUST IS CONCEPTUALISED IN LOCAL WAYS

books to describe the genocide of 1994. Alternatively, the Holocaust is domesticated, that is, conceptualised in new idiosyncratic or local ways, as in Chinese textbooks, which do not employ the terms “Holocaust” or “Shoah”, but rather “genocide” (*datusha*) and “kinds of crimes” (*zhongzhong zuixing*). The Chinese textbooks thereby render the event understandable for local readers in a language which is familiar to them, yet which does not convey the historical specificity traditionally ascribed to the Holocaust by western scholars and teachers.

In short, the Holocaust is not subject to international standardisation. Instead, the report shows diverging and overlapping narratives, according



The Holocaust in African curricula:  
Red indicates a direct reference, orange  
a partial (or indirect) reference, yellow  
context only and white no reference.

to which local specificities are dominant, and where similarities occur between specific textbooks or between regions, nations and continents without adhering to a singular pattern. Hence the recommendations, published at the end of the report, acknowledge local idiosyncrasies while calling for greater historical accuracy and comprehensiveness and more systematic comparisons of genocides.

Large-scale projects of this kind, which are driven by institutional synergies and interaction between research and research infrastructures, ensure that knowledge is transferred via a variety of publications into the public and political realms. The project leader Eckhardt Fuchs liaised with Karel Fracapane from the UNESCO Section of Education for Peace and Human Rights in Paris, while the principal investigator Peter Carrier devised the methodology for the project, compiled textbook analyses and wrote the report and recommendations. The project members Torben Messinger and Karolina Kubista compiled a twenty-five-page table of curricula contents dealing with the Holocaust and an exhaustive bibliography with details of over one thousand recent works about curricula and textbook representations of the Holocaust. The report thus also gave

new impetus to the GEI's Curricula Workstation databank, in which over 5,000 curricula have now been collected. The work would not have been possible without the expertise and textbook and curricular analyses provided by researchers from and associated with the Georg Eckert Institute.

Initial results of the study were presented at the UNESCO headquarters in January 2014, followed in September by consultations with representatives of ministries of education from francophone countries of Africa. Although few countries already include the Holocaust, and while most refer only indirectly to the event or to its historical context, it was agreed that the inclusion of the Holocaust in curricula would constitute a step towards greater awareness of European history in Africa. Likewise, comparisons between genocides both here and there would raise awareness of African history in Europe. Further consultations will be arranged to explore how to combine and implement teaching about the Holocaust and recent genocides in Africa, and whether lessons of (or rather, against) the past will, in practice, entrench humanitarian and human values.



## LEARNING TO LIVE TOGETHER IN AFRICA THROUGH HISTORY EDUCATION

*Denise Bentrovato*

In recent years, remarkable progress has been made in the understanding of the role education plays in conflict and in peace. Yet still little is known about the ways in which this interaction has played out in Africa, a part of the world which, according to the *Human Security Report 2012*, “has been by far the most conflict-prone region in the post-Cold War years” (p.154). The field of teaching and learning history has been particularly neglected in this respect. During the two UNESCO Decades of Education for Africa, which will come to a close in 2015, scholarly and policy-oriented discussions on the theme of “learning to live together” have shown a notable disregard for the role of history curricula and textbooks in African societies and, more specifically, their role in national and regional dynamics of conflict and peace on the continent.

In response to the need to fill this gap, the GEI has entrusted me with designing a new project titled “Learning to live together in Africa through history education: An assessment of current practices and future prospects”. The project will involve two studies as well as the development of practical tools, such as guidelines and training modules on teaching and learning history in contested societies. The plan is to present the findings and results to key educational stakeholders in Africa in 2015. The overall aim will be to inform educational policy and practice by offering analyses, lessons learned and recommendations for reform which could assist in processes aimed at adapting curricula and textbooks to harness the potential of history education to advance the goal of “learning to live together”. The project seeks to support efforts to improve the current state of history teaching in Africa whilst also strengthening the capacity of African countries to reduce the risk of conflict and helping to promote peacebuilding and reconciliation through education.

The principle undertakings for the project in the coming months are as follows:

1. It will review international discourses and practices in history education and social cohesion.
2. It will map the current state of history education in Africa, investigating the status of the subject of history in African national curricula as well as the nature of the content, aims and educational approaches of current history curricula and textbooks. The objective of this part of the project is to assess and compare knowledge, values and attitudes promoted through history education across Africa.
3. It will produce an in-depth analysis of current educational approaches to teaching and learning about sensitive and contentious histories in Africa. Special attention will be paid to examining whether the topics of conflict and peace have been addressed in history lessons, both in relation to the students' own country and other countries on the continent, and if so, how this has been done. Besides scrutinising curricula and textbooks for possible omissions, bias and prejudice, this part of the research aims to identify instances of good practice in the promotion of respect for diversity and inclusiveness, dialogue, mutual understanding and social cohesion through history education.

Ultimately, the project intends to reflect on current practices with an eye to working towards the formulation of recommendations for history education reform as a peacebuilding strategy in Africa. It will thereby attempt to identify possible challenges and opportunities posed by the introduction of a conflict-sensitive and peace-oriented approach into the teaching and learning of African history as well as into overall history education reform processes in African countries.

# INTERNATIONAL RESEARCH GROUP ON TEACHING THE COLD WAR – MEMORY PRACTICES IN THE CLASSROOM

*Katharina Baier / Barbara Christophe / Kathrin Zehr*

**In July of 2013, the Georg Eckert Institute launched an international cooperative project on “Teaching the Cold War – memory practices in the classroom”, which is funded by the Leibniz Association. The project team, consisting of researchers from Germany, Sweden and Switzerland, is exploring practices of memory and remembrance in schools, and in so doing bringing a new field of research into being.**

The project aims to develop a new type of research into textbooks which revolves around the theory of classroom practices, going beyond text analysis in engaging with what happens to that text in lessons. The study further seeks to draw the attention of the field of memory research to the valuable insights which textbook research, which has long been interested in how people interact with the interpretations presented to them by those cultural elites who set the interpretive agenda, has the potential to contribute. We at the GEI call these interactions “memory practices”. We are of the view that schools represent a particularly useful arena for research into such practices; they are spaces, generally easily accessible in a range of countries, in which textbooks, as institutionalised objects of cultures of memory, meet two categories of people – students and teachers – each with their own distinct practices of dealing with their content.

The project aims to retrace what exactly takes place in these processes of interaction with teaching content with reference to teaching on the Cold War period, which is currently at the centre of discussion and debate across the globe and is taught in history syllabi in numerous nations. We are focusing on Germany, Sweden and Switzer-

land, three countries with distinct and highly contrasting roles in the Cold War. While divided Germany was at the literal and metaphorical front of the conflict between systems which characterised the period, Switzerland and Sweden pursued policies of neutrality, albeit with differing rationales: The policies of the former arose from an attitude of pragmatism accompanied by a clear commitment to Western values, whereas the latter was motivated by the hope of discovering a third way between the polar opposites of capitalism and socialism.

We are examining the same issues across all three countries: How textbooks interpret the Cold War past; how teachers from the generation which lived through the period translate these textbook narratives into classroom practices; how students view and respond to the narratives presented to them by their textbooks and teachers; and which role is played by competing media content encountered and actively used by students in the course of their everyday lives.

The institutions involved in the project are the GEI, the Centre for History Teaching & Learning and Recalling the Past at the teacher training institution PH Lucerne in Switzerland and the



The kick-off workshop at the GEI.

research group on Educational History and History Didactics at the Umeå School of Education in Sweden.

The group held a kick-off workshop in August 2013 at which it set initial parameters for the part of the work involving textbook analysis. It has also made a conscious decision to adopt a broad definition of “the Cold War”. The international research community has come to use the term as a synonym for the period between 1945 and 1989, a practice our group has likewise adopted. We have further taken the decision to practise an inductive approach to our research, commencing by establishing which events of the period are discussed in textbooks from all three countries. The Braunschweig part of the group suggested focusing the analysis initially on three key issues, a proposal the rest of the group accepted. We are thus currently identifying and interpreting, first, ambivalent passages of text in textbooks; second, passages in which controversies around the interpretation of particular events are discussed openly and third, passages which construct specific interpretations as canonical “knowledge”.

## THE PROJECT TEAM

The work of the PH Lucerne's Centre for History Teaching & Learning and Recalling the Past takes place at a point of intersection between history teaching and cultures of memory. Its head, Peter Gautschi, has conducted a study which was one of a kind in the field internationally and which used video to explore what makes for good history teaching in the view of teachers, students and educationalists. Markus Furrer, History Professor at the Centre, has conducted important research on history textbooks in Switzerland. The Swedish research group, headed by Daniel Lindmark, has established itself as a centre for key research into the history of education and into the use of textbooks and other media in the classroom. Another member of the team is Monika Vinterek, whose work principally revolves around teaching and learning practices in history education. The group's members from the GEI are Barbara Christophe, Kathrin Zehr and Katharina Baier. Barbara Christophe, the project's lead researcher, conducted a predecessor project which examined representations of socialism in post-Soviet countries, focusing on comparative analysis of textbook narratives and the memories of history teachers active during the period. Kathrin Zehr's award-winning degree dissertation explored ideas and images of the Franco period among young Spaniards. Katharina Baier, as a Scandinavia specialist, has a particular affinity to Sweden.

# PEACE 2.0: SOCIAL MEDIA AS A SPACE FOR PEACE EDUCATION

## THE 2014 ARNHOLD SYMPOSIUM

*Martina Schulze*

**Social media is transforming the way people, especially young people, perceive the world, communicate and interact. To cite Danah Boyd's latest publication on the topic, *It's Complicated: The Social Lives of Networked Teens*, "As teens turn to and help create networked publics, they begin to imagine society and their place in it. Through social media, teens reveal their hopes, dreams, struggles and challenges."**

The GEI's first Georg Arnhold Professor, M. Ayaz Naseem from Concordia University in Montreal, focused on social media and peace education during his tenure at the Georg Eckert Institute and devised the inaugural Arnhold Symposium on "Peace 2.0: Social Media as a Space for Peace Education". The symposium is part of the GEI's Georg Arnhold Program on Education for Sustainable Peace.

The 2014 Arnhold Symposium took place on 30 and 31 July, with experts from around the world gathering to discuss the potential of social media to act as an educational space for the development of peace. The central theme was the role of the new digital "educational space" in various regions of the world, including the Middle East and Africa. At the two-day symposium, sixteen academics from Australia, Brazil, Canada, Finland, Israel, the United Arab Emirates, the United Kingdom, the United States and, along with early-career scholars and representatives of civil society, discussed the ways in which social media influence people's and in particular young people's engagement with their societies around the world and citizens' participation in social and political

processes. They also looked at how we might re-search the fundamental transformations taking place in the public sphere with the advent and advance of the digital age and the opportunities emerging from these transformations for formal and informal education. The symposium's keynote speakers were Internet pioneer and author Howard Rheingold (via livestream) and Lynn Davies, an educationalist from the UK.

In his keynote address on the connection between young people, social media and civic engagement, Howard Rheingold highlighted that understanding how social networks work is part of "essential 21<sup>st</sup>-century literacy". Calling on educators and those engaged in promoting peace education, he said, "Encourage young people to turn media production skills that they are naturally attracted to because they are experimenting with their identity, because they want to communicate with their peers [...] on issues that affect their lives and their communities, whatever they are. Don't tell them, let them figure it out. Teach them about publics and public voice. Show them how young people in other places have exercised public voice and influenced public opinion."



Saira Lindroos



Nelson Pretto



Mike Horsley

The presentations at the symposium cast light on the role of social media in specific countries and regions. They explored institutional and extra-institutional initiatives taking place in the digital sphere for education in the spirit of peace and democracy. In this context, Nelson De Luca Pretto from the Federal University of Bahia discussed social networks, activism and education in Brazil; Saira Lindroos from Finland spoke on changes in the communication landscape in Nairobi and the role of social media in the development of peace in the city. Eszter Hargittai's presentation looked at young adults' civic engagement on social media. Mohammed Ibahrine highlighted the influence of religious digital platforms on the spread of Islam and Mike Horsley provided Australian responses and observations on how social media can promote peace education and civic participation. Theo Dolan presented a project for peace media for young Iraqis, while Samuel Woolley from the University of Washington covered major debates over the use of social media during revolution, protest, elections and security crises.

Closing the symposium, Lynn Davies focused on the role social media can play in the exacerbation

of divisions and the promotion of hate in her keynote address on "Unsocial Media: the battle for the message space", which looked at the use of "unsocial media" by religious and religious/political extremist groups and at counter-messaging and its impact. She concluded with a discussion of how best to foster critical idealism through networking and the particular importance of a secular approach to combating religious extremism.

A peer-reviewed publication on social media and peace education, based on the proceedings of the 2014 Arnhold Symposium, will be published by the GEI in 2015; it will represent an important contribution to the field and to the Georg Arnhold Program on Education for Sustainable Peace.

