

ЕСКЕРТ 15

Bulletin

Focus: Textbooks and Religion



GEORG ECKERT
INSTITUTE

for International Textbook Research

ЕСКЕЯТ 15

Bulletin

Focus: Textbooks and Religion

CONTENTS

- 5 Editorial
Eckhardt Fuchs



6 FOCUS: TEXTBOOKS AND RELIGION

- 7 Research on Textbooks in the Study of Religions
Bengt-Ove Andreassen
- 10 Religious Pluralism and the Textbook
Zrinka Štimac
- 14 The Word Religion Hinduism: On the Construction of the Image of India in German Textbooks
Antje Linkenbach
- 18 World Religions & Islam in US Textbooks
Susan L. Douglass
- 22 Islam in Textbooks: Negotiating its Core, its Diversity and Who Belongs to it
Susanne Kröhnert-Othman
- 26 Textbooks – Religious Education for All in Hamburg
Gordon Mitchell

- 28 Religious Education as an Interdisciplinary Challenge: The Centre of Religious Education Research (ZRB)
Thomas Heller

- 30 In Pursuit of Subject Diversity: The New Values Education/Religion Collection
Anke Hertling/Anette Uphoff

32 A TASTE OF OUR RESEARCH

- 33 The Establishment of the Georg Eckert Institute in the Summer of 1975
Eckhardt Fuchs/Steffen Sammler

- 36 Results and Recommendations of the German-Israeli Textbook Commission
Dirk Sadowski

- 40 Textbooks and Historical Authenticity
Susanne Grindel

- 42 Illustrating Diversity: The Project “Zwischentöne” (Nuances)
Nadin Tettschlag

- 45 On the *Study on Migration and Integration in the Textbook*
Aydan Özoğuz

- 46 Global Migration and Difficulties with the Integration of “Foreigners”: Results of the *Study Migration and Integration in the Textbook*
Inga Niehaus/Marcus Otto/Rosa Hoppe with Viola B. Georgi

- 48 New Wine in New Skins – The Relaunch of the Edumeres Portal
Tim Hartung

- 50 Educational Films in the Interwar Period: Germany, France and Italy – A Comparison
Michael Annegarn-Gläß/Anne Bruch



- 52 Education for Sustainable Peace – News from the Georg Arnhold Program
Martina Schulze
- 56 EARLY-CAREER SCHOLARS AT THE GEI**
- 56 Together Instead of Alone – Interdisciplinary Cooperation Between Early-Career Scholars at the GEI
Melanie Kade/Lena-Luise Stahn
- 58 LIBRARY NEWS**
- 59 International and Digital Textbooks: The Research Library’s Role as Partner in the “Specialised Information Service (FID) for Educational Science and Educational Research”
Anke Hertling
- 61 Homecoming: Historic School Atlas Belonging to German-American Photography Pioneer Robert Benecke Returns to Braunschweig
Sebastian Klaes
- 62 PEOPLE**
- 62 Farewell Interview with the Former GEI Director Simone Lässig
- 65 Farewell Horst Werner Müller
Matthias Beuers
- 67 Georg Stöber Says Farewell to the GEI
Marcus Otto
- 68 A Warm Welcome to ...
- REPORTS FROM FELLOWS**
- 74 Playing the Gender Card in Textbooks
Clement Sefa-Nyarko
- 76 The Transnational Memory and Impact of the American Civil Rights Movement in Textbooks in the United States, Africa, Germany, Russia and France
Helen Bond
- 78 The Nature of Multiculturalism within the Civics Education Textbooks of Sri Lanka
Marie Nissanka
- 80 Imagining the Transatlantic West and Spatially Integrating (West) Germany and Italy into Western Europe
Jasper M. Trautsch
- 82 Textbooks in Competence-Orientated Teaching
Thomas Kisser
- 84 THE GEI IN ACTION**
- 84 Figures of the History of Knowledge – Production, Circulation and Transformation of Knowledge of Africa after 1945
Lars Müller
- 86 Full of Life and with a Digital Touch – Trends in the “Textbook of the Year” Competition 2015
Maren Tribukait
- 87 PUBLICATIONS**
- 88 ECKI’S HOARD OF HUMOROUS HOWLERS**
- IMPRINT**

DEAR READERS,

The year 2015 has been an eventful one for the GEI and we are proud to be able to celebrate our 40th anniversary this December. If Georg Eckert, who died in 1974, were to return to his beloved Braunschweig today we believe he would approve of what we have accomplished in his name and what the Institute stands for today. Central to our mission are the people who work at the GEI and who shape its course and thematic focus. In October, we bade farewell to Simone Lässig who had been at the helm of the GEI for the past nine years and who oversaw our successful bid to join the prestigious Leibniz Association in 2011. She will spend the next five years directing the German Historical Institute in Washington, D.C. and we wish her all the best and every success for her tenure in the US capital. Alongside me is Sandra Maß as our new deputy director, a historian whose research interests cover nineteenth- and twentieth-century Western European history, cultural history of economics, history of childhood and European colonial history. Let me use this opportunity to extend a warm welcome to her as well as to our three new heads of departments Anke Hertling (Library), Felicitas Macgilchrist (Textbooks as Media) and Ernesto William De Luca (DIRI).

With our annual *Eckert. Bulletin* we want to provide you with a taste of our research, share news from our library, give our early-career scholars a voice and report on the manifold projects our researchers are working on. Very much in the spotlight last year, and rightly so, was the publication of the *German-Israeli Textbook Recommendations* compiled by the German-Israeli Textbook Commission (see page 36) and the publication of a study on the quality and sustainability of research infrastructures based on a joint project within the Leibniz Association, both of which were presented to the public. In addition, the groundbreaking study "Migration and Integration in the Textbook" stressed the need for textbooks and other educational media to highlight the opportunities diversity brings (see page 46). As the Federal Government Commissioner for Migration, Refugees and Integration Aydan Özoğuz remarked on the study, "clichés or discriminatory portrayals have no place in our education system" (see page



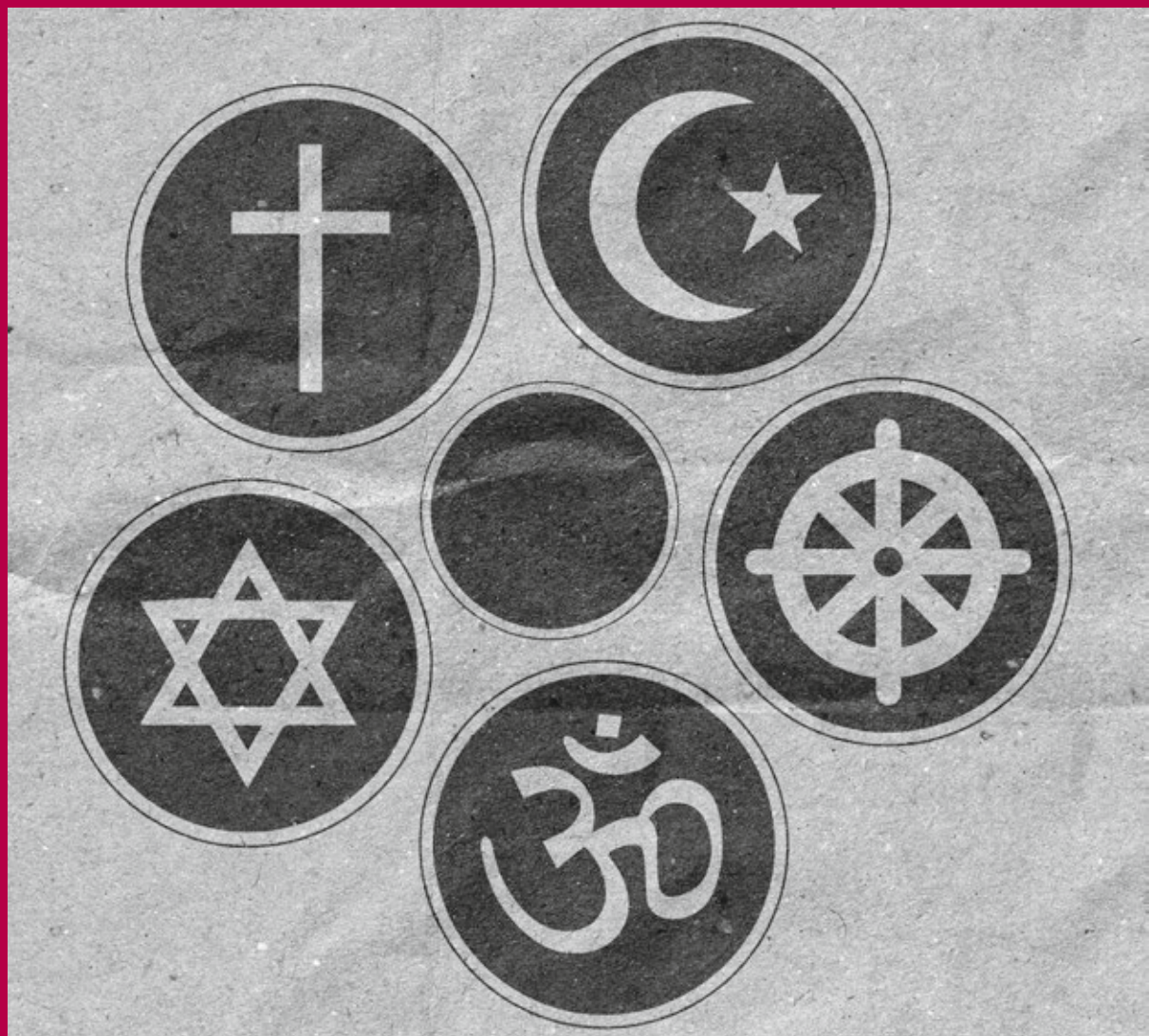
45). We once more decided to introduce a special thematic focus for the *Bulletin*, and a hotly debated one: textbooks and religion. Our colleague Zrinka Štimac observes that debates around textbooks and religion reflect both a changing religious landscape and the new needs of young people (see page 10). We have invited specialists in the field to share their expertise on how changes in cultural and religious diversity have been reflected in educational media in the past and the present and the role these media have themselves played in these processes. We therefore invite you to explore the theme of Islam in American and German textbooks (see pages 18 and 22), the world religion Hinduism and the religious education for all approach in the city state of Hamburg (see pages 14 and 26). We are also pleased to introduce one of our newest partners, the Centre of Religious Education Research at the University of Jena (see page 28).

We hope that you will enjoy reading *Eckert 15*, learning about our multifaceted research and discovering new trends and challenges in educational media research while also revisiting some familiar topics. Have a peaceful and pleasant holiday season and a happy New Year!

With kind regards from all of us here at the GEI in Braunschweig.

Eckhardt Fuchs

FOCUS: TEXTBOOKS AND RELIGION



RESEARCH ON TEXTBOOKS IN THE STUDY OF RELIGIONS

*Bengt-Ove Andreassen, Associate Professor in the Department of Education,
UiT – The Arctic University of Norway*

In the academic study of religion and in research on Religion Education (or its didactics) one can see a growing interest in textbooks. An increased focus on textbooks in the study of religion can be attributed to a growing research interest in religion in the multicultural society and to questions of representation and power.