### **SALAM SHABAB PEACE MEDIA FOR IRAQI YOUTH: THE CHALLENGES OF ENGAGING AND EDUCATING NEXT GENERATION PEACE BUILDERS**

*Theo Dolan, United States Institute of Peace,  
United States*

The PeaceTech Initiative at the U.S. Institute of Peace (USIP) has been working with partners in Iraq for the last five years to engage and educate the next generation of peace builders. Young people under the age of 30 comprise the majority of the population in Iraq and they also have the most potential for creating positive change. To reach youth with a peacebuilding message, USIP developed a reality television show called Salam Shabab (Peace Youth). In response to demand from local youth, USIP also built into the program a social media component that included a dedicated website, a Facebook fan page, a Twitter feed and other platforms. While research indicates that the Salam Shabab reality television program is impacting the knowledge and attitudes of its youth audience, young fans have sought a deeper level of interaction. Therefore, the television show became a springboard for the online community which enabled young people to engage with the program and with each other on peace-related topics. This article will explore the following questions: How are youth engaged and educated through Salam Shabab? How do Iraqi youth respond to Salam Shabab – online and offline? What are the challenges of/obstacles to engaging and educating youth through social media?

### **SOCIAL MEDIA AND PEACE IN NAIROBI**

*Saila Lindroos, Family Federation of Finland,  
Finland*

The emergence of Web 2.0 and social media has changed the Kenyan communications landscape

significantly. The monopoly of information that the traditional media held has broken down. Based on data collected in the spring of 2011, social media had both a negative and positive effect on peace. On the one hand, hate speech disseminated on social media polarized ethnic tensions during the 2007–2008 election violence. On the other hand, the election violence led to a growing awareness of the dangers of social media and resulted in emphasis of content more focused on peacebuilding. In addition, the value of social media was recognized by groups mobilizing for peace, peace education and accountability. The civil society utilized social media in the role as watchdog and perceived social media as a means for strengthening transparency. For these groups, social media was often the only means of directly engaging with the political elite and speaking about certain highly politicized issues freely and safely. As a result, social media has shifted power relations in favor of civil society, loosening the grip of the elite and the media it owns, on the sole source of information for the masses. This move from a vertical to a horizontal flow of information has had a democratizing effect on the Kenyan communications landscape.

### **YOUNG ADULTS' CIVIC ENGAGEMENT ON SOCIAL MEDIA**

*Eszter Hargittai, Northwestern University,  
United States*

With the increasing spread of social media, the barriers to sharing content about politics, current events and social causes have decreased considerably. Social media is especially popular among young adults, offering an opportunity to engage a population segment that has, traditionally, shown lower levels of political and civic engagement. Who is most likely to post political content on

sites like Facebook and Twitter? Do different young adults use these sites similarly or differently? How do such practices compare to posting other types of content such as jokes and celebrity news? This paper draws on unique survey data on a diverse group of young adults' online experiences to examine whether certain user characteristics influence the types of political and other content people share online. Findings suggest that young adults are using these platforms for the sharing of politically-engaged content in a variety of ways. We also find that sharing practices are not randomly distributed. People's background traits, online experiences and Internet skills are related to the types of content they share.

#### ISLAM AND DIGITAL PLATFORMS

*Mohammed Ibahrine, American University of Sharjah, United Arab Emirates*

Islam is the fastest-growing religion in the world. It is especially popular among young people who are connected to social media platforms. Just like other regions, Muslim majority countries have witnessed a rapid diffusion and adoption of social media platforms such as Facebook, Twitter and YouTube in recent times. In the Arab world, Facebook is the leading social networking website, with 45,194,452 users. Twitter follows with 2,099,706 users. The Arab region is second to the U.S. when it comes to the number of YouTube daily views. With 90 million video views per day, Saudi Arabia has the world highest number of YouTube views per Internet user. This paper explores the various uses of social media and digital platforms by individuals and organizations for religious purposes. The focus is on the role that digital platforms play in disseminating the Islamic faith among social media adopters worldwide. I will

explore how social digital platforms have markedly impacted the social life of Muslims, including their religious practices, their religiosity, their preaching, their issuing of fatwas and their building of virtual communities in the Muslim majority countries or in diasporas.

#### STANDING ON THE AUSTRALIAN BEACH AT THE EDGE OF MOORE'S LAW: SOCIAL MEDIA IN PEACE EDUCATION

*Mike Horsley (and Matt Eliot),*

*Central Queensland University, Australia*

This presentation poses many questions in conceptualizing how social media can promote peace education and civic participation, providing some Australian responses and observations to this question from the context of Australian primary and secondary education and education systems generally. The space we explore relates to the ways in which we are adapting and using social media for Australia's national (school) Harmony Day and for the peace, civic and global citizenship agendas that Australian schooling and curricula promote and emphasize and teachers believe in. The presentation charts the use of social media for Harmony Day and explicates the use of the imagined peace communities that these uses of social media invoke and create; it reports on the ways in which existing pedagogies and resources have been enhanced by the use of social media to connect schools and communities, thus creating third spaces to promote peace and civic engagement and it also observes the power of social media – the sharing and collaborative knowledge-building in defined education spaces it enables and explores how it can expand these spaces.

# 1913: AN EXHIBITION ON SCHOOL STUDENTS' LIVES IN BRAUNSCHWEIG A CENTURY AGO

*Kerstin Schwedes*

**As part of a year of events on the topic of “1913 – Braunschweig between monarchy and modernity”, the Braunschweig city archive and the Georg Eckert Institute devised and organised a project for schools supported by municipal funds. The project involved two advanced history classes from the city's Querum secondary school using archive materials and largely historic textbooks to develop an exhibition entitled “1913 – How school students used to live in Braunschweig”, which ran in the city's central library from 18 November 2013 to 29 March 2014.**

Students from the Querum secondary school and their teachers Sabrina Genetzke and Birgit Panse searched Braunschweig's city archives and selected historic textbooks in order to conduct an analysis of how the students' counterparts from the past lived and learned a century ago. Kerstin Schwedes and Barbara Christophe of the Georg Eckert Institute provided them with support in their endeavours in the shape of teaching units on how to analyse text from school textbooks, while their colleague Lucia Halder held a workshop on how to prepare an exhibition.

After exploring the material from the Georg Eckert Institute and the city archives and using it to train their critical analysis and interpretive skills, the students formulated key questions to guide them in creating the exhibition. These were: What was the education system in imperial Germany

like compared with the present-day one? Which types of schools were there? How did young people spend their free time and their school holidays? What were pupils of that period supposed to learn about society and politics in their history textbooks and which images of their own nation and others did these books contain? Which roles did they present and propagate for men, women and children in the family and the state?

With reference to these key questions, the students designed the exhibition, composed explanatory text for information displays and drew up suggestions for which objects should be exhibited. The exhibition that emerged from all this hard and enthusiastic work, with Kerstin Schwedes acting as curator, was shown to visitors in specially organised tours and gave rise to talks and lectures.



All-boys class 1913



All-girls class 1913

The First World War, the anniversary of whose outbreak falls this year, was a topic all those involved in the project felt should be afforded its fitting place in the exhibition. The city of Braunschweig provided funding for excerpts from current textbooks from 18 countries, discussing the period around 1913/14 and providing distinct national perspectives on the events leading up to war, to be translated into German for the exhibition. The contrasts which were thus made visible among narratives from present-day textbooks, and the reflections of these narratives in nations' cultural memory, helped the students to understand the strikingly differing ways in which we remember historical events today and construct them in the medium of textbooks.

Textbooks generally open up multi-perspective approaches and contrasting interpretations of the same event via the use of historical sources. This project enabled students to access the principle of multiperspectivity in a highly current context. It taught them that "our" history is not the only version of history "out there" and that textbooks, by discussing particular events in particular ways and by omitting others, construct a specific perspective which requires contextualisation in order to be fully understood. There are usually good reasons behind textbooks from other countries choosing to relate history in ways which differ from those with which we, from the viewpoint of our own established and usually unquestioned notions and norms, are familiar.

# THE CURRICULA WORKSTATION: PROVIDING ACCESS TO CURRICULA WORLDWIDE

*Esther Chen / Jessica Drechsler / Robert Strötgen*

**More and more libraries are making searching catalogues and databases as easy as possible for their users by implementing what are known as discovery services, which allow users to search in a number of different information sources simultaneously. University libraries in particular benefit greatly from being able to offer their student users, whose information searching behaviour is strongly influenced by the simple search form provided by Google, intuitive search functions which generate high-precision hits.**

Specialist libraries, however, such as the Georg Eckert Institute's research library, may find that discovery software is often insufficient to meet the needs of their users for easy and efficient search processes which respond appropriately to the particular nature of the library's holdings. The GEI has responded to this challenge by developing its own information system on curricula, which are a key component of academic research on textbooks and education systems, but which are subject to a very patchy and complex availability situation across the globe. Developed as part of the German Research Foundation (DFG) initiative on Funding for Outstanding Research Libraries, the GEI's Curricula Workstation already allows users to research over 5,600 curricula in digital and print formats.

There is currently no other central point of access to curricula in the world and no complete archive of curricula. This made it imperative for the Curricula Workstation project to develop, along with a technical design for the research system, a conception for systematically collecting, compiling and archiving curricula; this involved investigating the situation as regards rights to curricula in order to ensure that those included would be freely searchable online. The process proved much less complex than we had initially feared due to the fact that curricula are generally official publications.

During the process of creating the Workstation, we have been running workshops in which we have asked researchers in detail what they would need

and expect from a research instrument of this kind, in order to meet user needs as optimally as possible as we continue our ongoing work on the project.

After a public test phase during which the Curricula Workstation underwent intensive testing carried out by users and a heuristic evaluation process to ascertain its user-friendliness, a robust and optimised version went live on 1 March 2014; it is accessible at <http://curricula-workstation.edumeres.net/>. Alongside a free-text search function via a simple search interface, the Workstation provides a facility for carrying out structured searches for various characteristics of a curriculum, such as the country in which it is valid, the subject or stage of education to which it relates and its year of publication. Digital curricula whose entire content is available via the Workstation can be searched in full for a term or terms of the user's choice.

There are plans for a second phase of the project in which we will supplement the Curricula Workstation with interactive additional functions such as the capacity for records contained within it to be annotated or links to be created between curricula. We have submitted an application for DFG funding to extend the Workstation and turn it into a "CurricuLab".

As we rely on our users' feedback to help us develop the Curricula Workstation in line with user needs, please do test the tool and send us your ideas and suggestions – they might end up becoming our next steps.

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**Suchformular**

**Countries** ⓘ

Germany ×

All | None

**Subjects** ⓘ

Geography ×

History ×

All | None

**Education level** ⓘ

ISCED 3 - Upper secondary level ×

All | None

**Year of publication** ⓘ

from:  to:

**Free-text search** ⓘ

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Currently valid curricula  Full-text search

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**Document format** ⓘ

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Excerpt from list of hits generated by the Curricula Workstation, with filter options for advanced searches

# EARLY-CAREER SCHOLARS AT THE GEI



# "HISTORY CAN BITE"

## HISTORY EDUCATION IN DIVIDED AND POST-WAR SOCIETIES

*Martina Schulze*

**In July of this year, sixteen early-career scholars and nine senior researchers came to Braunschweig for the inaugural Georg Arnhold International Summer School on Education for Sustainable Peace on "Teaching and Learning about the Past in the Aftermath of (Civil) War and Mass Violence", devised by GEI researcher Denise Bentrovato. The participants engaged in a constructive dialogue on research on textbooks and other educational media in the field of history education in divided and post-war societies.**

Education has been one of the principal channels through which both local and external actors have sought to increase our understanding of and lessons from past conflicts with a view to preventing future wars and to advancing peace and reconciliation. The Summer School was thus dedicated to examining how schools and education systems around the world deal with the topics of war and peace, exploring experiences of war and transition as they are remembered, negotiated and articulated by policymakers, teachers and pupils in conflict-hit and post-war societies. At the same time, the Summer School aimed to stimulate reflection on the challenges and opportunities presented by teaching and learning history in the wake of war and mass violence, and, more specifically, to assess the role of history education and its reform in conflict resolution and in post-war transitional justice and peace-building processes. The participants, ranging from early-career scholars to senior researchers and practitioners in the field of education and peace, explored history education and its reform in the aftermath of civil war and mass violence and representations of war and peace in curricula, textbooks and other educational materials and in the classroom.

### WHO TOOK PART IN THE SUMMER SCHOOL?

Out of 135 applications from 53 countries, a committee of early-career scholars at the GEI had selected fifteen young researchers to take part in the Summer School. The group, which included Denise Bentrovato from the GEI, represented twelve different nationalities: Four participants originally came from the United States, two from

Turkey and one each from Armenia, Canada, Croatia, Germany, Ghana, India, Ireland, Italy, Macedonia and Portugal.

The following noted academics and practitioners provided invaluable feedback on the young scholars' research and shared their expertise:

- Meenakshi Chhabra, Associate Professor in Interdisciplinary Studies at Lesley University in Boston.
- Elizabeth A. "Lili" Cole, Senior Program Officer at the United States Institute of Peace (USIP) in Washington, D.C.
- Khamboly Dy, a doctoral candidate in the Division of Global Affairs at Rutgers University in New Jersey, who coordinated the Genocide Education Project at the Documentation Center of Cambodia.
- Alan McCully, Senior Lecturer in the School of Education at the University of Ulster in Northern Ireland.
- Karen Murphy, Director of International Programs at the NGO Facing History and Ourselves in the United States.
- M. Ayaz Naseem, Associate Professor in the Department of Education at Concordia University in Montreal.
- Elizabeth Oglesby, Associate Professor in the Department of Latin American Studies at the University of Arizona.
- Elie Podeh, Professor in the Department of Islam and Middle Eastern Studies at the Hebrew University of Jerusalem.
- Gail Weldon, an independent education consultant from South Africa.



#### HOW WAS THE SUMMER SCHOOL ORGANIZED?

Along with a keynote address by Lili Cole from USIP, five regional panels made up the core of the Summer School, moderated by early-career scholars of the GEI. While the senior researchers contributed an introductory presentation to each panel, the participants presented in-depth case studies from Africa (Burundi, Ghana, Kenya, Rwanda, Sierra Leone, South Africa, Uganda), the Americas (El Salvador, Guatemala, USA), Europe (Croatia, Macedonia, Northern Ireland, Portugal Spain) and the Middle East and Asia (Armenia, India, Israel, Pakistan, Syria, Turkey). They introduced comparative, cross-national approaches and applied qualitative and quantitative methods that included curriculum and textbook analysis, interviews and focus group discussions, surveys through questionnaires and participant observations. Their research examines educational media, curricula and textbooks, museums and memorials, and looks at a great variety of actors, including the state, ministries of education, teachers, pupils and young people in general, textbook authors, parents and families as well as civil society. Additional activities which formed part of the Summer School included an academic skills workshop, a tour of the GEI library, a walking tour of historic Braunschweig and a day trip to Berlin with a special memorial landscape tour of the German capital.

#### WHAT WAS THE OUTCOME OF THE SUMMER SCHOOL?

The Summer School provided first and foremost an exceptional interdisciplinary forum for discussion which allowed participants to debate and critically reflect upon key research questions, methods, findings and their implications. As Alan McCully from the University of Ulster stressed, “[...] for history teaching to contribute fully to the reconciliatory process it must explicitly make connections with contemporary cultural and political issues. Practitioners should familiarise themselves with the concepts of historical consciousness and collective memory and be prepared to work with young people to better understand why the past is remembered and commemorated (differently) in the present. Further, it is important to deal critically with the legacies of the more recent conflicted past.”

In addition to this, the Summer School fostered the international exchange of ideas, bringing together early-career and senior scholars of very different disciplines and practitioners from all around the world. Participants reported that they very much benefited from being exposed to multiple perspectives and to learning about conflicts and histories in regions they had known little about previously. One commented: “It was really interesting to see the similarities and differences in how historians, social scientists, educators,



artists, and political scientists approach the same topic. Another important insight was that while each conflict, each region, and each education system have their unique characteristics, they also share common patterns and there are many lessons to be learned from comparison." The Summer School also resulted in the formation of a new network of early-career scholars, among other things, through a Facebook group. To quote another participant: "I met wonderful people and exceptional researchers and practitioners and made contacts that will surely be helpful throughout my professional and academic career."

All participants have been invited to submit articles based on their presentations for a special volume on "The challenges and promises of history education in divided and post-war societies" to be published at the GEI. We very much look forward to this peer-reviewed publication in 2015.

#### THE KEYNOTE

Setting the agenda for the Summer School in her introductory keynote address on "History has teeth: Challenges to history education for tolerance and reconciliation", Lili Cole from USIP said: "Briefly, the liberal world order in which our common ideas about tolerance, contact, civil society, shared narratives and the possibility of acknowledging some common historical truths were based both on the importance of respect by states for state boundaries as well as the non-violent decline of state sovereignty and the rise of other important institutions, including civil society and transnational ones. Not only does this seem to be under threat, as we have seen in the post-Soviet space, but there are new, very violent and regionally disruptive conflicts (Syria, Iraq) and old ones that have deteriorated or won't go away (Israel-Palestine, South Sudan), even celebrated peace agreements that seem to be under threat (Northern Ireland). Scandinavian researchers as recently as two years ago had empirical evidence of dropping numbers of wars and battle deaths, but what does the trend look like now? In fact, our common goal in a way is to tame history, but it turns out that history has teeth and can bite."

# ARE WE OVER- PRIVILEGED?

THE SITUATION AND EXPERIENCE OF DOCTORAL STUDENTS  
AT GERMANY'S NON-UNIVERSITY RESEARCH INSTITUTIONS

A RESPONSE TO AN ARTICLE BY JÜRGEN GERHARDS

*Katharina Baier / Marret Bischewski*

An article which appeared in the German broadsheet *Frankfurter Allgemeine Zeitung*<sup>1</sup> on 10 September 2014, entitled “The new social inequality in mid-level academia”, raised the issue of differences in the experience of doctoral students (who, along with postdoc researchers and lecturers, count as the “middle level” in the German research system) at universities, within German “graduate schools” for doctoral students (Graduiertenschulen) and at non-university research institutions like the Georg Eckert Institute (GEI). Its author, Jürgen Gerhards, nails his colours to the mast in the article's subtitle: “Those completing a doctorate at a university receive lower pay and get less time to do their research.” His argument conjures up a picture of a research landscape in which the “especially privileged” group of doctoral students working within non-university research institutions are in a position superior to that of those at universities due to their more advantageous contracts and the opportunities they enjoy when it comes to career planning. Gerhards' argument, which revolves round contrasting these two groups of doctoral researchers, presents an over-simplistic picture of the situation in several points. From our perspective as two early-career scholars at a Leibniz institute – the GEI – we have taken a closer look at some of the arguments cited in the article and arrived at the conclusion that a more nuanced view on the matter is in order.

**DOCTORAL POSITIONS ON PROJECTS FUNDED BY THE GERMAN RESEARCH FOUNDATION (DFG), ONE OF THE PRINCIPAL FUNDERS OF POSTGRADUATE AND POSTDOC RESEARCH IN GERMANY, ARE BETTER PAID THAN OTHERS.**

The first argument we would like to approach is Gerhards' assertion that those doing their doctoral research at non-university institutions, especially if funded by the major research organisation DFG, are better paid. Gerhards' view that "things that are the same are being treated differently" relates to differences in doctoral students' earnings. Postgraduates might hold a 50% full-time equivalent (FTE) position which is part of overall university staff planning, a position funded by grants from third-party institutions to the tune of up to 65% FTE or a fellowship from an organisation which supports promising students to undertake doctoral work. However, the realistic workload in all these positions can be up to 100%. Gerhards' critical view of these differences is justified; as early-career scholars generally enter

into their postgraduate research with broadly similar levels of qualifications and skills, there is no genuinely compelling rationale for the inequalities of the contracts and positions held by doctoral students and the differing levels of remuneration they entail. This said, his argument appears to fail to take account of two specific aspects of this issue: First, the 65% FTE positions cited by Gerhards in connection with third-party-funded research projects are primarily to be found in projects funded by the DFG and far from being typical of the levels of support provided by other funders, who generally pay only at 50% FTE levels. Second, non-university institutions are not free of variance in researchers' contracts and in the remuneration they award. These are structural issues which affect all segments of mid-level academia.

<sup>1</sup> Jürgen Gerhards "Die neue soziale Ungleichheit im Mittelbau", in: *Frankfurter Allgemeine Zeitung*, 10 September 2014, p. ON4 / Page Header: "Forschung und Lehre Ressort: Nat".



**DOCTORAL STUDENTS WORKING AT NON-UNIVERSITY INSTITUTIONS DO NOT HAVE THE TEACHING LOADS SHOULDERED BY THEIR UNIVERSITY COUNTERPARTS AND ARE THUS FREE TO FOCUS EXCLUSIVELY ON THEIR RESEARCH.**

This is correct insofar as for doctoral students at universities, teaching, the associated preparation, marking and carrying out other tasks within their institutes or departments take up a large proportion of contracted working hours – hours that are then no longer available for work on their doctorates. The students' supervisors might fondly imagine that their supervisees will be able to make use in their theses of their work in preparing and holding classes; however, this is often unlikely, for the simple reason that postgraduates are restricted to teaching basic classes for undergraduates. However, to conclude from this, as Gerhards does, that those working at non-university institutions automatically have more time for their research than those at universities due to being without teaching responsibilities would be inaccurate. Non-university institutions, like universities, involve their doctoral students in tasks unrelated to their actual research topics which take up some of their time.

Ensuring that students are able to balance their own research with the other commitments required of them by their employer is a matter for their institution, be it a university or another type of research environment, as well as being a question of postgraduates' organisational and time-management skills and a challenge they will inevitably need to engage with during their academic training. Besides this, non-research tasks within research settings, including teaching, are part and parcel of doctoral students' personal and professional development. It can no longer be a matter of any doubt that not all those who complete a doctorate continue in academia thereafter. It might thus be regarded as positively the duty of universities and non-university research institutions alike to provide their upcoming researchers with opportunities to expand their experience and develop transferable skills.

**UNIVERSITIES PROVIDE LOWER LEVELS OF "INTELLECTUAL AND MATERIAL RESOURCES".**

Universities, in Gerhards' view, can provide lower levels of "intellectual and material resources" than non-university research institutions that are part of the Max Planck and Fraunhofer societies



and the Leibniz Association, whose doctoral researchers, if we follow this logic, must therefore be a privileged breed. And indeed it is the case that these institutions generally possess research infrastructures, such as specialist technology or research libraries, which a university may well not be able to supply. The experience of research at a non-university institute will also differ markedly from that at a university department organised along disciplinary lines due to the former's specialist, interdisciplinary focus on a specific area of research. The availability of funds for research travel, on which Gerhards places a great deal of emphasis in his article, may nevertheless be as contingent upon the project funds available at non-university institutes as is often the case in the university setting. Gerhards' inference from the conditions at specialist institutes that doctoral students working there are better able to prepare for their future academic careers is thus questionable at best. For one, this assumption is unfair and undermining towards the presumably similarly abundant "intellectual resources" which doubtless lie at the root of much outstanding research being done at universities today.

In addition to this, we are of the view that doctoral researchers at universities enjoy a definite advantage in terms of the teaching experience they are able to gain and the extent to which they have the opportunity to form networks within their discipline. Admittedly, postgraduates are called upon to take the initiative in shaping their careers by seeking and finding their places in academic networks and seizing opportunities to undertake professional development. At the GEI, doctoral students and upcoming academics are organized very well in this regard, a situation which is by no means the norm for institutions in the humanities and educational research section of the Leibniz Association. The GEI's early-career scholars' forum, which has a dedicated budget, provides a space for general discussion of various issues as well as for the planning of strategic professional development and the distribution of roles within the institute which give young academics opportunities to gain experience, is rather the exception than the rule in the Leibniz institutions, although the development of section-wide networks for doctoral students is currently being advanced and encouraged.

**FACTORS NOT DIRECTLY RELATED TO AN INDIVIDUAL'S PERFORMANCE OR QUALIFICATIONS ARE OFTEN AT PLAY WHEN IT COMES TO FILLING DOCTORAL POSITIONS AT NON-UNIVERSITY RESEARCH INSTITUTIONS.**

In Gerhards' account of the typical academic career within a non-university institution, the starting point is usually the development of connections within the institute in question, generally via an initial position as an undergraduate or postgraduate student research assistant. This provides the postholder with the opportunity to familiarise herself with the institution and its decision-makers and to develop working relationships which, in Gerhards' narrative, almost automatically provide her with a follow-up position as a doctoral researcher on a project team. This means, in Gerhards' view, that it is impossible to assume "that non-university institutions have the better doctoral students, who won their positions through better performance", indeed that such an assumption will "not or only to an insignificant degree" be justified. Gerhards is bringing his own experience to bear on his argument here; whether it is appropriate to extrapolate from this experience, though, is a matter for debate, as a conclusion founded on such extrapolation, if true, would imply that the highest-performing postgrads were to be found at universities, with their poorer levels of resources and lower pay. We are unable to confirm this implied causal connection between contacts and job offers in relation to the GEI's early-career scholars; most of those doing doctoral research here did not know anyone working at the institute before they joined.

Furthermore, it is important to remember at this juncture that a research career at a German university frequently likewise begins with a position as a student research assistant, for which students recommend themselves by, for instance, drawing positive attention to themselves in classes and seminars or otherwise making themselves known to their professors. At universities, as at non-university institutions, it also happens that an application for a postgraduate research post might be looked upon particularly favourably because the applicant developed connections to researchers in his department during his studies and familiarised himself with departmental projects and structures as a student assistant. This might give rise to the impression that research posts at universities are not so much a matter of what, but rather of whom the applicant knows; we might then just as well raise the question of whether or not universities give the jobs available to those most qualified for them. However, going down this particular road is fraught with difficulties due to the resentment and mistrust among early-career scholars which such considerations have the potential to provoke. It would be better to ask ourselves whether it would be fair for students who have had the opportunity to develop their research skills as student research assistants at universities or non-university institutions to have their academic futures denied them because they might be suspected of owing their careers thus far to their connections rather than to their own merits. We would also do well to remember that students and postgraduates at universities can draw academics' attention



Early-career scholars at the GEI

to them simply by virtue of attending their classes, whereas there is no such route open to those hoping to work at non-university institutions; indeed, most of those who apply for positions at the latter do so without prior connections to the more senior researchers who will be assessing their applications.

**THE SOLUTION TO THE ISSUES RAISED IS FOR ALL DOCTORAL STUDENTS TO BE PAID AT THE 50% RATE.**

The conclusion Gerhards draws from the issues to which he points is that all doctoral students doing part-time research in third-party-funded projects or at graduate schools should be paid at the 50% rate and not at the 65% allowed by some funders. It is a proposal we can only reject. We willingly admit that those completing their doctorates at non-university research institutions

have certain advantages over their counterparts at universities. We could, however, just as justifiably claim that the reverse is also true. The funding and support of which doctoral students can avail themselves in the German research landscape is far from being ideal; yet it is equally far from being a simple black-and-white picture. Some research environments and forms of career development are more frequently to be found at universities, others at non-university research institutes; there are internal differences in pay for early-career scholars at both types of institutions. In this light, Gerhards' proposal to slash the perceived privileges of doctoral students at non-university institutions and in graduate schools in the name of creating a level playing field is anything but constructive and would be likely to raise more issues than it resolves.