Over the last ten years, increasing numbers of researchers have turned to textbooks as sources when explaining developments, trends and even how and why authoritative perspectives or knowledge have been established. Just one example is the academic journal *Religion*, which launched a feature series in 2013 exploring the use of textbooks in the study of religions. The journal now regularly prints review essays on textbooks that have been influential or have drawn special attention within the study of religion.

This increased awareness of textbooks – for all levels of the educational system – has to do with a growing recognition of textbooks as producers of knowledge about religion/s. As societies in large parts of the world are now multicultural, the representation of religion as a whole and of individual religions in textbooks for public education (from primary schools to universities) is constantly being questioned. The primary question addresses the representation and subsequent communication of religions in textbooks. Are the texts embedded in a Christian-cultural thinking

that compares all religions with Christianity, and which regards Christianity as “the norm” or “our” religion? Does the text deal with diversity within each religious tradition, or does it provide an essentialist focus on what is common for every Christian, Muslim or Buddhist, regardless of group or national context? Do textbook authors seek to present different religions “as they really are” by focusing on the positive side of religion and thus avoiding issues related to conflict and violence? A number of similar questions could be raised, for example examining how scholars within the academic study of religion, and Religion Education, work with textbook analysis. Based on this approach to textbooks, I argued in the introduction to *Textbook Gods* (which I edited together with James R. Lewis, UiT) that textbooks can be labelled as power texts. I will use this article to elaborate on that idea.

TEXTBOOKS - EDUCATIONAL TEXTS

Textbooks are thus not “just” educational texts, but products with academic and ideological, as well as educational, content. Textbooks are em-

bedded in multiple discourses. They are usually adapted to educational systems that are regulated through legislation and curricula and a textbook must be in accordance with these in order to be considered relevant. It must also be tailored to a particular stage of education. Research on textbooks within the study of religion is not necessarily

HOW IS RELIGION PRESENTED AND WHAT OF INDIVIDUAL RELIGIONS? WHAT VALUES OR PERSPECTIVES DOES THIS REFLECT?

interested in analysing or evaluating whether textbooks are

suitable for their respective stages. That is an area more of interest to educational research. Textbooks are additionally embedded in the discourses prevalent in the academic discipline from which they obtain their scientific knowledge. Research within that discipline will most likely take a different approach to the textbook and will probably ask other questions. Regardless of the educational stage the textbook is designed for, research on textbooks in the study of religions will focus on how religions are presented and depicted in textbooks: How is religion portrayed and what of individual religions? What kind of representation is at play here? What values or perspectives does this particular representation reflect? What might be the reasons for this kind of representation?

Such questions might uncover major differences between textbooks. Even if they are written for the same age groups or school types, and based upon the same legislation and curriculum, the way religion and religions are presented might be very different. Textbooks are therefore sources of interest because they provide insight into how religion and religions are treated and presented

in an educational context. This is relevant for the study of religion within the public sphere because textbooks might also influence how people think of religion in general and how they perceive specific religions or religious groups.

As educational texts, textbooks intend to carve out “the right” way, the authorised way, to understand a phenomenon such as religion, or to comprehend a specific religious group or how religions are related to each other. In doing this, a textbook is never completely neutral. The choices the authors make – even under pressure from the publishers or struggling to be in accordance with the curriculum – reflect their values.

TEXTBOOKS AS POWER TEXTS

In order to maintain relevance, textbooks must embody authority and this is manifested in the textbook’s orientation toward the future and in its normativity: It has an educational purpose and the educational text conveys “key knowledge” from someone who knows to someone who does not know and is in search of or in need of this knowledge. This means that educational texts always strive to convey a particular idea and/or value. One component of all textbooks is thus an attempt to convince the reader that what it contains is correct. A goal for every textbook is to be so persuasive that readers will accept what is written as “key knowledge” and as a reflection of the truth. This is achieved not only by informative prose but also by the presentation of a case so authoritative and so convincing that it appears to be self-evident and can be taken for granted. Hence, I will argue, in being persuasive expressions of ideological positions and values, textbooks can also be characterised as power texts.



PHOTO

A Norwegian textbook: *Under the Same Skies 2*
(Cappelen Damm)

There are also several external factors creating and maintaining power in a text. A first obvious external factor is the institutional base that wields power through a text. Textbooks for universities, colleges or secondary education are of course provided with power by the authors themselves working at such institutions. The text's credibility is

THE AUTHOR WITH SPECIAL COMPETENCE AND EXPERIENCE IN A SPECIFIC ACADEMIC AREA CANNOT BE WRONG

increased if it is written by a specialist in the field, a scholar at the university, or an experienced teacher. Most textbooks have "bio-blurbs" about the author(s) which confirm and consolidate the institutional basis for the book by emphasising the authors' competence and experience. In textbooks for higher education, the authors' previous publications on different topics are usually highlighted. Combined with a mention of the authors' years of experience in researching and teaching, the text is afforded extra credibility and legitimacy. The intention seems to be to assure readers that the author, working at that particular institution, with special competence and experience in a specific academic area, cannot be wrong. He or she must be trusted in these matters.

CLOSING REMARKS

An approach to textbooks that focuses on their representation and power might seem strange to teachers – or even to educational researchers. It is nevertheless appropriate to view textbooks from these perspectives to demonstrate that they are not necessarily as innocent as they might seem. Even if they are written with the best intentions, they still communicate certain values and ideas. Textbook authors are required to make choices, and these choices, such as what to omit, communicate something to the reader.

I believe the study of religion and Religion Education research needs to become more aware of the special genre to which the textbook belongs. In all academic research, regardless of discipline, one should offer methodological comments on the sources one has applied. This also relates to the question of methods for analysing textbooks, which is a recurrent challenge, regardless of the academic discipline to which one might belong.



As early as in the 1970s, there was debate in the German-speaking world as to how the process of religious pluralisation should be addressed in textbooks. At that time it was a particular accomplishment to even have textbooks from the subjects of religious education, history and geography include topics such as Islam and Hinduism, to say nothing of providing accurate information pertaining to them. Today, textbooks face rather different tasks. The situation has changed in that we now observe not only a variety of religions and often differentiation and radicalisation within one and the same religion, but also a pronounced pluralism of worldview and secular discourse, which has led Peter Berger to speak of “the two pluralisms” (2014). At this point we must differentiate between the terms “plurality” and “pluralism”. While religious “plurality” refers neutrally to a diversity of religions, the catchword “pluralism” signifies a normative political perspective which, on the one hand, considers religions to be systems that are ideally reconciled with one other and, on the other hand, the assimilation of different religious groups within one political system. In secular societies the “two pluralisms” can give rise to both fruitful debate and interference between secular and religious worldviews. Youth

studies specialising in religious, sociological and theological aspects have revealed that, when young people address and discuss genuinely religious issues, they have open questions that suggest a privatisation and broad interpretation of religious semantics. While in the 1990s the idea of the occult was still fashionable amongst young people, for instance, today the prevailing topic is spirituality.

As a result of these developments, we can observe changes within the field of education in secularised countries which – amongst other things – have led to the introduction of new school subjects. The wealth of educational concepts and didactic models of which each in its own way seeks to do justice to religious pluralism as well as all other processes and concepts of diversification, include approaches that are intercultural, interreligious, interdenominational, ecumenical and transcultural. All these concepts share a normative perspective built on existing social structures and legal systems. It is questionable, however, whether current textbooks allow, firstly, for such normative objectives and, secondly, for the competencies envisaged by the curricula to be attained. These new subjects such as “Practical

Philosophy” in North-Rhine Westphalia, “Values and Norms” in Lower Saxony and “Ethics” in different other German states address religion from a critical and scientific perspective. These subjects are both witness to and products of the tension between the trends towards secularisation, (religious) pluralism and individualism, and are a tentative new response to the challenges presented by these societal shifts.

In the textbooks there are different approaches to depicting religious plurality. Many textbooks only present the monotheistic religions such as Judaism, Christianity and Islam, be it via scientific facts or a more confessional approach. Other textbooks address the five so-called world religions, Judaism, Christianity, Hinduism, Buddhism and Islam, which are often not understood as being part of the society in which we live but rather as the sustaining religions of faraway nations or civilisations. There are textbooks that focus on only

MANY TEXTBOOKS ONLY PRESENT JUDAISM, CHRISTIANITY AND ISLAM

the Christian denominations or only on Islam. Interesting, however, are the latest results from scholarly research on the questions of individual religion and the expression of individual religiosity (Christoph Bochinger) and secular religiosity (Monika Wohlrab-Sahr) as part of the European religious landscape, yet which only to a limited extent find their way into textbooks.

Another question addresses whether the portrayal of various religions in textbooks indeed reflects – amongst other things – the *religious interlacement* that we see lived out in our society. In other words: What is the function or effect of plurality

in the textbook? Which structures does the textbook address, and which activities between various religions (e.g. interreligious dialogue, youth groups) allow for such a dialogue? Which activities between various religions and society itself (intercultural dialogue, church work in the community, etc.) define the interlacing of religion and society? Which media are implemented to this purpose; which sources and which paths of knowledge (language, images, emotions, memory, intuition, etc.) are used? Which aspects are rendered problematic (the wearing of headscarves, the building of mosques, etc.)? Religious pluralism as experienced in everyday life is, on the one hand, dramatically underrepresented in contemporary textbooks, as religions are often presented side by side as separate entities. On the other hand, certain topics relating to Islam are given special emphasis in order to underline that fact that the textbooks are also addressing “problematic” issues. Here the textbooks often reproduce stereotypes generally found in the media.

These questions reappear in textbook analyses. While the oldest textbook analyses from the 1980s inquire as to the factual accuracy of how a specific religion is presented, or the prejudices and/or ideologies associated with specific portrayals of a religion, later analyses focus on topics relevant to society as a whole, on diverse constructions of religions, individualised religion, and the problem of transferring scientific knowledge into the textbook (how sophisticated a portrayal can a textbook manage?). The pattern for presenting different religions in religious education and ethics textbooks is often very similar. Textbook critics have found fault with portrayals that – to put it simply – have reduced Islam to its five pillars,



Hinduism to Gandhi and cows, and Buddhism to non-violence. Positive feedback has been given to books that enter into open debate regarding verifiable data and historical facts. There are only sporadic examples of textbook contents adopting a broader approach towards a more generous definition or a concept of religion that places it in relation to other religions. Nor do textbooks engage with similarities and differences between various religions and secular ideas that have a significant impact.

This is all the more surprising given that both the religious and the secular protagonists of education policy find themselves faced with the same challenge: a changing religious landscape and

CHALLENGE: A CHANGING RELIGIOUS LANDSCAPE AND NEW NEEDS OF YOUNG PEOPLE

new needs of young people. All these examples emphasise that more research needs to be carried out with

regard to the understanding and portrayals of different religions in textbooks.