# LIBRARY NEWS



# “ONE OF A KIND”

## THE GEI'S RESEARCH LIBRARY

We asked Esther Chen, head of the Georg Eckert Institute's research library, about her job and the impact of the “digital revolution” on her workplace and beyond.

**THE WORLD OF LIBRARIES IS A RICH AND VARIED ONE, RANGING FROM LOCAL LENDING LIBRARIES TO SPECIALIST AND UNIVERSITY RESOURCE CENTRES. COULD YOU TELL US A LITTLE ABOUT WHAT MAKES YOUR WORKPLACE, THE GEI'S RESEARCH LIBRARY, SPECIAL?**

Our library here at the GEI is a one-of-a-kind academic library for educational media research. It has taken some time for academic research, and hence the libraries which serve it, to gain awareness of textbooks as media and objects of study. Here at the Institute, we hold a collection of over 250,000 books, 178,000 of which are textbooks from around the world; the remainder is research literature on textbooks, education systems, curricula and other issues of significance to those working at the GEI. An academic from Israel who was visiting the library to research Turkish textbooks recently told me that he had found more Turkish textbooks here than in publishers' archives in Ankara – he was clearly very impressed indeed, with good reason: The GEI holds a collection of unparalleled comprehensiveness and accessibility. Another important feature of our library is the way we make our books available for researchers to access freely, which means that resources such as all the textbooks currently approved for use in German schools are accessible to researchers on specially marked shelves. This is an important service for academics working on present-day textbooks, who are faced with a plethora of media – approximately 1,500 books are approved for use in Germany in the subjects in which we hold collections alone.

**WHY IS THIS LIBRARY LOCATED IN BRAUNSCHWEIG?**

At the heart of our holdings are the books collected by Georg Eckert after the Second World War in his endeavours to engage in joint processes of textbook revision with Germany's neighbouring countries. He initially kept these books in his study. This core collection has gone on growing since, as has our Institute.

**WHAT DO LIBRARIANS CURATING COLLECTIONS OF TEXTBOOKS NEED TO BE AWARE OF AND PAY ATTENTION TO?**

First of all, textbooks from abroad are not always easy to get hold of. In some countries, textbook distribution takes place on a very restrictive basis; sometimes the relevant ministry issues them directly to schools. Second, the international part of our collection consists of books in a large number of different languages and scripts. This calls for us to find specific solutions in our daily work, as we need, of course, to ensure that researchers can find these books in our catalogue – which brings me to the final issue I would like to mention: In Germany, cataloguing of library holdings takes place in accordance with specific standards and sets of regulations which take very little account – if any at all – of the particular types of data required for cataloguing a textbook. For instance, when it comes to textbooks, authors are less important than the subject or stage of education for which the book has been written.

**HOW IS THE MUCH-DISCUSSED “DIGITAL REVOLUTION” AFFECTING LIBRARIES? WHAT ARE THE CHALLENGES YOU ARE FACING, AND WHICH OPPORTUNITIES DO YOU SEE ARISING FROM THE ADVANCE OF DIGITAL MEDIA?**

The digital turn has been a key issue for libraries for some years now. It entails a complete paradigm shift in terms of how librarians work, be it in relation to cataloguing and archiving electronic books and making them available for use, lending, copyright issues or new business models in libraries' interaction with publishers. We are currently in a period of transition from the analogue to the digital age. I would expect this phase to continue for some time to come, particularly because it goes right to the heart of two of our oldest and most important cultural techniques, reading and writing. I am confident, however, that things will move on a great deal in the coming years and that digital publications will open up a number of impressive possibilities to libraries and researchers. We can see the beginnings of these developments today, in copyright-free digitalised works which are freely available on the Internet and feature full-text recognition enabling entire works by individual authors to be searched for specific terms more or less with a simple click; our digital collection of historic textbooks, [www.gei-digital.de](http://www.gei-digital.de), is one example.

**LIBRARIES ARE AMONG THE MOST FREQUENTLY USED PUBLIC INSTITUTIONS. WILL THE ERA OF LIBRARIES NOT COME TO AN END ONCE EVERYTHING IS AVAILABLE IN DIGITAL FORM? WILL WE, IN TEN YEARS' TIME, STILL NEED LIBRARIES AS PUBLIC SPACES, WITH THEIR LOCKERS FOR USERS' BELONGINGS, THEIR PHOTOCOPIERS AND THOUSANDS OF BOOKS ON THE SHELVES?**

There are a great many different types of library and a wide range of user groups. The next few decades are certain to bring changes for all of them in the context of advancing digitalisation, but these changes are likely to differ in each specific case. In that of research libraries, for instance, those focusing on the sciences will respond in substantially different ways from those whose specialism is in the humanities or arts. Researchers in the sciences are already using libraries a lot less as a workspace than academics in humanities subjects. Our research library as a physical space will continue to be an extremely important factor in our work. Our textbook collection is an extensive one; we will still be in the process of making it completely available in digital form in ten years' time, and scholars the world over will still be coming to Braunschweig to work here. Further, copyright restrictions mean we cannot just publish digital sources on the Internet for everyone to use. Then there is the fact that libraries are

**ESTHER CHEN** studied comparative literature and Polish language and literature at the Free University and the Humboldt University in Berlin. Parallel to her studies she worked in the Literaturhandlung zum Judentum (Bookshop for Judaica), where she was responsible for organising cultural events. After completing her studies she taught at the Institute for Slavic Studies at the Humboldt University and participated in the project entitled “Comparisons and interconnections within European scientific cultures” at the European University Viadrina in Frankfurt an der Oder, before carrying out training for academic librarianship at the Central and Regional Library in Berlin. Before taking up her most recent post in Braunschweig, she worked as an academic assistant for the German parliamentary committee of enquiry into “Internet and digital society”. Ms Chen has worked at the Georg Eckert Institute as chief librarian since March 2012.



amazing places for learning and working; I think reading rooms will gain in importance as spaces for people to get a bit of peace and quiet to concentrate on their work in proportion to the expansion of the imperative increasingly placed upon people in our world to be available and contactable 24/7, wherever they are. Libraries offer researchers a unique combination of a space for quiet and focused working and the opportunity to discuss things with colleagues in breaks outside the reading room and receive competent help from experienced librarians. One of our users, who spent a relatively long period conducting research with us, called this experience “cross-fertilisation”, a way of putting it I find highly apposite. I am of the view that libraries will in the future become even more important as fora of academic discussion and the exchange of ideas, despite the progress of digitalisation. When we recently surveyed our users on their satisfaction with the support they received from our team, 91% said they were “very satisfied”. We are proud of this verdict and take it as inspiration to keep developing and improving the services we provide in line with our users’ needs.

#### DO YOU HAVE A FAVOURITE TEXTBOOK IN THE GEI'S COLLECTION?

I think we have a truly fascinating collection here, simply because it's so temporally and spatially extensive, spanning several centuries and 173 countries around the world. I did once have a surprising encounter with a book which has stayed in my mind and to which I have often returned since then. We have a collection of Polish reading primers in our basement stacks. I was looking for something down there and came across a slim volume with Hebrew characters. It was a primer printed in Yiddish in 1950s Poland for the few Polish Jews who had survived the Holocaust and remained in the country. I often show the book during library tours as an example of the extremely difficult circumstances under which textbooks are often produced, sometimes for tiny groups of users, and to demonstrate textbooks' vital role in bearing witness to the times in which they came into being.



## AFTER 35 YEARS, IT'S GOODBYE TO MARGRIT CANOSA

*Esther Chen / Kirsten Gerdes / Ulrike Hinz*

Her original plan was to spend a year working at the Georg Eckert Institute – it was a year that turned into 35. We will soon be saying goodbye to our colleague Margrit Canosa as she enters her well-earned retirement. With her we are losing part of our institutional memory – not to mention countless anecdotes.

Back in the summer of 1979, Margrit Canosa began her, as she then believed it would be, brief sojourn at the GEI in the early days of its research library. Her initial role was to look after the holdings which had been collected by Georg Eckert himself. Later, she conducted inventories of the library's academic literature; the rumour persists that it was she who bestowed the library's first-ever shelfmark on one of its books. Such reverent suppositions are a reflection of the great care and attention with which, when she later took on management of the library's lending service, she tracked the books' journeys through the institute, via the desks of a series of directors and innumerable researchers, back onto the shelves and off again. Margrit Canosa's consistently friendly, polite and helpful manner towards the library's users is no contradiction to the passion with which she watches over "her" library and ensures all is in order. It is both the former and the latter from which springs her immense popularity with all who work with her, particularly our upcoming young researchers; she is always ready to listen to ideas and concerns and to offer a warm welcome

to those coming to the library, which is often the first point of interaction visitors have with our institute. Her status as the "face of the library" is so absolute that many of us are having a hard time imagining what it will be like without her; many a colleague has been heard over the past few weeks exclaiming in a mixture of shock and indignation, "Ms Canosa retiring? Impossible!" One of the reasons why Margrit Canosa and retirement simply do not seem to fit together is assuredly the fact that she has remained blessed with a youthful face and aura throughout the ups and downs of 35 years of institute life, including the GEI's move to its current home in the Villa, with which she lent an immensely helpful hand, the period of the institute's evaluation and the library's incorporation into the Common Library Network (GBV). The latter brought with it a switch to an electronic lending system which, after initial trepidation, she mastered with her customary aplomb.

We could have a great deal more stories to tell about events during the 35 years she has been with us, although nobody could tell them better than Margrit Canosa herself. For now, we will limit ourselves to wishing her all the very best for her retirement, which we very much suspect will be anything but quiet and "retiring", and assuring her that we are already looking forward to what we hope will be her numerous visits to the GEI in the future. Have a wonderful time – we will miss you!



# A WARM WELCOME TO ...



CAROLIN BÄTGE

**MASOUMEH BAYAT** passed the first state examination for secondary school teaching at the Leibniz University, Hanover, in 2008. During her studies she worked as a student assistant and tutor in the Institute for Political Science. She is currently writing her PhD thesis on how Muslims living in Germany are represented in politics and the media, with particular reference to the German Islam Conference. Her supervisor is Professor Sigrid Baringhorst at the University of Siegen. The Friedrich Naumann Foundation for Freedom awarded a bursary to support her PhD thesis until the end of 2013. As part of her research Masoumeh Bayat spent three months in the USA at Stanford University's Europe Center and in 2014 she spent a further three months researching at the Centre on Migration, Policy & Society (COMPAS) at the University of Oxford in the UK. Masoumeh Bayat joined the GEI in April 2014 as a research assistant in the "Nuances (Zwischentöne) – Teaching Materials for Globalised Classrooms" project.



MASOUMEH BAYAT

**CAROLIN BÄTGE** studied educational science and history as part of her bachelor's degree. For her master's thesis she examined education under National Socialism by analysing the portrayal of Jews in German textbooks. She is currently enrolled in the master's programme in educational science at Hildesheim University, where she is focussing on diversity education. Upon completion of her master's degree she hopes to work towards her doctorate. Following a work placement at the GEI during which she worked on the project "Lost in Translation? How Images of Europe are Translated" and also assisted with the German-Israeli textbook commission, Carolin Bätge from February to July 2014 worked for the project „Textbook Study on the Representation of Migration and Integration“ (WHK) and then joined the project "Nuances (Zwischentöne) – Teaching Materials for Globalised Classrooms".

**MARRET BISCHESKI** studied political science at Bielefeld University, the Complutense University of Madrid and the University of Bremen, where she completed her bachelor's degree in 2009. She then went on to take the master's degree course in international relations: global governance and social theory at Jacobs University Bremen and the University of Bremen. She finished her master's thesis, a critical feminist discourse analysis, in 2011. From 2008 to 2011, Marret Bischewski was a student assistant in the Institute for Intercultural and International Studies (InIIS) at the University of Bremen, where she was involved in projects including „Changing Norms of Global Governance“, headed by Klaus Dingwerth. After completing her master's degree in 2011, she worked in management positions in retail and tourism before joining the GEI as a doctoral student in September 2013. She is a researcher in the project „The European Union in German Textbooks. A Study on Civic Education“.



MARRET BISCHESKI



EVA FISCHER

**DR ANNEKATRIN BOCK** joined the GEI in October 2013 as a post-doctoral research fellow in the department "Textbooks as Media". She previously worked as a researcher in the Media Studies Department of the Institute for Social Sciences at the TU Braunschweig, where she completed her PhD, examining the influence of the changing online availability of media products on their production, distribution and reception. She has lectured at the TU Braunschweig and the University of Göttingen on media and reception research, media theory and the qualitative and quantitative methods of communication and media studies. Annekatriin Bock has undertaken research projects covering areas such as the theoretical and methodological aspects of social media use as well as the media consumption habits of young people and their acquisition of skills and knowledge. Her current research foci are media and reception studies, studies in digital educational media as well as online research and visual educational media research.



MAIK FIEDLER

**MAIK FIEDLER** studied history and economics at the University of Greifswald from 2007 to 2011; he wrote his bachelor's thesis on "The Price Revolution of the Sixteenth Century in Western Pomerania – Wages and Prices as Indicators of Economic and Social Development". He completed his master's degree in history in 2014 at the same university with a thesis on "Between College and Pub: The Tension between Duty and Pleasure in Everyday Student Life in the Eighteenth Century". From 2009 to 2014 Maik Fiedler worked as a student academic assistant to the chair in General Modern History at the University of Greifswald. From 2011 to 2014 he was an academic assistant in the DFG research training group on "Baltic Borderlands: Shifting Boundaries of Mind and Culture in the Borderlands of the Baltic Sea Region". Maik Fiedler joined the GEI in August 2014 and is a doctoral student in the "Children and their World" project.

**EVA FISCHER** studied national and transnational studies at the University of Münster from 2011 to 2013. Whilst a student she worked as a tutor and student research assistant. She wrote her master's thesis on the subject of "Imagining Communities during the American Civil War – The Representation of the Draft Riots in the New York Times". She joined the Georg Eckert Institute in April 2014 as a research assistant to the directors.



DR ANNEKATRIN BOCK



LARA M. GOTTFRIED



TIM HARTUNG



KATHRIN HENNE

**LARA M. GOTTFRIED** studied for a master's degree in sociology with political sciences and media studies at the TU Braunschweig and the Braunschweig University of Art from 2004 to 2009. After completing her studies she worked for a research project examining political learning in the final year of primary school at the Institute for Educational Sciences at the TU Braunschweig. In her PhD thesis she examines the learning outcomes of children both with and without immigrant backgrounds when concept maps were implemented in the classroom. She joined the GEI in August 2014 as a research assistant in the project "Historic Learning with Digital Media" part of the larger study "Application of Electronic Educational Media in Braunschweig School Classes Using Notebooks".

**TIM HARTUNG** holds a master's degree in international development studies from the University of Marburg. His master's thesis addressed „Global Corporate Citizenship in German DAX-Listed Companies – Global Responsibility or Corporate-Ethics Fig leaf?“ From 2010 to 2011, he was involved in the evaluation of a microcredit scheme in the Tanga Region of Tanzania. After completing his degree he worked as an education officer for the exhibition „Migration - Integration“ at Schloss Salder in Salzgitter and as a freelance journalist for several local newspapers and magazines. He joined the Georg Eckert Institute in October 2013 as a research assistant in the Digital Information and Research Infrastructure department.

**KATHRIN HENNE** studied geography and public law at the University of Hamburg, graduating in 2011 with a BSc. She gained her master's in „Culture of the Techno-scientific World“ from the TU Braunschweig where she focussed on history. Her master's thesis addressed "The International Debate Surrounding Geographical Nomenclature and How this Influenced German School Atlases following the Second World War". She joined the Georg Eckert Institute in September 2013, initially as a student assistant in the Textbooks as Media department, but since May 2014 she has worked as a research assistant to the directors.

**MARET KELLER** studied cultural studies at the universities of Kiel, Oviedo and Frankfurt (Oder). The emphasis of her studies lay on "Knowledge, Communication, Society" and she examined the history of data protection and compared the discursive traditions of Europe and the Andes. In 2008 she joined an interdisciplinary team of junior researchers at the University of Heidelberg investigating "Cultures in Dialogue in the Andean World". In her doctoral thesis, completed in 2013, she studied the influences of and on a religious order, and internal changes to it, during the emergence of colonial society in Central and South America. She joined the GEI in July 2014 as coordinator of the working group „Modern History“ in CLARIN-D, a web and centres-based research infrastructure for the social sciences and humanities.



JAKOB KIRCHHEIMER

**JAKOB KIRCHHEIMER** studied geography, modern history and political science at the Humboldt University, Berlin, and the Leibniz University, Hanover. In 2009 he gained his master's degree with a dissertation on the processes of political structuring amongst Guatemalan refugees. After completing his studies he worked for the Dutch human rights organisation Impunity Watch in Utrecht, Belgrade and Guatemala City. He was responsible for research and capacity building projects addressing social conflict and how nations are reconciled with their past. In his PhD thesis on educational policy and mass crimes he is examining the influence of truth commissions on educational policy discourse, curricula and educational media in Guatemala and Peru. In addition to his work at the Georg Eckert Institute Jakob Kirchheimer teaches at the Leibniz University, Hanover, and is the spokesperson for the young academics' study group in the German Association for Peace and Conflict Studies.



DR KERSTIN VON DER KRONE

**DR KERSTIN VON DER KRONE** In January 2014 Kerstin von der Krone joined the GEI as a post-doctoral research fellow and is working in the German-Israeli research project "Innovation through Tradition? Approaching Cultural Transformations during the Sattelzeit via Jewish Educational Media". She studied Jewish studies, political science and media and communication studies in Berlin and Tel Aviv and holds a master's degree in Jewish studies (Freie Universität Berlin, 2004) and a PhD in religious studies (University of Erfurt, 2010). Her doctoral thesis elaborates the history of modern Jewish scholarship through the lens of its journals. She was a fellow of the German Academic Exchange Service, the Leo Baeck Fellowship Programme, the German National Academic Foundation and the FAZIT Foundation. Her fields of research include Jewish history in Central Europe in the modern era and the history of Jewish thought; she focuses in particular on practices of communication with regard to knowledge production, education and scholarship.



SUSANN LEONHARDT

**SUSANN LEONHARDT** studied library management in the Faculty of Information Sciences at the University of Applied Sciences in Potsdam from October 2010 to February 2014 and gained a bachelor's degree. Her studies focussed on public relations and fundraising as well as usage management and information services. She joined the team in the Georg Eckert Institute library in April 2014 and is responsible for research literature and the development of the Eastern European textbook collection.



MARET KELLER



ANTIGONI LOUKOVITOU



ANN-KATHRIN LÜER

**ANTIGONI LOUKOVITOU** studied linguistics and translation at the University of Hildesheim and the Ionian University in Corfu. During her studies she gathered experience in public relations during placements and through work as a student assistant. She was also responsible for the Internet pages of the Faculty of Translation Studies and Communication at the University of Hildesheim. She completed her master's degree in September 2014 with a thesis on "plain language" and comprehensibility research. Antigoni Loukovitou joined the Georg Eckert Institute in 2013 working principally as an editor for the online project "Pruzenland" and as an editorial staff member for the information and communication portal Edumeres.net.

**ANN-KATHRIN LÜER** joined the GEI in August 2013 as the first trainee in the administration department. Her traineeship as a regional government administrative assistant will last three years and includes practical experience of all aspects of administration as well as vocational training courses in Braunschweig and the Studieninstitut des Landes Niedersachsen (Lower Saxony Study Institute) in Bad Münder. Prior to starting her traineeship, Ann-Kathrin Lürer completed a two-year vocational training course as a state-approved social care assistant and subsequently completed a one-year course in social education at a higher secondary vocational school in Braunschweig, from where she graduated in June 2013 with the university of applied sciences entrance qualification.



NATALIA RADU



CLAUDIA SCHMITZ



NADJA RUDOLF

**NATALIA RADU** studied information management, with an emphasis on academic libraries, at the University of Applied Sciences and Arts in Hanover from 2006 to 2010. Between 2011 and 2013, she worked for the company DiBib, cataloguing conference proceedings and serial publications for the Technical Information Library and University Library in Hanover. She joined the library staff of the Georg Eckert Institute in September 2013 and is part of the Curricula Workstation project team. She is responsible for researching, sourcing, cataloguing and archiving curricula from around the world in print and electronic formats.

**NADJA RUDOLF** studied sociology, modern history and literary studies at the University of Potsdam in Germany and the University of Manchester in the UK. Upon graduating, she commenced her career in press and public relations in a number of different sectors. In 2011, after a period as an administrator at the Statistical Office for Berlin-Brandenburg, she joined the Potsdam Institute for Climate Impact Research, where she was research coordinator of a specific research area. She has been academic officer to the director of the Georg Eckert Institute since November 2013.



PATRICK SCHOLZ



VIVIEN STERNKOPF

**CLAUDIA SCHMITZ** studied for a bachelor's degree in fine arts and history at the Braunschweig University of Art and the Technical University in Braunschweig between 2006 and 2010. She subsequently studied for a master's degree in library and information sciences at the Humboldt University in Berlin, which she completed in autumn 2013. Whilst studying for her bachelor's degree she worked as a student assistant in the Braunschweig University library, a job which was instrumental in her decision to pursue a career in librarianship. Claudia Schmitz has been working for the "GEI Digital" project at the Georg Eckert Institute since December 2013.

**PATRICK SCHOLZ** is a native of Lower Saxony where he obtained his higher education entrance qualification in 2011. He studied business engineering and electrical engineering at the TU Braunschweig before joining the Georg Eckert Institute as a trainee in the IT department in August 2013.

**VIVIEN STERNKOPF** completed her studies in international information management at Hildesheim University in 2008. During her studies she worked on the university's MEUM project and in business development at Siemens as well as doing freelance work for a number of web development agencies. After completing her master's degree she worked in the online office and online marketing department of the retail company New Yorker. She has worked in the international office at the TU Braunschweig since 2010 and is responsible for international marketing, particularly web development. Vivien Sternkopf joined the GEI in January 2014 and is in charge of the expansion and further development of the Edumeres.net information and communication portal as well its integration into external information infrastructures and research networks.



NADIN TETTSCHLAG



21 ROBERT THORP

**NADIN TETTSCHLAG** studied social work/social pedagogy at the Alice Salomon University of Applied Sciences, Berlin, until 2008, focusing on interculturality, migration, development and transnational civil society. From 2008 to 2011 she was a member of the research training group "Transnational Social Support" at the University of Hildesheim, which was funded by the German Research Foundation (DFG). For her PhD thesis she researched the border crossing cooperation between NGOs in Latin America and Europe in the context of international development cooperation. She joined the Georg Eckert Institute in December 2013 and works on the project "Nuances (Zwischentöne) – Teaching Materials for Globalised Classrooms".

**ROBERT THORP** studied history with additional courses in philosophy, didactics, English and Russian at the University of Uppsala in Sweden from 1995 to 2002. After graduating with a master's of education, he worked as an upper secondary school teacher of history, philosophy and English for ten years. Since January 2012 he has been a member of the Research School of Historical Media (ForHiM) at Umeå University in Sweden. In June 2014 he published his licentiate thesis titled *Historical Consciousness, Historical Media and History Education*. Robert Thorp joined the Georg Eckert Institute in August 2013 as a researcher for the project "Teaching the Cold War: Memory Practices in the Classroom".



SARA WEHLY

**SARA WEHLY** first trained to become a business administrator, then gained a master's in political science from the TU Braunschweig and the Braunschweig University of Art in 2014, her subsidiary subjects were sociology and media science. During her studies Sara Wehly worked for an advertising agency and in the GEI administration as a student assistant. In May 2014 she became the secretary to the directorial board of the GEI.

**ANDREAS WEISS** studied modern and contemporary history, sociology, history and society of Southeast Asia at the Humboldt University, Berlin, and at the University of Cantabria in Santander, Spain. He wrote his master's thesis on the subject of national identity and colonies as viewed through German textbooks from 1871 to 1914. Between 2008 and 2012 he worked as a researcher in the Collaborative Research Centre "Changing Representations of Social Orders" (SFB 640). During this period he also gained his PhD, writing on debates centering on modernity and decadence between Europeans and Asians in the German Empire and Great Britain between the 1880s and 1914. He also helped coordinate and organize several academic conferences. In 2013 he became an associate member of SFB 640 and in 2014 he deputised in the Department for General Sociology at Humboldt University. He has worked as a post-doctoral researcher at the Georg Eckert Institute since May 2014, where he coordinates the project "Children and their World".



ANDREAS WEISS



MARCIN WIATR

**MARCIN WIATR** studied German studies and history and education at the universities of Opatów and Kiel from 1994 to 1999. He then completed a post-graduate course for translators and interpreters at Jagiellonian University. From 1999 to 2008 he was the educational advisor and later CEO of the House for Polish-German Co-operation. He has been a lecturer in the Department of Political Science at Magdeburg University since 2010. In April 2011 he became a research fellow in the History Department of the TU Braunschweig and in May 2011 he became a postgraduate student at the Silesian University at Kattowitz. His research and teaching focus on the processes of education policies and questions of minorities in Middle Eastern European border regions; literature in public discourses and as a factor of political strategies and intellectuals in the context of totalitarian systems. He joined the GEI as a researcher at the beginning of 2014, working on the project "Research Infrastructures and Knowledge Transfer in the Leibniz Association".

**KATHRIN ZEHR** holds a master's degree in Latin American area studies from the Universities of Cologne and Buenos Aires. During her studies she focussed on the historical politics of democratisation processes and memory research. She wrote her master's thesis on "Memoria Histórica in Schools – An Analysis of the Spanish Youth's View of History Based on the Study of Grammar School Students in the Province of Málaga". In this work she examined the perceptions and interpretations of Spanish young people with regards to the recent dictatorial past of their country and asked what role socialisation agents such as family, school and the media played in the creation and shaping of these views of history. Her work was based primarily on qualitative interviews with pupils, history teachers and educational authority representatives from the province of Malaga. Kathrin Zehr joined the GEI in July 2013 as a researcher and is a doctoral student in the project „Teaching the Cold War – Memory Practices in the Classroom“.