The trends towards the pluralisation described above on both the micro and macro levels stand in contrast to the tendencies towards standardisation to be found in the work of global organisations on the macro level. These include, for instance, the resolutions and recommendations of international organisations such as the UN, UNESCO, the EU, the Council of Europe and the OSCE. These organisations have designed theoretical concepts for addressing religion in education that are to be valid for all member states. An access requirement as stated in the “Toledo Guiding Principles” is “teaching about religion” by conveying primarily facts and data on different contem-

porary religions. The term “religion” typically refers to a number of “large” religions in terms of numbers, despite the fact that in the last few years the UN has begun to shift its focus towards the religions of indigenous peoples. These organisations, however, do not concentrate primarily on religion per se but rather seek to implement an effective security policy via a specific subject matter and a certain approach to various religions in individual states, and also to minimise risks of discrimination, persecution and anti-Semitism, etc. In this context, for instance, the Council of Europe has provided a wealth of material for schools and teaching.

The GEI’s working area on “Religion and Diversity” closely analyses many of these issues. Of particular relevance in this context is the workshop on “Textbooks and Religion” which took place in 2014. Alongside diverse approaches to religion in the subjects of history, religion, ethics and language classes and various methodological stances such as the praxeological, the workshop also examined the problematic nature of the term “religion” itself in the context of what can be considered “religion” or “non-religion”. A publication is currently in progress. In our project “Between Transnational Education Policy, Pluralisation and Individualisation of Religion: Religion in Ethics Education”, transnational and national levels are interlaced via individuals and institutions, curricula and textbooks. Which concepts of pluralism and semantics of international organisations find their way into the curriculum? This project thus also investigates what knowledge about religion is negotiated in different national textbooks and international discourses, and which are to be considered relevant for the future.

THE WORLD RELIGION OF HINDUISM: ON THE CONSTRUCTION OF THE IMAGE OF INDIA IN GERMAN TEXTBOOKS

Antje Linkenbach, Max Weber Center for Advanced Cultural and Social Studies, University of Erfurt

Nowadays, textbooks are only *one* source of information amongst others; nevertheless, due to their role as authorised compulsory reading, they play an instrumental part in shaping the images of geographical spaces, cultures and religions that are presented to young people. If we pay serious attention to the significance of textbooks, we discover a clear demand for the representation of “foreign” cultural worlds and religions. There is a call to allow pupils to approach the latter impartially and with curiosity, to encourage them to learn to understand and respect different ways of thinking and living. The task of the textbook authors is then to render comprehensible the cultures and religions less familiar to us; to “translate” them.

The term to “translate” is to be understood in its sociological and cultural sense, and is part of our entire social practice: We translate between different cultural contexts, yet also between different ways of shaping our lifeworlds within one

THE “TRANSLATION” OF NON-ABRAHAMIC RELIGIONS SUCH AS HINDUISM IS A CHALLENGE

and the same cultural context. Here it is *intercultural* translation that particularly demands a certain sensitivity and a heightened awareness of problems. Philosopher Walter Benjamin spoke in his day of the asymmetry and power relations that exist in the translation process. Thus we face the fundamental question as to whether and how translation can take place without the differences being levelled out or subsumed under one’s own categories, and also without giving rise to irreconcilable confrontations between different lifeworlds.

The “translation” of non-Abrahamic religions such as Hinduism proves to be a particular challenge; indeed, its classification as “religion” at all is highly controversial. Religions such as Christianity, Islam and Judaism can be traced back to identifiable founding prophets; they have a holy book, a standard doctrine, they are monotheist and worship takes place within the community or parish. None of this is the case for Hinduism. Hindu traditions differ in terms of their deities and practices; there are specific regional rituals; there is no doctrine and no book that is accepted by all within the faith; there is no fixed membership of a particular denomination and the boundaries with other religious traditions are blurred. Furthermore religious aspects are often closely tied to cultural and social phenomena such as the caste system.

Our analysis of selected textbooks regarding the representation of the “World Religion of Hinduism” has demonstrated how difficult it is to do justice to such a complex and nuanced religious and social system. It has also revealed, however, that representations have improved over the past few decades. Previous portrayals that were often orientalisating, truncated and even deprecating have to a large extent been replaced by nuanced and respectful descriptions of Hinduism as an alternative faith, knowledge of which can inspire a broadening of one’s own perspective and an enrichment of one’s own lifeworld.¹

The textbooks from the 1970s and 1980s reflect the fact that religious education was not a neutral form of religious teaching; rather, learning about other religions was supposed to serve the purpose of inspiring further inquiry into one’s own reli-

gion.² The question as to the “truth” was thus always present in the religious education classroom. This basic mind-set dramatically hindered open and objective inquiry into other religions and thus also Hinduism. In the older textbooks³ the representation of Hindu life and faith serves as a paragon of the exotic and oriental connotations woven into depictions of “foreign” ways of life:

1. Hinduism is seen as *one* religion with the result that it is – due to its diversity of religious traditions – perceived as inconsistent, incoherent and diffuse, a “confusing phenomenon” and “difficult for anyone” to understand properly.
2. Hinduism is portrayed as *the* religion of India *per se*; as a religion that has existed for millennia and has shaped the social structure, life, thought and deeds of all people as a *fait social total* (Mauss). This not only marginalises non-Hindu religions with their concepts of being, transcendence and social life (Buddhism, Jainism, Sikhism and also Islam); it also ignores alternative faiths within the Hindu tradition itself.
3. Hinduism is reduced to trans-historical basic dimensions and thus defined in terms of its essence (the caste system as an unyielding corset of humankind: fulfilment of duty and acceptance of fate as taught by the doctrine of reincarnation; stages of life and the search for redemption as the final destination of all people.)
4. The image of the Hindu form of religion and lifeworld reproduces the Brahmanic worldview as described in the Sanskrit texts as the knowledge giving power to elites. Texts are perceived to prescribe the actions of all relevant persons; i.e. texts are used to extrapolate everyday activities.

5. A concept of the human being is created that denies the individual the ability to operate subjectively and to make his or her own decisions, but portrays him or her as a submissive agent within a cultural and religious system that determines all aspects of life.

While more recent textbooks⁴ do still mention the “foreign” nature of Hinduism and possible difficulties in understanding it, the diction of the texts rather suggests the style of a challenge. Nowadays, authors emphasise the “broad plurality” of this complex religion and the pupils are asked to investigate it intensively, as it opens our eyes to many religious phenomena that cast into question our own systems of living and believing “in an exciting manner”: a wealth of multifaceted diversity, different fundamental ideas of people, the world and its history. Hinduism has also, so the textbooks explain, “given rise to an impressive philosophy, its own ethos and multifarious art”, and newer forms of Hinduism promote ideas such as “tolerance, non-violence and harmony with nature”; indeed, ideas “of great significance to humans for the future”.

A synopsis of the new teaching materials on Hinduism shows that today pupils are provided with more nuanced information on the historical and regionally differing holy writings and religious teachers; and also on the philosophical systems, the plurality of deities and paths to redemption. The pupils also learn a great deal about religious life, for instance about everyday religious rituals at home, the festivals and temple visits. The materials also present religions that have emerged from Hinduism such as Buddhism, Jainism and

**THE PORTRAYAL OF HINDUISM
IGNORES ALTERNATIVE FAITHS
WITHIN THE HINDU TRADITION**



Sikhism. The pupils learn about Hindu reformist movements (neo-Hinduism) and about political figures such as Gandhi. The materials also point to the politicisation of religion in the current form of Hindu nationalism, and a further chapter focuses on the “fascination in the West”, discussing yoga, transcendental meditation and the Hare Krishna Movement.

A critical reader will notice both content-related and rhetorical improvements to the representation of the Hindu social structure and also the continued presence of stereotypes and shortcomings. Current portrayals of the “caste system”, for instance, have barely altered in terms of content since the 1970s. Additional reference is made to the “Untouchables” who are considered “ritually unclean”, live in poverty and are excluded from the caste system.

Nevertheless, there is one significant difference between the older and more recent textbooks. While in the past the pupils had to settle for a static description of the caste system, nowadays they learn that, in real life, the situation is rather different and in many aspects always has been. The monolithic and essentialist portrayal of the caste system is set in clear proportion via refer-

IN RECENT TEXTBOOKS THE CASTE SYSTEM IS SET IN CLEAR PROPORTION VIA REFERENCES TO SOCIAL AND HISTORICAL CHANGE

ences to social and historical change, societal critique and the influence of Enlightenment ideas. The “Untouchables” in particular are (rudimentarily at least) a focal aspect of reform-related discussions and even important reformers seem to be worth mentioning. A considerable

amount of space is dedicated to Bhimrao Ambedkar (himself an “Untouchable” and later Minister of Justice in the Nehru cabinet), and pupils are presented with the critical ideas, campaigns and struggles of the “Untouchables” in general.

Particularly the example of the “Untouchables”, however, reveals the still highly reduced nature of the information in the textbooks. The pupils do not learn, for instance, that the struggles for acknowledgement of the “Untouchables” go back as far as the 19th century; they do not learn that the “Untouchables” sought a new self-consciousness and also utter an accusation against society by using the name “Dalit”, a Maharati word for “torn”, “broken” or “oppressed”. Nor do the textbooks mention the “affirmative action” established by the Indian constitution which reserves seats for Dalit and other marginalised groups in academic institutions, administrative organisations and parliaments. Most importantly, no one mentions that the concept of being “untouchable” has been formally abolished by the constitution.

When considering the translation of “foreign” religions and cultures for the classroom, as well as when analysing texts written for use in schools, there are five areas of particular importance: topic, rhetoric, value judgements, factual information and image selection.⁵

Nowadays, authors go to great lengths to refrain from explicitly negative *value judgements* and seek to portray other religions as legitimate and enriching aspects of global cultural diversity. Textbooks have also made clear improvements regarding the *topic* area and present an appropriate spectrum of relevant themes. Problems are rather

still to be found in the area of *factual information*. Even in the improved textbooks with a more respectful approach there are still passages that contain errors, primarily gaps and omissions (as in the example of the “Untouchables”). Nor have the textbooks succeeded in employing a consistently neutral rhetoric free of implicit value

TEXTBOOKS CONTINUE TO PRESENT ERRORS, GAPS AND OMISSIONS AND DO NOT EMPLOY NEUTRAL RHETORIC

judgements. The emphasis on the foreignness and “otherness” of Indian people and their religions, for example, may give rise to emotional blockades on the part of the reader. It is interesting, however, that – in the new materials – the textbook authors seek to simultaneously dismantle the blockades that they may be in the process of generating, such as by producing convincing arguments as to why we should learn about Hinduism. This, however, creates the impression of a certain discrepancy and inconsistency that may confuse the reader. A further criterion for producing and analysing textbook texts would thus be *consistency* in the argumentation and portrayal.

To summarise, portrayals of Hinduism have a long and difficult path ahead before achieving clear progress, an appropriate translation and representation. This becomes particularly evident when considering the shortcomings still to be found in the factual information, the ambivalent rhetoric and lack of consistency. On the whole, however, they also bear witness to serious efforts towards intercultural learning and the respectful presentation of other cultural or religious forms of thought and practice for teaching in schools.

- 1 This text is a shortened version of an article by the same title and the same author in: *Religionen übersetzen. Klischees und Vorurteile im Religionsdiskurs*, eds Christoph Bultmann and Antje Linkenbach, Münster: Aschendorff Verlag, 2015.
- 2 Cf. Sebastian Murken, *Gandhi und die Kuh: Die Darstellung des Hinduismus in deutschen Religionsbüchern*, Marburg, 1988, p. 15.
- 3 The text refers, for instance, to: *Mitten unter Euch, Arbeitsbuch für den Religionsunterricht 9. Jahrgangsstufe*, ed. A. Baur, Donauwörth: Verlag Ludwig Auer, 1984; *Zeichen der Hoffnung - Religion Sekundarstufe I. Unterrichtswerk für den katholischen Religionsunterricht der Jahrgangsstufen 9/10*, eds Werner Trutwin and others, Düsseldorf: Patmos, 1978.
- 4 Here I refer to *Hinduismus. Die Weltreligionen: Arbeitsbücher für die Sekundarstufe II, Religion – Philosophie – Ethik*, ed. Werner Trutwin, Düsseldorf: Patmos, 1998, as well as the revised edition of 2011.
- 5 For reasons of space, the analysis of the illustrative material has been omitted here. Particularly in the older textbooks, images are in a position to convey Orientalism and exoticism, yet also a fixation on religion and fanaticism.



WORLD RELIGIONS & ISLAM IN US TEXTBOOKS

Susan L. Douglass, K-14 Education Outreach Coordinator, Center for Contemporary Arab Studies at Georgetown University, and Senior Research Associate, Ali Vural Ak Center for Global Islamic Studies, George Mason University



From the nineteenth century onward, world historical knowledge grew as a result of global encounters among cultures. Knowledge of the world's religions increased dramatically. Religious scriptures and scholarly works were translated and published, religious art appeared in museums and religious studies disciplines were established. Specialised knowledge about religion seeped only slowly into school curricula. During the nineteenth and twentieth centuries, world history textbooks became staples of textbook publishing, but their coverage of

INADEQUATE COVERAGE OF CULTURES BEYOND EUROPE IN WORLD HISTORY TEXTBOOKS

cultures beyond Europe was inadequate. As late as the 1950s, no more than a few snippets about other religions were revealed to students—often delivered judgmentally alongside implied or overt endorsements of Christianity. Textbooks even failed to explain other branches of Christianity beyond Catholicism and the Protestant Reformation. Islam was something of an exception, because of its physical proximity to Western Europe and its intersections with European history after the fall of Rome. Its coverage was invariably framed in terms of a territorial or cultural threat to Europe or competition in trade. Basic information about Islamic origins, beliefs and practices was both inaccurate and distorted by prejudice.

In the United States, coverage of world religions has been similarly inadequate. From the 1950s through the 1970s, a student could complete high school or even college without knowing anything meaningful about religions outside of western European Christianity. By the 1980s, coverage of world religions began to deepen as a result of

institutional factors. In the United States, the role of religion in schools is circumscribed by the doctrine of separation of Church and state. The Bill of Rights prohibits publicly funded sectarian religious instruction, or normative “teaching of religion”. In its place a set of civic guidelines for “teaching about religion” offers a framework for fair, balanced and accurate coverage.¹

Curriculum policy in each state drives textbook content. There is no US national curriculum, but models for curriculum standards in core subjects were created by federally-funded university projects in the 1990s. Academic standards, developed in each state over the following decade, included study of religion in world and US history.² Standards required descriptions of beliefs, practices, traditions and history of major world religions. Some standards specified more detailed content such as the exploration of interactions among religions in the arts and in trade, ideas and politics. California's *History and Social Science Framework* was at the forefront of improving textbook content on religion, as publishers developed books to match its three-year courses in world

CALIFORNIA WAS AT THE FOREFRONT OF IMPROVING TEXTBOOK CONTENT ON RELIGION

and US history. Academic reviewers and civic leaders lent the publishers expertise to produce sound content on each tradition. Teacher training and supplemental materials supported this work. Other states also improved teaching about religion in social studies, and textbooks improved at the national level. Textbooks included passages from scripture, philosophy and artistic expression. Coverage of non-Christian religions was still inadequate, usually



lacking evidence of change over time, important institutions or illustrations of lived experience, but the thumbnail sketch was much improved. In addition to this trend, interest in world history pedagogy surged in universities and schools, particularly with the development of the Advanced Placement World History course for high school. Taught within a global framework using textbooks written by world historians rather than teams of generic writers, Advanced Placement World History vastly improved teaching about world religions.

The impact of 11 September 2001 on teaching about Islam had a spillover effect on the curriculum in general. Critics already suspicious

THE IMPACT OF 11 SEPTEMBER 2001 ON THE CURRICULUM

of a less Eurocentric curriculum raised their public profile by arguing that textbooks' positive coverage of Islam was dangerous to the national interest. Right-wing activists recycled this argument, using media outlets to stoke fear

among school board members and parents. These attacks used sloppy research methods to claim that coverage of Islam in textbooks exceeds that of other religions, at the expense of Christianity, that textbooks whitewash Islam and denigrate Christianity. Such claims manipulated facts about textbooks, state standards and curriculum, and won no academic credibility. Activists rode the rising tide of Islamophobia, however, putting pressure on textbook publishers and their stockholders, teachers and school administrators. This process is still ongoing.

For the most part, educators and textbook editors have resisted pressure to dumb down content on Islam, largely because of the framework of historical research, state standards and constitutional guidelines established over decades. Their detractors try to isolate Islam from the framework of teaching about the world, but in fact, Islam is never taught in isolation from other world religions. Curriculum on world religions reflects consensus that students in pluralistic societies and

a globalised world need to be literate about religious traditions. World religions have existed for thousands of years, embedded in human civilisation and culture, and cannot be thought out of historical existence because of current events portrayed as religious conflicts. Critics of teaching about other religions fail to note that knowledge of basic beliefs, practices and history of the Christian tradition should also be strengthened in US schools, as minority populations and unaffiliated Christian populations grow.³ Other religious

FIRST AMENDMENT GUIDELINES FOR TEACHING ABOUT RELIGION

minorities such as Hindus are organising to improve textbook coverage and teaching, and academic institutions have produced alternative resources to be used by teachers or as models for textbook editors.⁴ First Amendment guidelines for teaching about religion in the US call for the basics to be taught appropriately, without asserting truth claims or making qualitative comparisons among them. Authentic teaching about religion requires respect for accuracy and responsibility for balanced coverage of diversity and change over time. Recognising common and divergent values, ethics and ideas, as well as engaging students in understanding complex historical processes is more important than memorising a catalogue of trivia about exotic beliefs and practices.

Textbooks and teacher education must continue to improve. It would help to set aside competition among religions in schools. Religious literacy is an important aspect of knowledge about the world we all share, since it is clear that polar ice is disappearing faster than religion, despite the imaginings of sociologists of previous generations.

ENDNOTES

- 1 The First Amendment Center Guidelines are summarised in the *Teacher's Guide to Religion in Public Education* at <http://www.firstamendmentcenter.org/madison/wp-content/uploads/2011/03/teachersguide.pdf>.
- 2 S. L. Douglass, *Teaching about Religion in National and State Social Studies Standards* (Nashville, TN: First Amendment Center, 2001), <http://www.firstamendmentcenter.org/madison/wp-content/uploads/2011/03/teachingaboutreligionfullreport.pdf>.
- 3 Pew Research Center Demographic Study, "America's Changing Religious Landscape", *Pew Research Center's Religion & Public Life Project*, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.
- 4 Examples of institutions supporting teaching about world religions are: "The Pluralism Project at Harvard University," <http://pluralism.org/>; "Five Faiths Project," *Auckland Art Museum*, <http://ackland.org/five-faiths-project/>; and "Berkley Center for Religion, Peace and World Affairs," <http://berkeleycenter.georgetown.edu/resources>; National Endowment for the Humanities and American Library Association Bridging Cultures Bookshelf-Muslim Journeys, <http://bridgingcultures.neh.gov/muslimjourneys>.



ISLAM IN TEXTBOOKS: NEGOTIATING ITS CORE, ITS DIVERSITY AND WHO BELONGS TO IT

*Susanne Kröhnert-Othman, Professor for Management and Diversity
at Fliedner University of Applied Sciences Düsseldorf*



PHOTO

A German textbook: *Bismillah - To Understand Islam* (Schroedel)

In today's discourse, "Islam" and "Muslims" are terms covering many circumstances and eventualities. They appear most frequently to refer to "Islam" as a religion – in everyday life, the mass media and political contexts, as well as in textbooks containing selected information about the faith and its adherents for the history or political studies classroom or those specifically produced for the relatively recent introduction of Islamic religious education in

HOW DO WE TALK ABOUT ISLAM AND MUSLIMS?

German schools. We find ourselves confronted today with the increasingly urgent question of how to talk about Islam and Muslims in a world whose Muslim regions are frequently marked by violent conflict and mass refugee or migrant movements, and which political views we keep about those who practise this faith. A key issue here is helping upcoming generations of Muslims and non-Muslims alike to access the capacity for critical reflection on Islam early in their development into future citizens, i.e. at school.

Scholars of Islamic studies continue to debate issues of the relationship of the Islamic faith to history, society, politics and culture, as well as discussing, in those areas of the subject with an emphasis on interdisciplinarity, what exactly is the core content of the faith, proceeding from a notably broad basis of knowledge about Islam and Muslim-influenced societies and their cultural and historical intertwinements (cf. Poya & Reinkowski 2008). This view of Islam might best be described as kaleidoscopic, permitting as it does the attainment of varying insights and perspectives in accordance with the discipline through which it approaches its subject. An open approach to history allows historians to unlock issues around the relationship between a posited "core" Islam and the diversity of historical phenomena which Islam has influenced. "Islam" can be perceived historically as a religious and political movement without an unambiguously identifiable regional centre, driven in the past as today by ethnically diverse individuals and groupings, which responded to and merged into variously

manifesting political systems in a series of different localities and emerged in hybrid cultural forms of expression and social structures (cf. Krämer 2005).

From a sociological point of view, meanwhile, we might consider the ways in which the Muslim faith and the range of religious practices with which it has been and is associated can be distinguished, when we examine historic and current “Muslim” phenomena, from the ways in which membership of and “belonging to” the Islamic community have been defined via such variables as ethnic background, cultural socialisation and “conversion”.

Considering this complexity, might we not be right to fear that textbooks are hopelessly overburdened with any expectation that they supply knowledge and information on “Islamic” phenomena? In other words, what should, what can textbooks today provide as a contribution to discussion of religious and political radicalisation in both majority Muslim societies and non-Muslim immigrant societies?