KATHRIN ZEHR



NORA ZIMMERMANN

**NORA ZIMMERMANN** studied history, geography and political science at Fribourg and Zurich Universities. In 2008 she gained her MA in history; her thesis examined the history of Swiss psychiatry. She then worked as a history, geography and social science teacher at several Swiss grammar schools. During this period she completed her teaching diploma at Zurich University. She worked as a freelance researcher, developing teaching materials for secondary schools, in the Centre for Science and Technology Education at the School for Teacher Education in northwestern Switzerland. From 2011 to 2012 she was employed by the Department of Education, Culture and Sport in the canton of Aargau as a researcher. She has worked as a lecturer and researcher under Professor Peter Gautschi at the Centre for History Didactics and Memory Cultures at the Lucerne Teacher Training College since March 2013. She joined the GEI in August 2013 as a doctoral student in the project "Teaching the Cold War – Memory Practices in the Classroom".



#### OUR NEW STUDENT ASSISTANTS

Jana Althaus (6), Alisha Rogotzki (10), Andreas Tukuser (8) and Julia Willms help strengthen the DIRI team. Mariya Yanchevska (7) supports the press and public relations work of the institute. Karl-Jürgen Schoß (9) works as a student assistant in the administration department and Jessica Martensen has joined the library team. Philipp Gajuk (12) and Marlene Mertsch assist the institute management. Elvir Becirovic (11), Elisa D'Augello (1) and Annika Görl work in the Textbooks and Society department and Amelie Frei (5), Theodor Frisorger (4), Svea Hamer (3) and Vera Zellmer (2) have joined the Textbooks as Media department.



# REPORTS FROM FELLOWS

## “OUR MOST LEAST SUCCESSFUL WAR EVER”: HOW HISTORY TEXTBOOKS DEAL WITH HISTORICAL DEFEATS, SETBACKS AND EMBARRASSMENT

*Kyle Ward*

One of the primary goals of history education, and therefore history textbooks, is to teach future generations what it means to be a citizen of one's own nation. With that as a goal it is obvious that nations want their history education curriculum to reflect the positive and good that has come from their society in order to inspire the next generation to continue to maintain their level of greatness as well as promote the values that their society holds dear. A problem with this is that history is not like fictional literature in which nations can just write the story they want the next generation to hear because history, for all of its perspectives, biases and interpretations, is also based on facts that nations sometimes simply cannot deny. Granted, people in any given nation may want to put a particular spin on these historical facts, but most of the time they cannot just wipe the slate clean and ignore them. My research question then has been: How does a nation teach its next generation about its own past historical events that are difficult to glorify?

My interest in this topic was incited a few years ago when I was doing research on US History textbooks and came across a book that was discussing the Vietnam War. At the conclusion of that chapter the author informed students that the Vietnam War was America's “most least successful war ever”. While many historians would call the Vietnam War an American defeat this author understood his audience and knew that in order to get his textbook adopted by schools he would have to avoid the politically tricky issue of calling the Vietnam War a defeat.

This one sentence forced to me think about not only the US, but also about how other nations have dealt with either military defeats, national setbacks or embarrassing moments in their own history textbooks. In the United States, history textbooks have to deal with the issues of slavery, racism, the Vietnam War and other historical moments that are hard to glorify and/or justify. But in many cases, both in the US and abroad, textbook authors, historians and teachers have found interesting ways of telling students about these events while continuing to keep a positive narrative.

For example, in terms of military defeats US history textbooks have adopted a unique narrative which can be found in the stories about the Texas Revolution (1835–1836). Famously, during this war, a group of Texans held out at the old Spanish mission known as the Alamo in order to stop advancing Mexican troops. While this battle was a complete defeat for the Texas/American forces, with an almost complete annihilation of the defenders of the old mission, students today are informed that we need to remember this battle because these brave men 1) held out long enough so that other troops could organize, fight and eventually win the war and 2) that they fought to the end defending their belief in a free and democratic society. Although the battle was a complete military defeat, today the Alamo is a sacred place for Americans due to the history they have been taught. This stand at the Alamo has become such an important moment in American history that even today many US history textbooks have a picture of the Alamo on their cover to remind students about its significance.



Dr Kyle Ward is the Director of Social Studies Education at St. Cloud State University, St. Cloud, Minnesota, USA. There he teaches social studies methods courses for future secondary teachers. Kyle Ward completed his PhD in History Education at Indiana State University and has published four books on the topic of history textbooks, these are *History Lessons* (2004), *History in the Making* (2007), *The Pacific War and History Textbooks* (2008) and *Not Written in Stone* (2010). He is currently the Director of the Upper Midwest Council for History Education.

As mentioned before, this realization then started me wondering about how history textbooks in other nations have dealt with similar situations. If history is to help inform future generations about who we are and what we believe as a people, then can a military defeat or an embarrassing moment in a nation's past actually be perceived as positive in the long run? In short, how do history textbooks around the world deal with moments in which their own nation failed? Are there positive messages that we tell ourselves in order to justify the negatives found in our past?

Some of the topics I wanted to explore were as follows:

- Great Britain and the American Revolutionary War (1775–1783),
- Spain and the Spanish-American War of 1898; Spanish Inquisition,
- China and “The Great Leap Forward”,
- the Philippines and the Philippine-American War (1899–1904),
- Canada and the treatment of its First Nations
- US Occupation of Germany and Japan after World War II,
- French (Napoleon's) defeat at Waterloo,
- South African apartheid,
- Russia and the gulags,
- France and the Vichy Government of World War II,
- Mexico and the defeat of the Aztecs,
- Japan and the Nanking Massacre.

This research also included American history textbooks in which I looked at events such as the Alamo, Custer's Last Stand, the American South's defeat during the Civil War and the Vietnam War.

My research parameters were to look at history textbooks from around the world that have been published within the last decade (2003–2013) and are commonly used within that country by secondary students. Unfortunately, I am unable to read all the languages necessary for such a project, so to help with my research I have enlisted the aid of some of my colleagues back in the US who can read other languages and translate the material I have scanned at the Georg Eckert Institute.

As an example of my findings so far I can cite British history textbooks and how they deal with their losing the American Revolutionary War. This war, which is discussed in almost every world history textbook around the world, is obviously a bit more troubling for the British when they discuss it as compared to other nations as they lost this war and thus a sizeable part of their empire.

While British history textbook authors agree that Britain lost this war, it was interesting to explore the reasons given for the defeat. What British textbooks typically do is rather than giving the American Colonists credit for defeating the British military they argue that it was not so much an American victory, but rather a British loss that ended this war. British authors point out that losing this war was not inevitable and that the British army won nearly every battle that they fought with the Americans. And in fact, most students in Great Britain learn that the American landscape caused more problems for their military than the Colonial Army ever did. Finally, if British textbooks do give credit to one nation winning this war it is typically France who joined

in the fighting at a time when the British military and home front were tiring of being involved in this overseas adventure.

In order to conduct this research the Georg Eckert Institute was essential. With its collection of history textbooks from around the world I have been able to look at textbooks from a variety of countries in order to make comparisons between what is found in their national history textbooks as compared to what your typical American student learns about the same topic. In my time at the institute I have been able to look at textbooks from the following nations: Argentina, Australia, Canada, China, France, Germany, Great Britain, Ireland, South Africa, Spain and Turkey.

One ironic problem with doing research at the Eckert Institute is how easy it is to get off track with what you originally came to do and quickly find yourself engaged in other interesting materials. While I was doing research on my current topic I also started to look at some materials for future projects. One topic that I would like to explore is how nations around the world have dealt with the topic of slavery in their high school history textbooks. Another topic for future research would be to research how imperialism is portrayed by comparing textbooks in Europe and the United States (the imperialists nations) to those in Africa, Asia, the Middle East and South America (the conquered/colonized nations) to see how students in these countries learn about this exact same historical topic.

In conclusion, the research that I have conducted at the Georg Eckert Institute has proven to be ex-

tremely helpful. I have had the opportunity to find a series of international history textbooks that have allowed me to explore how nations around the world deal with military losses and national setbacks. I have so far discovered that nations typically try to put a positive spin on these events by telling future generations how a loss eventually led to a long-term victory, how defeated individuals either did not give up their convictions or died as martyrs for the cause or finally how – while a historical period may be embarrassing for the nation (e.g. slavery, apartheid, racism, etc.) – the nation has learned from those mistakes and will improve upon itself in the future.



Andrea Průchová studied electronic culture and semiotics at Charles University in Prague. She is currently in her third year as a PhD candidate at the Department of Sociology at Charles University. Her main interest lies in theories of visual culture. In her thesis “The traces of the past: A visual culture of remembering the socialist era”, she combines such theories with the disciplines of visual sociology, art history and memory studies. She is heading the grant-funded research project “Textbooks: Factories of Memory?” and co-translated W. J. T. Mitchell's book *Picture Theory: Essays on Verbal and Visual Representations*. Her paper “Remediation of the Monuments of the Past” will be published in a collective volume on cultural memory in Central and Eastern Europe to be issued by Palgrave Macmillan in 2015.

## PICTURING HISTORY, PICTURING MEMORY

*Andrea Průchová*

I am a PhD student at Charles University in Prague, currently based at the department of sociology within the Faculty of Social Sciences. My main scholarly interest lies in the area of visual studies; I am very inspired by the strong development of this field and its interdisciplinary character. My thesis is focused on the topic of visual cultures of the past, specifically the use of images from the Czech socialist era. How do we remember the past through such images? In which ways do we interpret them and in which contexts do we use them? The methodological basis of the project is drawn from theories of visual studies and also incorporates and intersects with the study of memory and elements of sociology. I have chosen four areas of current visual culture in the Czech Republic in which we frequently encounter images of the country's socialist past: socialist-era architecture and memorials; exhibitions in museums and galleries which explore everyday life in the socialist period; art projects on the topics of family and privacy (family photo and video archives) and images in history textbooks. This last area was my reason for visiting the Georg Eckert Institute.

I decided to explore differences and shifts in visual components of history textbooks from the communist and post-communist periods. I selected a sample of 13 textbooks for years 8 and 9 of

compulsory schooling, covering four decades: the 1970s, 1980s, 1990s and 2000–2009. I searched for images illustrating and explaining the most important events in twentieth-century Czech history: the founding of the independent state of Czechoslovakia (1918); the signing of the Munich Agreement (1938); the communist revolution known as Victorious February (1948) and the Prague Spring of 1968 and the ensuing invasion of the Soviet army.

I divided my research into three stages. First, I drew up a theoretical concept which provided me with a basic framework for the visual analysis that followed and for the methodological approach I took to the work. My reading included secondary literature on images in education, images in history and the critical theory of images. I wanted my project to investigate the social context around the images analysed and the role of social forces behind them. I combined the content analysis, focusing on nine variables, with semiotic, social-semiotic and iconographic analysis.

I supposed prior to analysis that there would be a major quantitative leap from communist to post-communist textbooks in terms of the number of pictures used. I also proceeded from the assumption that the medium used most often would be photography. My research investigated whether

these images changed after the transition to democracy in 1989 and the nature of the principal characteristics of images from before and after this moment of fundamental societal change. My assumption about an increased number of pictures in post-communist textbooks proved correct; the by far largest proportion of the images I analysed (73%) was found in textbooks from the 1990s and 2000s. The medium of photography was used in 62% of the images, 43% of which could be classed as documentary photography. The proportion of pictures showing, respectively, the people involved in a particular event, a concrete scene from the event itself, the general atmosphere of the event or period and specific artefacts was very balanced, as were the numbers of narrative (expressing movement) and conceptual (static) images. Most of the images depicting individuals displayed male figures.

I uncovered an important new finding about textbooks from the 1990s. This was the only period in which illustrations outweighed other media of images. Even photographs, which were used consistently in all textbooks, were redrawn as illustrations in textbooks of this decade. Might this have been a result of the political transformation of 1989? At that time, memories of dramatic past events were still fresh; it is possible that the naturalism of documentary photographs – their close resemblance to how we see the world with the naked eye – might have inspired fears among textbook authors and editors of depicting the socialist period explicitly. Might there have been a sense at that time that redrawing the photos as illustrations could push back memories of this period and their vivid presence a little? Further

interesting findings emerged from my analysis of a textbook from 1967, the year before the invasion of Czechoslovakia by the Soviet army in 1968, the lead-up to which was a period of political liberalisation known as the Prague Spring. This textbook worked with the text-image relationship in an exceptional way. Photographic images were accompanied by fragments of drama, poems and contemporary press articles. Rather than being used as an explanatory tool, the text, here, interacted with the images to create a new complex of meaning that exerted a very strong emotional impact on the viewer. Some pages used a collage technique to great innovative effect; collage, a technique borrowed from film theory, brings together the three main perspectives of static images: the portrait, the half-frame and the full frame. Further, the number of images in this textbook was higher than in textbooks published thereafter, in the 1970s. The strong focus on visual elements we can observe in this textbook might be interpreted – notwithstanding the need for further research on the context and conditions in which the book was published – as arising from the relatively free political atmosphere in the year of its publication, a freedom which allowed authors to present history in more creative ways than were available to historians in the decades that followed.



Raymond Nkwenti Fru is a Cameroonian who, in 2009, moved to South Africa, where he has obtained an honours Bachelor of Education degree and a master's degree, both in history education at the University of KwaZulu-Natal. He is currently a PhD candidate at the same university.