The experience of being involved in two studies, with different emphases, on Islam in textbooks at the Georg Eckert Institute would prompt me to respond to this question by doubting that textbooks as they currently are can add much to this debate; the descriptions found in textbooks find themselves falling victim to their own attempts to negotiate the core and diversity of Islam and the

TWO GEI STUDIES ON ISLAM IN TEXTBOOKS

matter of who can be said to “belong” to the religion. The findings of the studies we have carried out appear distinctly double-edged. In my view, in both the studies, “Islam” appears to act as a vehicle of symbolic descriptions of what can be regarded as one’s “own” and what belongs to “the other”, in each case with what we might call a “Eurocentric” and an “Islam-centric” variant, each of which seeks to establish and maintain boundaries. In this way, discussion of Islam as a religion serves to create unambiguity, emphasising the

“core” of the faith to the detriment of its diversity and the social and cultural contexts in which it exists.

The first of these two studies revolved around depictions of Islam and Muslims in textbooks from various European countries (GEI 2011), while the second, in which I pursued a sociological line of enquiry, explored identities, matters of “belonging” and identification with specific lifeworlds in textbooks produced

EUROPEAN TEXTBOOKS RARELY PRESENT ISLAM AS A MULTIFACETED FAITH

for Islamic religious education in Germany (Kröhnert-Othman 2012). The first study revealed that European textbooks rarely present Islam to students as a multifaceted faith; instead, they tend to depict Muslims as a homogeneous community whose life is determined by religious rules. These books evince Eurocentric boundary-drawing towards Islam and Muslims most manifestly in the lack of discussion of Islam in books on colonial, post-colonial and contemporary history, which makes the Muslim world appear detached from the political developments of our age. While the pre-modern flourishing of Andalusia and the Abbasid period receive attention, the narrative appears to end thereafter, which implies Islam reached a cultural standstill at this point. There is no evidence in these books of modern post-colonial developments and therefore no trace of the rise of political Islam.

The Islamic religious education textbooks I analysed manifest their Islam-centric perspective in the symbolic boundaries they draw between Muslims and non-Muslims in the context of migration. Some of these textbooks attempt to simultaneously teach about the religion and meet the expectation increasingly placed upon textbooks to discuss Islam in a manner relevant to young Muslims with immigrant backgrounds; in so doing, they succeed only in depicting the societies to which these young people or their families migrated as essentially receiving Muslims as religious “others”. The presentation in this way of Islam as an “immigrant” faith, and concomitant



PHOTO

A German textbook: *401 Hadiths for Islamic Religious Instruction* (Anadolu)

depictions of, for instance, the migrant experience as comparable to that of the *hijra* of the Prophet and thus as a particularly Muslim experience, appear to cast this self-defined Muslim difference as self-exclusion. One chapter of a publication defines the “core” of Islam in terms of a religiously-based value system which places family life at the centre, in alleged contrast to the values held by the majority society. This approach makes the centrality of family inaccessible to reflection and recognition as a value which appears in other lifeworlds or as a priority engendered by the experience and history of migration.

These self-descriptions, with their boundary-drawing towards “others”, do not exclude societal context completely, but they do not enable

LIMITATIONS ON THE DISCUSSION OF ISLAM AS A PHENOMENON IN THE CLASSROOM

students to reflect upon it, as they proceed from a conception of Islam as a religion which has a pinpointable “core” and which provides the definitive explanation for the phenomena described. In this way, I believe that these textbooks tend towards turning “being Muslim” or “not being Muslim” into an implicit code transporting individuals’ and groups’ cultural positionings in the post-colonial world or relationships of “belonging” in modern

immigrant societies. Such encodings entail significant limitations on the discussion of Islam as a phenomenon in the classroom, and encourage students more towards thinking in polarising categories than towards critical reflection on and questioning of the idea of a “core” of Islam and of its actual diversity. Yet if young people are not enabled to attain the latter, we will have little chance against their political radicalisation.

REFERENCES

- Georg-Eckert-Institut (ed.) (2011) *Keine Chance auf Zugehörigkeit? Schulbücher europäischer Länder halten Islam und moderne Europa getrennt*. With Susanne Kröhnert-Othman, Melanie Kamp, Constantin Wagner.
- Krämer, Gudrun (2005) *Geschichte des Islam*. Munich. Beck.
- Kröhnert-Othman, Susanne (2012) “Der zugewanderte Islam in Deutschland – Identitäten, Zugehörigkeiten und Lebensweltorientierung in Schulbüchern für den islamischen Religionsunterricht”. pp. 139 – 158. In: Spenlen, Klaus; Kröhnert-Othman, Susanne (eds) *Integrationsmedium Schulbuch. Anforderungen an Islamischen Religionsunterricht und seine Bildungsmaterialien*. Eckert. Die Schriftenreihe 132. Göttingen. V&R Unipress.
- Poya, Abbas; Reinkowski, Markus (eds) (2008) *Das Unbehagen in der Islamwissenschaft. Ein klassisches Fach im Scheinwerferlicht der Politik und der Medien*. Bielefeld. Transcript Verlag.

TEXTBOOKS RELIGIOUS EDUCATION FOR ALL IN HAMBURG

Gordon Mitchell, Professor for Religion and Intercultural Education at the University of Hamburg

In Hamburg, for almost twenty years, there has been a considerable amount of activity in the production of teaching material suitable for religiously diverse school classes. The most recent is a very ambitious ten-volume series. *Interreligiös-dialogisch lernen von der Grundschule bis zur Sekundarstufe 1* (Interreligious and dialogic learning from primary school to lower secondary level). Symbols representing the major world religions are prominent on the front cover. From the number of authors involved in writing the series it is clear that consultation and consensus have been a feature of the production process. For example, volume five, *Für eine gerechte Welt – Prophetinnen, Propheten und wir* (Towards a Fair World – The Prophets and Us) lists 6 authors (Jochen Bauer, Mara Sommerhof, Rabeya Müller, Christian Pantenius, Oliver Petersen, Amin Rochdi, 2014). The first page then lists a number of advisers, each with a different world religion in brackets after their name, for example, Judaism or Christianity. Doctoral and professorial titles illustrate the academic credentials of each individual. From their first names or surnames the reader might also infer that the specified religion is not only their academic specialisation, but also the faith community to which they belong. Also listed are three institutions: the Academy of World Religions at the University of Hamburg, the institute within the Hamburg education authority responsible for further teacher training, and the institute of the local Evangelical-Lutheran Church responsible for Religious Education in schools.

A closer look at the brief CVs on the back cover reveals that the book's authors are either affiliated with these three or with similar institutions. It seems that the organisations behind the book are at pains to draw attention to the fact that not only

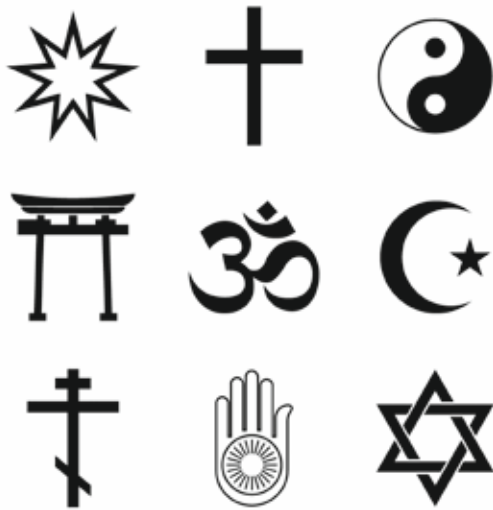
have many people been involved in producing the series, but that there is significance in their roles.

An interesting mix of principle and pragmatism lies behind most efforts to produce textbooks on religion for schools. This is particularly noticeable in Germany where religion is the sole subject guaranteed by the constitution. According to article 7:3, while the state has the responsibility to ensure the infrastructure, content must be "according to the principles of the faith communities". In the aftermath of the Second World War, when this clause was ratified, it seemed judicious to create a counterbalance to the state's monopoly over values. And at that time there was a universal understanding that the "faith communities" referred to were the Roman Catholic Church and the Evangelical Lutheran Church. Teacher training, syllabus construction, textbook approval, all would need to be hammered out in consensus between church and state. As the years went by, societal change began to disturb this arrangement: a rapid decline in church membership, and the increasing presence of additional faith communities. In Hamburg, by

**HIGH LEVELS OF RELIGIOUS
DIVERSITY MAKE CONFESSIONALLY
SEPARATED CLASSROOMS
DIFFICULT TO ORGANISE**

the mid nineteen eighties it had become clear that the high levels of religious diversity would make confessionally

separately separated classrooms very difficult to organise. At the same time the possibility of interreligious dialogue as a teaching principle was gaining attention (cf. Doedens & Weiße 1997) and resulted in a model known as "*Religionsunterricht für alle*" (Religious Education for All). The curriculum was interreligious and the pupils diverse, but the teachers were still Evangelical-Lutheran. This



paradox began to ease significantly in 2014, with a series of concordats between the city of Hamburg and faith communities, beginning with the Muslim and the Alevite communities (cf. Bauer 2014). “Religious Education for All” now needed to be planned in consultation with a growing number of faith communities. A determined process of textbook writing has accompanied this development.

If we return to question of roles in the current textbook production exercise, it is interesting to observe that the contributors frequently have

EMPHASIS ON INTERRELIGIOUS CO-OPERATION

more than one role. Thus someone may be responsible for further teacher education and at the same time be a member of the church, or be both a university professor and a practicing Muslim. Having addressed dialogue between state and faith communities in such practical way, the emphasis can then be upon interreligious co-operation. Some interpreters of the constitution maintain that textbooks require official approval by the faith communities. The city-state of Hamburg has traditionally maintained a much broader understanding of the relationship, which shifts the locus of authority to those professionally best suited for the task. For the past twenty years, the curriculum has been developed by a network of individuals from various faith communities, engaged not as official representatives but as interested parties and experts in the field. In spite of this, the changed situation requires some recognition of constitutional expectations, as is evident in the way authorship is addressed. These publications have achieved an elegant resolution to the question of diversity *within* faith communities. For example, section

headings can be entitled “A Christian perspective of ...”, or “A Jewish perspective of ...”. This technique serves as an invitation to enter the dialogue. Drawing attention, as they do, to the cooperative process of production, these books present the ideal of what is possible in the classroom.

Even so, the last word has not been spoken on any of these issues. There is much to be said for the pressure on educational authorities and faith communities to cooperate, but the reality is that there are many pupils and parents without a formal affiliation to religious organisations. Expanded networks of expertise would offer a means of retaining what is important in the current practice. Teachers are increasingly turning to easily accessible online resources, sometimes of dubious quality. And the role of the textbook, as a work of recognised expertise and product of consultation, remains a vital one.

REFERENCES

- Jochen Bauer, Mara Sommerhof, Rabeya Müller, Christian Pantenius, Oliver Petersen, Amin Rochdi. *Für eine gerechte Welt – Prophetinnen, Propheten und wir. Unterrichtsmaterialien für die Sekundarstufe 1*. München: Kösel Verlag, 2014.
- Jochen Bauer. “Die Weiterentwicklung des Hamburger Religionsunterrichts in der Diskussion zwischen Verfassungsrecht und Schulpädagogik”. *Zeitschrift für evangelisches Kirchenrecht*, 2014, Vol. 59: 3./4, pp. 227-256.
- Folkert Doedens & Wolfram Weiße. *Religionsunterricht für alle. Hamburger Perspektiven zur Religionsdidaktik*. Münster: Waxmann, 1997.