## REUNIFICATION DISCOURSES IN FRANCOPHONE AND ANGLOPHONE CAMEROONIAN HISTORY TEXTBOOKS

*Raymond Nkwenti Fru*

My research work at the GEI is directly linked to my PhD research project on the topic "A comparative analysis of reunification discourses in Francophone and Anglophone Cameroonian history textbooks". After World War I, Cameroon, which since 1884 had been a German colony, was partitioned between Britain and France and ruled as mandated territories under the supervision of the League of Nations and subsequently as trusteeship territories under the United Nations. On 1 January 1960, France granted independence to its portion of Cameroon. This was followed by a plebiscite on 11 February 1961, in which the Southern part of British Cameroon voted to join French Cameroon. Subsequently, on 1 October 1961, the former territories of French Cameroon and British Southern Cameroon officially reunified to form a single nation, as they had been during the German colonial period.

A key element of the Anglo-French partition of Cameroon had been the unequal division of the territory, with France taking four-fifths and Britain one-fifth. The arbitrary nature of the Anglo-French partition, coupled with other factors such as differences in colonial cultural legacies, has posed practical problems for the agenda of reunification in Cameroon. Since 1961, many discourses have emerged both in academia and in the public sphere on the merits or otherwise of

reunification. These discourses have sometimes given rise to public calls for secession and separation, threatening the general peace and stability of the country.

Against this backdrop, my research seeks to understand the official historical knowledge on reunification that is disseminated to schoolchildren in Cameroon through the textbooks used in both the Anglophone and Francophone subsystems of education in the country. It will compare selected history textbooks officially prescribed by the textbook commission of the Ministry of Education to be used in secondary schools in Cameroon.

In this endeavour, the GEI has been of immense help to me in terms of availability of secondary literature on international textbook research and methodologies. This knowledge is of particular significance for the literature review section of my thesis. Thanks to my research stay at the GEI, I have been able to trace the origins of textbook research, especially the efforts of organisations and institutes such as the League of Nations, the United Nations, and the Georg Eckert Institute itself. I have also been able to review literature on studies that have been carried out on textbooks in specific contexts internationally and the findings of these studies. The fact that most of these stud-

ies are comparative in nature has provided me with additional rationale for my own research, in the sense that I now understand that the work I am doing is part of a greater endeavour of international textbook review.

In addition to seeking to further this area of my work, I came to the GEI hoping to explore the various methodologies that are used in textbook analysis in order to enable me to fine-tune my methodological approach. In this context, I became aware during my research stay that most studies I came across in the library used content analysis (qualitative or quantitative or both), which is a degree of contrast to my own methodological focus on Critical Discourse Analysis (CDA). I have also gained insights from the examples of comparative studies I was able to explore at the library. The comparative methods used are likely to be vital in informing the way I conduct the comparison in my own study. Moreover, I was able to test my approach on some of the textbooks from Cameroon that I found in the library.

In the course of this preliminary analysis, one aspect that caught my attention was the nature of the representation of icons of reunification in one of the Francophone Cameroon history textbooks. The textbook presented the leader of French Cameroon (Ahmadou Ahidjo) in a larger picture, alongside a smaller picture of the leader of British Cameroon (John Ngu Foncha). I found this intriguing due to the narrative generally surrounding the reunification, which suggests it was achieved on the basis of two equal parties coming together to form a new nation. Such representations send a strikingly different message, one

ascribing greater importance to French Cameroon. Such representation through images justifies certain claims in the literature that speak of marginalisation of the minority Anglophone Cameroonians by their majority Francophone counterparts in a reunified Cameroon. I expect this to be a very important theme in my further analysis.



Dr Limin Bai studied Chinese language and literature at Anhui University in Hefei, China. For her master's degree at East China Normal University in Shanghai she focused on Chinese classics. She then moved to Australia, where she completed a PhD in history at La Trobe University in Melbourne. Currently Limin Bai works as Senior Lecturer in Chinese Studies at Victoria University of Wellington, New Zealand. Her research focus is on the history of Chinese education, including areas such as intelligentsia in late imperial China and its influence on and contributions to education and culture and Chinese attitudes to childhood, with an emphasis on primers and elementary education in late imperial China. Limin Bai received an Otto Benne-mann Grant to conduct research at the GEI.

## AN INNOVATIVE APPROACH TO CHINESE LITERACY TEXTBOOKS

*Limin Bai*

My current research project on the Chinese nation and the education of children examines how a new knowledge system, consisting of Christianity, natural studies, modern sciences, world history and traditional Chinese learning, was disseminated among Chinese children via missionary education from 1895 to 1915. Unlike my previous research on traditional Chinese textbooks, which has included my book *Shaping the Ideal Child: Children and Their Primers in Late Imperial China* and which primarily focused on the texts themselves, this project instead examines the life of a Chinese Christian teacher and textbook writer, Wang Hengtong, while conducting a textual examination of the content of his illustrated primers against the socio-political, ideological and intellectual backdrop of early twentieth-century China.

Wang Hengtong, an 1888 graduate of the Presbyterian Mission College in Hangchow, was both a product of missionary education in nineteenth-century China and a native Christian teacher who devoted his time and energy to literacy education and the composition of textbooks. The activities of Christian missionaries in China during Wang's lifetime were often regarded as an extension of the encroachment by western powers on China; this view placed their works, be they evangelistic, medical or educational in nature, under the colonialist umbrella. My study, however, adopts an

approach that emphasises mutual cultural encounters between missionaries and the Chinese people and investigates how such cross-cultural interactions shaped missionary aims and practices in China which, in turn, intentionally or unintentionally sowed modern seeds in Chinese soil. This approach has been used to study Christianity in other colonial societies, such as India and South Africa. What is unique in this study, however, is that a detailed examination of Wang Hengtong and the primers he compiled and used in mission schools will reveal how this generation of Chinese Christian educators, along with their missionary teachers, traversed the cultural borders between East and West and the religious and ideological boundaries between Confucianism and Christianity and responded to the Chinese demand for modernisation and evangelistic works. This process had a mutual impact on both missionary educators and Chinese Christian teachers which, in turn, reshaped the content of the knowledge they disseminated and the manner of its circulation.

Furthermore, the uniqueness of this study lies in its exploration of literacy textbooks as a vehicle for transmitting knowledge. By the beginning of the twentieth century, Wang Hengtong had established himself as a successful Christian teacher and a prolific writer of textbooks. This study

focuses on *Illustrated Chinese Primer* (four volumes) and *Illustrated Chinese Reader* (six volumes). The structure of the textbooks and the content presented in each volume reflect the education Wang Hengtong received at the Presbyterian College of Hangchow, which itself mirrored the curriculum of the Protestant schools in nineteenth-century China. Christian teaching, Confucian classics and science subjects were three components of the curriculum of these mission schools, which evolved over a period of three decades. A close textual examination of Wang's literacy textbooks will reveal multiple agents, frames and pathways through which knowledge of the world outside China was conveyed to Chinese children through education. In this knowledge transmission process, teachers as individual knowledge transmitters, textbooks as the vehicles of this knowledge and students' experience of traversing cultural boundaries through learning form a cohesive account of how Christian education became relevant to the rise of a modern Chinese education system.

The GEI's library holds a unique collection of early textbooks from Europe and America. I was provided with ready access to these textbooks, which I doubt would have been available to me elsewhere. These works led me to search for American and British textbooks on history and geography in order to see how they depicted China, Chinese history and the Chinese people. For example, *McMaster's Primary History of United States* (1901) contains two paragraphs (pp. 242–243) about China's Boxer Uprising of 1900–1901. The first paragraph sketches Chinese anti-foreigner sentiment in 1900 and how the

Boxer Uprising occurred. The second paragraph justifies why America formed an alliance with British, French, German, Russian and Japanese forces and marched against the cities of Tianjin and Beijing. Such information is valuable for my project, as it presents a unique Western source that reveals an American perception of the Chinese environment where the American missionary educators carried out their work. The content of some of these textbooks also provides insights into the education those American missionary educators received in their home country. For example, *First Lessons in Geography*, designed for beginners, combines Christian teaching with geographical knowledge, a fusion exemplified in the example of a picture of the globe with the caption: "In the Beginning God Created the Heaven and the Earth" (p.6). The section on Asia includes a dialogue (p. 60) about Adam and Eve, which states that they were the first parents of human beings and lived in Asia, and Jesus Christ was purported to have been born in Asia. The next page depicts a picture of a "HEATHEN TEMPLE", and then goes on to inform children that millions of idolaters lived in Asia, Africa and the islands of the Pacific Ocean (p. 60), but that missionaries were sent from the United States and Europe to save these ignorant souls by teaching them the commandments of the "True God" (p. 61). The influence of similar content can be traced in Wang Hengtong's textbooks. This may illustrate how American missionary educators imparted what they learned to their Chinese students who, like Wang Hengtong, became native Christian teachers who then transferred such knowledge through their literacy textbooks.



# THE GEI IN ACTION

## “TEXTBOOKS OF THE YEAR” CHOSEN

14 March 2014 saw three outstanding textbooks awarded the accolade of “Textbook of the Year” by the Georg Eckert Institute.

The award was presented in a ceremony under the patronage of Northrhine Westfalia's Secretary of Education, Sylvia Löhrmann, and attended by approximately 150 guests from the academic, political and educational worlds at the Leipzig Book Fair. The GEI's director Simone Lässig commented: “Textbooks are compendia of the knowledge a society considers worth passing on to its next generation. A textbook worthy of the Textbook of the Year award needs to inspire students to learn and engage with their day-to-day experiences, excite curiosity and, of course, contain up-to-the-minute facts, knowledge and methodology.” The award winners in the various categories are:

- Languages: *Zebra 3 Lesebuch*, Stephanie Brettschneider, Silke Clasing, Saskia Diederichs and Katja Peterson (eds.), Ernst Klett Verlag 2013, German reader for primary school level.
- Math: *eins zwei drei 1*, Ümmü Demirel, Astrid Deseniss, Christian Grulich, Christina Hohenstein, Claudia Kappel, Anne Schachner, Susanne Ullrich and Christine Winter (eds.), Cornelsen Verlag 2011, math textbook for primary school level.
- Non-curricular additional teaching materials: *mathe:pro – Muster und Strukturen*, Sabine Kaufmann and Jens Holger Lorenz, Westermann Verlag 2012.

## KIWI RESEARCH DAYS

The KIWI Research Days, an event run by the popular science and research centre Haus der Wissenschaft in Braunschweig to enable children aged 10 to 14 to take a fun and age-appropriate look behind the scenes of the region's research institutions, saw eight young people descend on the Georg Eckert Institute and its library on 8 April 2014.

In their visit to the GEI's research library, the young researchers first found out some information on Georg Eckert and his work, the library and some fascinating facts about textbooks. Books from Croatia, Saudi Arabia and China were on hand to make comparisons between these very diverse media and the textbooks the children use at school.

After this, it was time for the young people to step into the shoes of a real textbook researcher and explore historic textbooks from the period of the German Empire (1871–1918) to find out what children in the “olden days” were taught about countries such as China and the US, about the Romans and the medieval knights.

## TRAINING DAY FOR TEACHING STAFF

What characterises teaching in globalised classrooms? The joint project “Nuances”, run by the GEI and the Robert Bosch Foundation, offers training for teaching staff all over Germany. The event on June 24, 2014, addressed how to approach diversity in the classroom in a constructive manner.

The event, designed as a training day for teaching staff, included innovative teaching resources and methods, which have been developed by the Georg Eckert Institute through the project “Nuances – Teaching Materials for the Globalised Classroom.” Materials for history, politics and ethics or religious education lessons address the numerous aspects of cultural and religious diversity and encourage constructive dialogue about social differences and inequalities. The subject matter covers issues from German politics and history and also introduces the roles of the sexes, concepts of morality and dress codes.

On the website [www.zwischentoene.info](http://www.zwischentoene.info) you will find the teaching materials to download, further training days and locations, registration information and the schedule for the training days.



Textbooks of the year



Kiwi Research Days



Eurviews goes "live"



Korean-German meeting on history teaching



Minister Heinen-Kljajić at the research award ceremony



Georg Eckert Research Award: Kathrin Zehr, Simona Szakács

## “EURVIEWS. EUROPE IN TEXTBOOKS” ONLINE

On 1 July the Georg Eckert Institute publically presented “EurViews. Europe in textbooks”, an international and collaborative online editorial project. The project team has worked with academics from more than 20 countries to gather perceptions of “Europe” and “Europeanness” as depicted in textbooks around the world during the twentieth and twenty-first centuries.

The extracts selected from textbooks include texts, maps, images, documents, infographics, graphics and caricatures and reflect the internal and external perceptions of that which has been understood as “European” throughout different periods of history and in different areas of the world. Both contributions and sources are available in English and German, annotated and contextualized.

On 1 July the internet platform was unveiled to the public and “went live” during a ceremony at the Georg Eckert Institute ([www.eurviews.eu](http://www.eurviews.eu)). In the evening Professor Kiran Klaus Patel of Maastricht University gave a public lecture on the subject of “Where and when was Europe?”.

## INTEGRATION AND DIVERSITY IN TEXTBOOKS

The GEI was the setting for a recent international workshop on educational media in the context of diversity education, which took place on 22 and 23 September this year. Its co-convenor, Viola B. Georgi, a professor of diversity education at the University of Hildesheim, gave an opening presentation in which she emphasised the need for diversity-sensitive teaching and learning materials to be developed and diversity education to be included in teacher training syllabi.