RELIGIOUS EDUCATION AS AN INTERDISCIPLINARY CHALLENGE: THE CENTRE OF RELIGIOUS EDUCATION RESEARCH (ZENTRUM FÜR RELIGIONS-PÄDAGOGISCHE BILDUNGSFORSCHUNG, ZRB)

Thomas Heller, General Manager, ZRB

What is the significance of religious speech in a free and pluralist society? To what extent did the Reformation shape our modern-day understanding of education? How should the subject of religious studies be taught in contexts that are to a large extent non-denominational? Which approaches to handling the pluralism of religion and worldview that exist within our society should be initiated by textbooks in the subjects of ethics, history or religious studies? Do religion and education constitute resources for later life? Can we conceive of a global education without religious education? To what extent can the model of a denominational religious studies in schools as practised in most German federal states be explained in terms of German history?

Questions such as these illustrate important issues for the academic discipline of religious education (*Religionspädagogik*). At the same time, they reveal that this discipline, which could be said to pursue the perception, critical reflection and shaping of processes of religious education (*religiöse Bildung*), is a compound science that treats its subjects on the basis of insights and approaches from many other disciplines such as education science, psychology, sociology, systematic theology, history and law. From this perspective, religious education constitute an interdisciplinary challenge.

Such questions from the field of the theory of science itself formed the backdrop for the found-

PHOTO

The team of the ZRB

In 2015, the GEI signed a memorandum of understanding with the ZRB to intensify the research cooperation and the exchange of ideas with regard to educational media and religion.

ing of the interdisciplinary and interfaculty ZRB at the University of Jena in 2011, with the objective of “supporting, fostering and conducting academic research analysing processes of religious education” (§ 2.1 of the ZRB’s Statutes). As of September 2015, the Centre counts 19 regular members from four different faculties of the University of Jena, associate members from twelve different universities, institutional cooperation partners such as the Georg Eckert Institute, the Territorial Church Archive at Eisenach or the Thuringia University and Federal State Library, as well as an international advisory board. The board of directors is especially indicative of the interfaculty nature of the ZRB, with Prof. Dr Michael Wermke (Director, Chair of Religious Education, University of Jena), Prof. Dr Gisela Mettele (Deputy Director, Chair of Gender History, University of Jena) and Prof. Dr Ralf Koerrenz (Deputy Director, Chair of Historical Pedagogy and Education Research, University of Jena). The work of the ZRB is supported by third-party funding such as the German Research Association (DFG), the German Foundation for Peace Research (*Deutsche Stiftung Friedensforschung*), the Ernst Abbe Foundation, the Protestant Church of Germany or the Protestant Church of Central Germany.

With its existing structure, the ZRB provides a sturdy platform on which to address questions of religious education. The work of the Centre is reflected, for instance, in its dynamic culture of conferences and publications, of which only two book series shall be mentioned here. Both are published by the “Protestant Publishing House” (*Evangelische Verlagsanstalt, Leipzig*) and closely connected with the ZRB: “Religious Education in Discourse” (*Religiöse Bildung im Diskurs, RBD*)

and “Studies on Religious Education” (*Studien zur Religiösen Bildung, StRB*). Further areas of focus include the support of early-career scholars, public relations, collaborative work on curricula projects such as the “First 18 Years Thuringia Education Plan” (*Thüringer Bildungsplan bis 18 Jahre*) and the production and publishing of textbooks. Last but not least, we should also mention the ZRB’s digitisation project, “Church and School Journals of the Area of the Territorial Churches of Thuringia from the End of the 18th until the First Third of the 20th Century” (*Kirchliches und schulisches Zeitschriftenwesen für den Bereich der Thüringer Landeskirchentümer vom Ende des 18. bis zum ersten Drittel des 20. Jahrhunderts*), which digitises historical periodicals and renders them available for researchers on the Internet.

In the future, the ZRB will reorganise its work into four departments which will build upon existing areas of focus in our research: “Religious Education in the Context of Globalisation”, “Religious Education in the Context of Religious Studies at School and Religious Teacher Training”, “Religious Education in the Context of Secularisation and Religious Pluralisation” and “Religious Education in the Context of our Society of Decisions”. The ZRB thus seeks a clearer orientation towards current challenges of religious education in order to continue contributing to a contemporary religious education within the family, the school, the parish, the media and society as a whole.

IN PURSUIT OF SUBJECT DIVERSITY: THE NEW VALUES EDUCATION/ RELIGION COLLECTION

Anke Hertling and Anette Uphoff

The research library began to focus on sourcing values education and religion textbooks in 2012 to complement its social sciences collection. This was in response to demand from the academic community for textbooks on this socially relevant school subject and it underpins the wider re-

THE NEW GEI COLLECTION: RELIGION, ETHICS AND PHILOSOPHY

search orientation of the Georg Eckert Institute. The new collection subsumes the subjects of religion, ethics and philosophy; the latter two being offered in Germany as alternatives to religious education. In the USA and in certain secular countries such as France religious education is not offered in state schools and so lessons in ethics or philosophy are given in their place.

In addition to procuring textbooks in these new subjects the research library also collects selected teaching materials and curricula. Bibles and song books approved by federal state governments are not included in this acquisition process and neither are philosophical texts. In order to secure and sustain the procurement of such texts the research library has established contacts with relevant publishing houses and retailers. In the first twelve months of the process 1,400 current textbooks and 500 curricula were procured by the library and added to the collection. Searches in the textbook catalogue TextbookCat (<http://tbcatalog.edumeres.net/>) can be differentiated according to textbook type using the Filter options "Religion", "Ethics" and "Practical Philosophy". Currently around 3,700 religion textbooks from over 80 different countries are available to researchers. The Curricula Workstation (<http://curricula-workstation.edumeres.net/>) provides access to individual

subject curricula, many of which are available digitally and are therefore enabled for full text searches. Our aim with the area of values education/religion textbooks, as with those pertaining to social sciences, is for the collection to possess copies of all available textbooks issued in Germany and for it to contain as many historic examples as possible. The historic Jewish education materials procured through the "Innovation through Tradition" project are worthy of particular mention. Corresponding academic literature complements the collection of textbooks and curricula and includes continuously updated journals from the field of values education/religion.

Values education/religion lessons are widely diversified and the subject has been accompanied, certainly in Germany, by protracted discussions. According to the principle of equal treatment all practising religions are permitted in Germany to develop religious education lesson plans; Islamic and Jewish religions are already being taught. Regulations regarding the status of religion, ethics or philosophy as standard, substitute or optional subjects vary from state to state. The new collection is freely accessible and the majority of texts are available for loan. The broad spectrum of emphasis observed in the dissemination of religious knowledge, values and ideology is reflected in the collection, which is of particular importance in view of the ongoing debate surrounding religion and its role as a contributor to the construction of social identity.





A TASTE OF OUR RESEARCH

THE ESTABLISHMENT OF THE GEORG ECKERT INSTITUTE IN THE SUMMER OF 1975

How Textbook Research Was Given a New Future in Braunschweig Following the Death of Georg Eckert

Eckhardt Fuchs and Steffen Sammler

PHOTO

Georg Eckert receives the Federal Cross of Merit from Lower Saxony's Prime Minister Alfred Kubel in 1972



THE BEGINNINGS

Following the sudden death of Georg Eckert in January 1974, the state of Lower Saxony resolved to ensure that the work of the International Textbook Institute that Eckert had founded would be continued. On 26 June 1975, the delegates of the Lower Saxony State Parliament (*Landtag*) thus passed the resolution – by unanimous vote – to establish the Georg Eckert Institute for International Textbook Research (GEI) as an institution of public law. In doing so, they secured not only the continued work of the International Institute for Textbook Improvement founded by Eckert in the spring of 1951 (known as the International Textbook Institute as of 1953), but also provided it with a new and stable foundation in both a legal and financial sense. Lower Saxony invited all other federal states to participate in rendering the GEI the textbook institute of all Federal States of West Germany. In the period that followed, this invitation was accepted by all West German states

with the exceptions of Bavaria and Baden-Württemberg. The Board of Trustees, at the time under the leadership of Alfred Kubel, further secured the support of the Foreign Office, the Federal Ministry of Education and Research, the German UNESCO Commission and of the Lower Saxony Teachers Training College.

The founding of the GEI brought in its wake the constitution of a Board of Trustees and an Academic Advisory Board, and thus led to a continuous extension of the research library and of textbook research itself. Since 1981, the renovation of the Villa von Bülow by the State of Lower Saxony has given the Institute a prestigious home, enabling its employees to continue the textbook work initiated by Georg Eckert and to successfully respond to new challenges within the fields of textbook revision and research in the decades that followed.



PHOTO

Willy Brandt und Georg Eckert
at the UNESCO General Assembly 1968



THE LEGACY OF GEORG ECKERT

This monumental resolution by the state of Lower Saxony had been preceded by an intensive discussion with representatives from the sectors of politics and research initiated by Federal State *Ministerpräsident* Alfred Kubel shortly after the death of Georg Eckert. This discussion had confirmed from an early stage that the Institute would be able to rely on a large number of supporters who were willing to see the Institute's work continued and reformed, even after the death of Eckert himself. These included sociologist Siegfried Bachmann, political scientist Walter Mertineit, historians Wolfgang Marienfeld and Rudolf von Thadden, and geographer Wilhelm Wöhlke, who as members of the academic advisory committee not only continued the bi- and multilateral textbook talks begun under Eckert's leadership with Poland, Romania and the Vatican, but also undertook crucial preparations for the beginning or resumption of textbook talks under the directorate of Karl-Ernst Jeismann with the USA (1980), the Soviet Union (1983) and Israel (1981). They were also able to assure the international partners within the Council of Europe and UNESCO of the continued cooperation of the GEI, which had served as a textbook centre of the Council of Europe since 1965. The international Council of Europe conference on "Co-operation in Europe since 1945", which was organised by the Georg Eckert Institute in December 1979, bore witness to this lasting partnership and was followed by a series of joint events, such as methodological discussions of textbook research, depictions of Europe in textbooks, and the new concept for history teaching after the events of 1989. A conference together with UNESCO in 1988 on the portrayal of global issues for humankind in the classroom formed the basis for the

UNESCO *Guidelines for Curriculum and Textbook Development in International Education* and the establishment of the UNESCO International Textbook Research Network, maintained by the GEI in close cooperation with UNESCO.

The changes in the year 1975, however, led to an intense discussion on textbook revision and research. The founding of the Institute took place amidst heated debate – both specialist and methodological – which had surrounded the future of the subject of history in the light of multiple perspectives since the 1960s. This debate, which had been shaped by – amongst others – Karl-Ernst Jeismann (appointed Director of the GEI in 1978) would define the work of the Institute for decades to come.

In the light of these events, textbook revision could no longer be conceived as merely a "pragmatic" process of negotiation on a historical narrative that was to be collaboratively defined and liberated from enemy images, stereotypes and factual errors. Rather, textbook revision itself needed to become the object of a critical analysis that considered the political climate, methods and results of textbook projects.