Participants from Austria, Canada, Germany and Israel held further presentations, exploring representations of migration and the integration of migrants into society, religious and cultural minorities and gender and the construction of national identity and of groups “other” to it. The talks revealed that all textbooks from the countries discussed contained stereotypes with the potential to promote prejudiced views, xenophobia and, in some cases, racism. The workshop participants were in agreement on the importance of entering into dialogue with educational media publishers around the findings of

textbook research in relation to the presentation of diversity; further, they unanimously called for textbook authors to be given advice and support on how to produce balanced depictions in this context.

## KOREAN-GERMAN MEETING ON HISTORY TEACHING

On 15 October 2014, the GEI welcomed 45 secondary school teachers from South Korea who had come to Germany on a one-week trip funded by the government of the Republic of Korea as a follow-up to the state visit to Germany of the Republic's president, Park Geun Hye, in March of the same year. The teachers' visit was intended to provide them with information on the process of German reunification and how it is dealt with in schools. At the GEI, the head of our Europe research area, Dr Robert Maier, gave a talk on textbooks and German reunification, discussing some examples of how the event has been depicted in German textbooks from the 1990s, the 2000s and our current decade.

## THE GEORG ECKERT RESEARCH AWARD

The 2014 Georg Eckert Research Award was presented to the sociologist Simona Szakács for her dissertation on the changes in the educational system in Romania after the political upheaval in 1989. A new special award for upcoming young researchers went to Kathrin Zehr for her work on the perception of the Franco era by today's youth. The awardees received the accolade at a ceremony in Braunschweig's Old Town Hall on 28 October. At the ceremony, at which Braunschweig's mayor Ulrich Markurth was in attendance, Lower Saxony's Minister for Science and Culture, Gabriele Heinen-Kljajić, addressed the audience before presenting the awards, which were endowed by the Braunschweig-based Westermann publishing group and are given by the GEI every two years for outstanding work in international educational media research. Simone Lässig commented: “We're particularly pleased this year to be honouring the work of two young academics whose research explores Europe's recent past as it is reflected in the education sector.”

# ANNOUNCEMENTS

## SPATIAL IMAGES OF EASTERN CENTRAL EUROPE

The final conference of the Leibniz Association Joint Initiative for Research and Innovation project "A Digital Atlas of Geopolitical Spatial Images of Eastern Central Europe in the Twentieth Century" will take place on 26 and 27 February 2015 at the Herder Institute for Historical Research on East Central Europe in Marburg/Lahn.

## TOP OF THE CLASS:

### NOMINATIONS INVITED FOR TEXTBOOK OF THE YEAR 2015

The Georg Eckert Institute will be presenting its Textbook of the Year award for the fourth time at the Leipzig Book Fair on 13 March 2015. This year, the panel of expert judges will be selecting outstanding textbooks for the first stage of German secondary education for the accolade. There will be three categories: languages, history and society as well as STEM subjects. Candidates for the award should meet and exceed expectations of a modern, up-to-date textbook, embrace innovation in their content, design and/or methodologies and provide a convincing response to the challenges of today's educational standards and of encouraging competency-based learning. The patron of the Textbook of the Year award, which was devised by the Georg Eckert Institute and the Leipzig Book Fair for the purpose of recognising and acknowledging innovative textbook authors and publishers, is the Standing Conference of Education Ministers of the German *Länder*.

## WORLDVIEWS PROJECT TO BE LAUNCHED

The launch event for the WorldViews project, a joint effort between the GEI's Europe research area and our Digital Information and Research Infrastructure department, will take place in Braunschweig early in 2015. The purpose of WorldViews is to develop and test an integrated information system as a workflow for work with international textbook sources, from digitisation and the cataloguing of standard and metadata to analysis.

## WORKSHOP ON KNOWLEDGE ABOUT AFRICA

A workshop is due to take place at the GEI from June 18 to 20 in 2015 in the context of the GEI's project "Knowledge about Africa: Discourses and Practices of Textbook Development in Germany and England, 1945–1995". The workshop examines

those who were significantly involved in the production, distribution and transformation of the corpus of knowledge related to Africa, post-1945, as well as the consolidation or delegitimisation of such knowledge. It examines the period since 1945 and follows up existing research on the creation of knowledge concerning Africa during colonialism.

## CELEBRATING 50 YEARS OF DIPLOMATIC RELATIONS BETWEEN GERMANY AND ISRAEL

In the summer of 2015, the German-Israeli Textbook Commission will be marking 50 years of diplomatic relations between Israel and the Federal Republic of Germany by publishing its joint recommendations on textbooks and presenting them to the public in Berlin.

## ARNHOLD SYMPOSIUM 2015: EDUCATION AND CONFLICT IN WEST AFRICA

On October 29 and 30, the Georg Eckert Institute will organize its second Arnhold Symposium on Education for Sustainable Peace that will focus on the theme of "Education and Conflict in West Africa." The symposium will take place at the New School for Social Research and the German Center for Research and Innovation in New York City, the two co-hosts of the event. The 2015 Georg Arnhold Visiting Research Professor Susan Shepler from American University in Washington, D.C., has devised the concept for the symposium which is based on her research on teachers, memory and transitional justice in post-conflict Sierra Leone and Liberia.

## CLARIN-D WORKING GROUP ON MODERN HISTORY

Digital resources, algorithms for analysis and visualisation, digital archiving systems, search engines, metadata: CLARIN-D, a web- and centres-based research infrastructure, is dedicated to developing and providing services and tools for language data used by researchers in the humanities and social sciences. September 2014 saw the foundation of a Working Group on Modern History, coordinated at the GEI, which is helping CLARIN-D and its services meet the needs of historians. The Working Group is in continuous virtual contact via digital media and two "real-life" meetings are scheduled for 2015.

## ECKERT. DIE SCHRIFTENREIHE

### GESCHICHTSMYTHEN ÜBER HISPANOAMERIKA (HISTORICAL MYTHS ABOUT LATIN AMERICA)

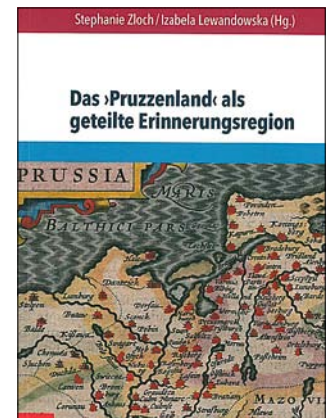
The depiction of Latin America, even in modern German and Austrian history textbooks, still teems with myths and factual errors. Almost all textbooks contain the claim that people in the Middle Ages believed the world was flat and that Columbus was viewed as a visionary scientist because his journey was based on the supposition that the world was a globe. Other familiar myths state that a handful of vastly superior Spaniards were able to defeat millions of Incas and Aztecs because they regarded these white Europeans as gods. According to this Eurocentric perspective, the South American indigenous populations, who were reputedly passive and sensitive by nature, submitted to their new masters without resistance, apparently amazed and terrified by their weapons and horses. Bernhard's book examines the question of how these fantastical and implausible narratives came to be, who had an interest in their perpetuation and how they remain in textbooks.

Roland Bernhard: *Geschichtsmychen über Hispanoamerika*. Göttingen: V&R unipress, 2013. 244 pages. ISBN 978-3-8471-0204-5

### KLUFT AM KAP. GESCHICHTSUNTERRICHT NACH DER APARTEID (HISTORY TEACHING AFTER APARTEID: HOW CURRICULAR STIPULATIONS CLASH WITH REAL-LIFE CONDITIONS)

The gap between the planning and practice of education in South Africa is highly evident. This book engages with an instance of this gap by exploring the ways in which schools in South Africa deal with the sensitive issues surrounding the apartheid era. The curriculum in this area stipulates that teaching about apartheid should promote mutual respect and understanding between the nation's various population groups. But how can these noble aims be translated into reality in a country whose teachers frequently fail to receive adequate training and which is struggling with the legacy of a recent past which has been painful for almost all groups within society? This book uses empirical methods to illuminate the tension-filled relationship between the stipulations set out in the South African curriculum and the practices taking place in its schools.

Henning Hues: *Kluft am Kap*. Göttingen: V&R unipress, 2014. 170 pages. ISBN 978-3-8471-0295-3



### KONSTRUKTION UND REPRÄSENTATION EINES EURO- PÄISCHEN GESCHICHTSRAUMS IN DEUTSCHLAND, POLEN, LITAUEN UND RUSSLAND SEIT 1900 (THE CONSTRUCTION AND REPRESENTATION OF A EUROPEAN HISTORICAL SPACE IN GERMANY, POLAND, RUSSIA AND LITHUANIA FROM 1900 ONWARDS)

"Pruzenland" is a region in the north-east of Europe which has been influenced over the course of history by a diverse range of cultural and multi-ethnic traditions and has found itself the subject of competing national claims made by Germany, Poland, Lithuania and Russia. Probably the most significant rupture faced by the region came in the aftermath of the Second World War, in the shape of the shift in national borders affecting the region and the almost complete change in its population. In recent times, the way in which the past is dealt with has become a key resource in the search for regional identity in Poland, Russia and Lithuania. This volume is the first to undertake an international comparison, spanning the twentieth century up to the present day, of narratives around and representations of the region in textbooks and to draw them together systematically.

Stephanie Zloch, Izabela Lewandowska (eds.): *Das 'Pruzenland' als geteilte Erinnerungsregion*. Göttingen: V&R unipress, 2014. 398 pages. ISBN 978-3-8471-0266-3

## ECKERT. EXPERTISE

### TEXTBOOK QUALITY – A GUIDE TO TEXTBOOK STANDARDS

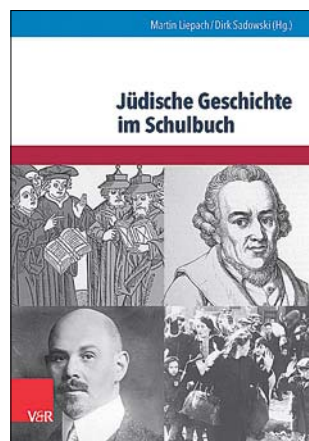
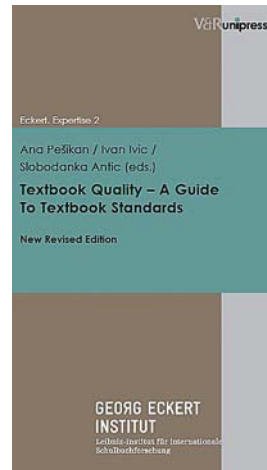
Textbooks are cultural products of primary importance. This publication views school textbooks as a complex genre whose key characteristics should ideally be defined by the student. It illustrates the significance of textbooks in successful learning outcomes and to school students' cognitive development. The core of the book is formed by forty-three quality standards for textbooks, their operational definitions, theoretical backgrounds and practical implications. The standards are intended for use by textbook authors and publishers, educational authorities, teachers and others involved in the creation, accreditation, selection and evaluation of textbooks and other teaching materials.

Ivan Ivić, Ana Pešikan, Slobodanka Antić (eds.):  
*Textbook Quality – A Guide To Textbook Standards*.  
Göttingen: V&R unipress, 2013. 238 pages.  
ISBN 978-3-8471-0224-3

### JÜDISCHE GESCHICHTE IM SCHULBUCH (JEWISH HISTORY IN TEXTBOOKS)

How do recent German lower-secondary school textbooks depict Jewish history and culture? Focusing both on historical contextualisations and interpretations of content and on issues around its teaching in the classroom, the authors of this volume explore representations of Jewish history in textbook units spanning the period from antiquity to the National Socialist era, in books from a number of German federal states. One of the volume's key findings is that, despite a number of calls for a change of perspective that would take into account the diverse facets of Jewish history across the centuries, textbooks continue to narrate Jewish history largely as a history revolving exclusively around victimhood and persecution.

Martin Liepach, Dirk Sadowski (eds.): *Jüdische Geschichte im Schulbuch*. Göttingen: V&R unipress, 2014. 146 pages.  
ISBN 978-3-8471-0371-4



### DAS SCHULBUCH IN DER FORSCHUNG (TEXTBOOKS IN ACADEMIC RESEARCH)

What do teachers and learners expect from textbooks? How are textbooks used in the classroom, and do they meet the challenges posed to schools by migration and the inclusion of students with diverse backgrounds and needs? This volume provides a systematic overview of recent and current research on textbooks, investigating the medium's development in history, subject-specific viewpoints and issues around textbook design alongside aspects of textbooks relating to cognitive psychology and textbooks' influence on processes of learning. The recommendations with which the volume concludes are intended to provide educational practitioners with a guide to using teaching materials in the classroom and to help drive the continued development of key trends within research and education policy.

Eckhardt Fuchs, Inga Niehaus, Almut Stoletzki:  
*Das Schulbuch in der Forschung*. Göttingen: V&R unipress,  
2014. 204 pages.  
ISBN 978-3-8471-0385-1

# ECKI'S HOARD OF HUMOROUS HOWLERS



... deconstructing the myths of historical terrortories and essentialist cartographic discourses.

...but everybody could smell the potential bad huge reactions from the nationalist bloc of the country.

... the First Russian Prezident B.N.Eltzin.

Israeli adolescents, for example, mentioned John Lennon and Angelina Jolie as worthy of emulation because they got to their position through hard work, authenticity and humiliation...

Israel has traditionally ascribed high value to sacrifice for the state of Israel, founding itself on the aphorism of Joseph Trumpeldor: "Never mind, it is good to die for our country" (allegedly whispering that after being shot dead by Arabs in 1920).

# IMPRINT

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