The Institute thus now found itself faced with the challenge of shaping textbook research into an interdisciplinary field that could develop new methods and lines of inquiry moving beyond a descriptive content analysis. This approach to theories and methods of textbook research paved the way for a more praxis-orientated approach to teaching and learning in the classroom in studies of the following years on the production of knowledge in textbooks.

THE CHALLENGE OF PUBLICATIONS

At this time of intensive scholarly debate and a clearly visible medial shift, the Institute also now faced the challenge of swiftly transferring the results of international textbook projects into the spheres of politics and research. Georg Eckert had been able to set up cooperative partnerships with publisher Hans Eckensberger, who produced the Institute's book series and the *Internationales Jahrbuch für den Geschichtsunterricht* (International Yearbook for History Teaching), edited together with the *Arbeitsgemeinschaft deutscher Lehrerverbände* (German Teachers Union) in the Limbach publishing house. From 1979, textbook and academic publishing houses such as Westermann, Diesterweg or Hahnsche Buchhandlung published the new journal of the Institute, *Internationale Schulbuchforschung* (International Textbook Research), and the book series, *Studien zur Internationalen Schulbuchforschung* (Studies on International Textbook Research). Today, the GEI edits a book series and *Expertise* series on current sociological lines of inquiry, both published by Vandenhoeck&Ruprecht and, with Berghahn Journals New York, the *Journal of Educational Media, Memory and Society* (JEMMS).

TEAM AND SCHOLARSHIPS

The International Textbook Institute owed much of its success since its establishment to the curiosity and international competence and perspectives of its researchers. From 1975 in particular, it was these qualities that formed the basis for the Institute's work, which in the previous few years had become more visible thanks to the increasing international makeup of its staff. With a constantly expanding number of employees it became possible to extend the library collection beyond the boundaries of Europe and to organise collaborative research projects with partners from Asia, the Middle East and Latin America. A key aspect of these successful measures and also the excellent reputation of the Institute at the international level, however, was the rich network of international cooperation partners and a generous scholarship programme. The Institute was awarded the UNESCO Prize for Peace Education in the year 1985, which prize money allowed for the further

development of the scholarship programme, together with the generosity of historian Robert-Hermann Tenbrock, former Mayor of Braunschweig Otto Benemann, and the Association of Friends of the GEI (*Verein der Freunde und Förderer*). In 2013 the Institute founded the Georg Arnhold Programm on Education for Sustainable Peace, rendered possible by its benefactor Henry H. Arnhold.

The establishment of the Georg Eckert Institute of International Textbook Research on 26 June 1975 constituted a historic moment along the path from the International Institute for Textbook Improvement (1951) to the Institute's successful application for membership of the Leibniz Association in 2011. This moment exemplifies Karl-Ernst Jeismann's conviction that there can be no eternally valid truth in textbooks, as each generation must reformulate its own questions of history, geography, politics or religion based on its own need for specific knowledge. In order to address these questions in our research, we must repeatedly develop and put to the test new research methods and new formats with which to secure and disseminate results. As Theodor Heuss, former President of Germany, once put it so succinctly with regard to the Franco-German textbook talks in the 1950s, our success has depended and continues to depend on, amongst other things, the willingness and ability of "professors, well-established teachers, and journalists" to "learn once again themselves as teachers"; indeed, on the ability and willingness of all of us to continue learning.

On 7 December 2015 the GEI will celebrate its 40th anniversary. The Institute not only looks back on a long tradition and successful path of development, but is today a unique interdisciplinary centre of competence in international textbook research and textbook projects. With its profile that combines cultural studies with historical scholarship, the GEI brings together research, research infrastructure and knowledge transfer, enjoying an excellent reputation within the local region, Germany and abroad.

RESULTS AND RECOMMENDATIONS OF THE GERMAN-ISRAELI TEXTBOOK COMMISSION

Dirk Sadowski

On 23 June, the German-Israeli Textbook Commission publicly presented the results of its work at the German Federal Foreign Office in Berlin.¹ In the four years previously, German and Israeli scholars and educationists had evaluated more than 400 textbooks from both countries in the subjects of history, geography and social studies. The Georg Eckert Institute coordinated the project together with the MOFET Institute for Research,

GERMAN AND ISRAELI EXPERTS EVALUATED 400 HISTORY, GEOGRAPHY AND SOCIAL STUDIES TEXTBOOKS

Curriculum and Program Development for Teacher Educators, Tel Aviv.

The work of the Commission was financed by the German Foreign Office and the Israeli Ministry of Education.

The members of the Commission, most of whom were working in an honorary capacity, found themselves faced with several challenges. Firstly a sample that was both workable and representative had to be selected from the 1,200 textbooks that were authorised in Germany at the beginning of the project in the three subject areas mentioned above. The Commission decided to analyse the portrayal of Israel and the Holocaust in authorised textbooks from Bavaria, Berlin (or Brandenburg), Lower Saxony, North-Rhine Westphalia and Saxony. From the textbooks currently in use in Israel, those were chosen that addressed in one way or another German history, geography or society. Great care was taken to secure the quality of the methodological procedure. As the textbooks could not be subjected to a direct cross analysis on account of the language barrier, each side began by analysing its own books. All relevant paragraphs and chapters were assessed using methods of quantitative and qualitative content analysis, with a focus on both codes specific to the subject area and topic, and also on linguistic and didactic criteria. The results were clustered and summarised in interim reports, which were translated into Hebrew or German and made available to the other party. The reports were discussed at a series

of bilateral meetings that took place in Braunschweig, Berlin, Leipzig and Tel Aviv between 2011 and 2014, and ultimately both parties agreed on a shared set of results and mutual textbook recommendations.

Twenty-five years after the last German-Israeli textbook recommendations, the Textbook Commission had set to work expecting to find in the textbooks an echo of the changes that both countries and societies had undergone in the meantime: German reunification and the European unification process on the one hand, and the Middle East peace process with all its obstacles, yet also the development of Israel into a modern high-tech economy on the other. The first German-Israeli textbook consultations had concluded in 1985 with the recommendation that the textbooks – amongst other aspects – provide a more emphatic depiction of the political, social, economic and cultural diversity of the respective other country, and that they broaden their focus on historical events.

The sobering conclusion of the new textbook analyses is that only little has changed since those last critiques of the books' all too narrow perspective. Israel still appears in German textbooks of all three subjects almost exclusively in the context of the Middle East conflict. As the Commission ascertained, it would be virtually impossible to convey the historical and political complexities of the conflict in chapters averaging only four to six pages.² Despite the fact that – with only very few exceptions – the authors of all textbooks go to visible efforts to provide a balanced portrayal and to avoid explicitly taking sides, there are repeated instances of bias and distortion. Israel is primarily portrayed as a belligerent and – albeit often out of necessity – violent state. At the same time, other aspects of Israel are ignored, such as the fact that it is the only effective democracy in the Middle East, a state with a pluralist political system and a liberal social order after the western model. Additionally,

Deutsch-Israelische Schulbuchempfehlungen



ECKERT. EXPERTISE

German-Israeli Textbook Commission (ed.):
German-Israeli Textbook Recommendations.
 Göttingen: V & R unipress, 2015. 200 pages.
 ISBN 978-3-8471-0438-4

hardly any of the textbooks speak of the special relationship between German and Israel. While key didactic categories such as multiple perspectives, controversy and readership orientation are taken into account by both the background texts and by the source material, in more than a few cases the portrayal is distorted by an unbalanced source selection, oversimplified headings or carelessly phrased assignments. History textbooks predominantly refer to current affairs, which in many cases suppresses or flattens the historical frame of reference necessary in order to truly understand the events in question. A strong influence of mass media is evident in the textbooks, not only in the language but primarily in the use of image sources, often using strongly

UNBALANCED SOURCE SELECTION, OVERSIMPLIFIED HEADINGS OR CARELESSLY PHRASED ASSIGNMENTS IN PORTRAYAL OF ISRAEL

symbolic or emotionalised images that depict Israel as an aggressor. Only few textbooks succeed

in critically scrutinising the intentions and messages of certain images, for instance by means of an image analysis.

The portrayal of the Federal Republic of Germany in Israeli textbooks equally leaves much to be desired. There is no coherent depiction of post-1945 Germany in textbooks of any of the three subject areas in our study; something that had already been criticised by the first German-Israeli Textbook Commission. In Israeli geography and social studies textbooks, Germany is sporadically mentioned in a variety of contexts, all of which, however, have positive connotations: The geography textbooks, for instance, speak of Germany in an economic or ecological context, and the social studies books with reference to the protection of minorities or the development of democratic forms of government.

As the current Israeli curriculum for the subject of history (in effect since 2010) does not include post-1945 European history, the newer history

MEMBERS OF THE GERMAN-ISRAELI TEXTBOOK COMMISSION

History Working Group

- Dr Elit Chemla, teacher and historian, Tel Aviv
- Prof. Simcha Goldin, Department of Jewish History, Tel Aviv University
- Dr Orna Katz-Atar, Ministry of Education, Jerusalem
- Prof. Alfons Kenkmann, Department of History, Leipzig University
- Dr Martin Liepach, Pedagogical Center – Fritz Bauer Institute & Jewish Museum Frankfurt

Geography Working Group

- Sara Brom, teacher and consultant for geography, Jerusalem
- Dalia Fenig, Ministry of Education, Jerusalem
- Prof. Michael Hemmer, Institute for the Didactics of Geography, University of Münster
- Dr Arnon Medzini, Oranim Academic College of Education, Tivon
- Prof. Gabriele Schrüfer, Institute for the Didactics of Geography, University of Münster
- Prof. Ute Wardenga, Leibniz Institute for Regional Geography, Leipzig

Civics Working Group

- Prof. Mark Arenhövel, Institute for Political Science, TU Dresden
- Yael Goron, Ministry of Education, Jerusalem
- Frank Langner, OStD, Friedrich Ebert Gymnasium, Köln
- Nava Bitman-Rozen, Department of Education, Ben Gurion University, Beer Sheva
- Prof. Wolfgang Sander, Department for the Didactics of Political Science, Justus Liebig University, Giessen
- Dr Tali Yariv-Mashal, The Beracha Foundation, Jerusalem

In Advisory Capacity

- Prof. Dan Diner, The Hebrew University, Jerusalem/Simon Dubnow Institute for Jewish History and Culture, Leipzig

Coordination

- Dr Michal Golan, Director, MOFET Institute, Tel Aviv
- Dr Arie Kizel, University of Haifa/MOFET Institute, Tel Aviv
- Prof. Simone Lässig/Prof. Eckhardt Fuchs, Georg Eckert Institute for International Textbook Research, Braunschweig
- Dr Dirk Sadowski, Georg Eckert Institute for International Textbook Research, Braunschweig

textbooks only contain sporadic references to the Federal Republic of Germany in the context of events that were particularly important to Israel, such as the Luxemburg Agreement or the Eichmann Trial. Otherwise, Israeli history textbooks provide a more detailed picture of German history in the context of the Middle Ages, the European Enlightenment, and with regard to the emergence of national movements in Europe after the turn of the 19th century, and of course the portrayal National Socialist Germany, to which naturally a generous amount of space is allocated in the context of the Holocaust.

The German-Israeli Textbook Commission has developed detailed recommendations that seek to overcome the shortcomings, errors and distortions mentioned above. They also suggest with reference to the curricula alternative ways of portraying Israel or Germany in the textbooks. The success of these recommendations will depend on, amongst other aspects, rendering them accessible and feasible to their key target audience in both countries – the textbook publishers and authors – via relevant events or collaboratively designed teaching modules.

ENDNOTES

- 1 Deutsch-Israelische Schulbuchkommission (Ed.): *Deutsch-israelische Schulbuchempfehlungen*, Göttingen 2015 (Eckert.Expertise, vol. 5). Complete text available at: <http://www.edumeres.net/publikationen/expertise/eckert-expertise-band/article/deutsch-israelische-schulbuchkommission-deutsch-israelische-schulbuchempfehlungen.html>
- 2 These numbers are especially valid for the textbooks analysed for the first level of secondary school (*Sek. I*). In some history, social studies and politics textbooks of the second level of secondary school (*Sek. II*), there are considerably longer chapters which succeed in providing a more accurate and sophisticated portrayal of the conflict.



TEXTBOOKS AND HISTORICAL AUTHENTICITY

Susanne Grindel

“Authenticity” is a term with many facets. It is a quality ascribed to people and to things. Something or someone described as being “authentic” is viewed as genuine, upright, true. Further connotations with “authenticity”, which add to this characteristic’s aura of authority, credibility and power to convince others, include adherence to the principle invoked by Shakespeare’s Polonius in his dictum “to thine own self be true” – the quality of a subject who fulfils his or her own potential for originality and in so doing leads a creative life, a life-to-the-full – and the property of an object whose identity as original and genuine has been confirmed and certified in some way. When we search for authenticity, then, we are looking at individuals and their relationship to society at large, but we are also directing our gaze within, into the emotional universe of individuals’ feelings, experiences and memories, and without, to the material world around us.

While the idea of “authenticity” has acquired particular interpretive authority from the second half of the twentieth century onward, it has been cited since ancient times. Jean-Jacques Rousseau popularised the notion that a person’s internal desires and external actions needed to be in accord with each other if that person was to achieve moral integrity and defend it in the face of the demands made upon them by the community at court, whose interactions were built upon expectations stemming from people’s roles and the ability to hide and alter one’s true self to suit the role. In other words, what we consider “authentic” is closely linked to modern ideas, arising from the Enlightenment era, of identity, self-determination and self-fulfilment and to the fear of “losing oneself”, becoming alienated from what and who one is.

Authenticity has become a central term in discourses around our present; its ubiquity both points to people’s experiences of alienation from their selves and communities and calls us to “become who we are”. It simultaneously expresses our longing for the attainment of individuality

and an externally-driven compulsion to achieve this ideal, both of which we might read as responses to the challenges posed to us by the modern and post-modern age, reactions to experiences of a loss of uniqueness which come hand in hand with an imperative to be “as unique as possible”. This double-edged nature of authenticity, and its frequent citation in academic and popular discourses – it has even attained “street credibility” in youth culture – are two key factors pointing to the fact that it is part of the language of societal crisis.

But what does all this have to do with textbooks? We might respond to this legitimate question by considering whether textbooks are subject to the authenticity imperative. As media, textbooks speak with a voice to which authenticity is commonly ascribed; they communicate corpora of knowledge as being assured, authoritative, canonised and thus necessarily authentic; they predicate these acts of communication on the view, shared by the senders and receivers alike of the messages they carry, that the knowledge they transmit is authorised. We might in this light take



the view that they are always and already above any demand for authenticity. Yet textbooks are like other media in that they employ strategies of authentication whose aim is to present them as credible and appealing in their endeavour to communicate knowledge.

History textbooks in particular might perform their authenticity by means of forewords emphasising the authority of their authors and passages of text and turns of phrase which seek to underline that text's reliability. Further strategies of this kind might include such elements as direct addresses to the reader, an authorial narrative which reduces historical contingency to the point of its elimination, the book's cover design and format – down to the quality of the paper it is printed on – and the use of textual and visual sources. If we observe changes in the content and design of textbooks over time, we can perceive developments which point towards divergent ideas around authenticity and shifts in authentication practices. Textbooks may postulate possession of authentic, authoritative knowledge on a subject, or they may explicitly engage with the conditions

in which this knowledge has arisen and is transmitted, referencing issues of how knowledge is or can be presented; an example might be a textbook's communication to students of the nature of historical knowledge as a construct. Such issues approach authenticity less as a touchstone of crisis than as a relational term. They reference overarching questions relating to how people have engaged with the concept of the authentic in history and cast light on the processes and practices surrounding it.

The Georg Eckert Institute has joined with other member institutions of the Leibniz Association to study these matters in a research partnership on "Historical Authenticity", which will focus on the impact of contemporary ideas of authenticity on our understanding of history, historical shifts in strategies intended to confer credibility, and conflicts around authenticity in the context of people's interaction with their historical heritage.

ILLUSTRATING DIVERSITY

THE PROJECT *ZWISCHENTÖNE* (NUANCES) DEVELOPS MULTIMEDIA EDUCATIONAL RESOURCES FOR TEACHERS

Nadin Tettschlag

The increasingly diverse backgrounds of the population and the pluralisation of living environments in a society shaped by migration are naturally reflected in classrooms. Evidence of conflict and of animosity towards minorities necessitates the subject of social diversity to be addressed in schools. Pupils can be encouraged to approach diversity constructively through lessons that take a multi-perspective view and give the opportunity to hone social and communication skills.

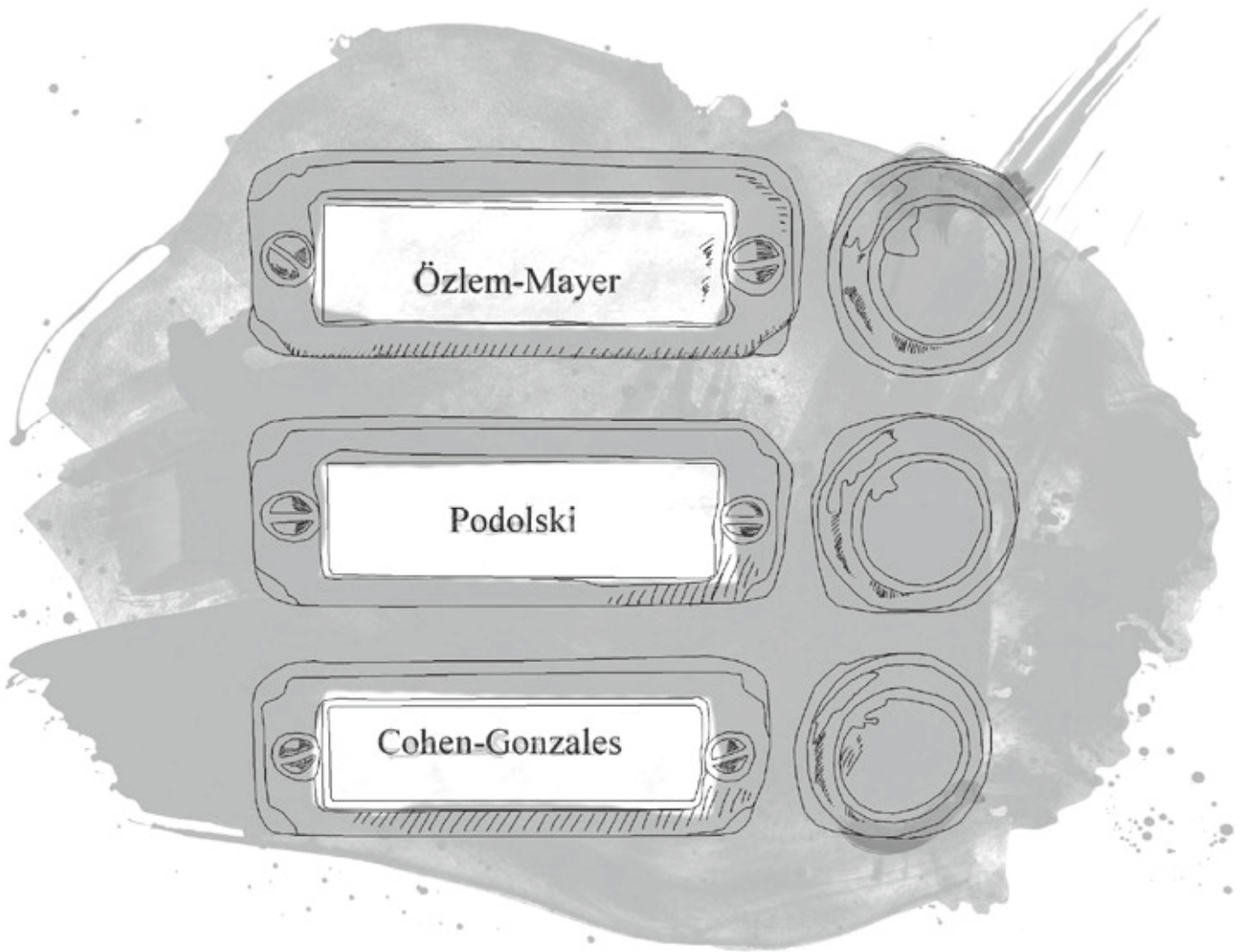
The project "*Zwischentöne* (Nuances) – Teaching Materials for Classroom Diversity" provides teaching resources on the Internet platform www.zwischentoene.info, which has been developed by the Georg Eckert Institute.

The project, which is supported by the Robert Bosch Stiftung, hopes to promote diversity and pluralism as social norms in schools. Incorporating these themes and questions into lessons creates an additional burden of work for teachers, therefore these pre-prepared materials not only reflect current public debate, also prominent in the media, they also correspond to federal curricula and provide in depth background information. The project team endeavours to provide a broad range of multimedia resources and make them available online – be it audio or video clips, press articles or interactive blogs.

Modules have been developed for political studies, history, ethics and religious studies. They expand upon the topics addressed in the curricula augmenting them with an up-to-the-minute, socio-political discourse. The materials are designed to stimulate discussions on a range of subjects such as issues of identity, community and social cohesion. Pupils' views are discussed and strategies are developed to counter phenomena such as group-related hostility. The latest modules on racism, Islamophobia, anti-Semitism and homophobia explore the mechanisms of discrimination and exclusion in order to illustrate the notion of moral courage for pupils and make them more aware of prejudices and to sensitise them to their own

behavior in critical situations. The modules have been developed in cooperation with the German Federal Agency for Civic Education. Other modules currently available address diversity in the older population, social responsibility in Islam as well as radicalism, Salafism and humour in Islam. By the end of 2015 approximately 40 German-language modules will be available to download from the Internet platform. The finished material is presented at workshops held in cooperation with teacher training and further education institutions.

Whereas previous education policies focussed on the integration of various heterogeneous groups, current policy seeks to encourage inclusion, which focusses primarily on the opening up and diversification of mainstream society and social institutions. The paradigm shift from concepts surrounding heterogeneity and integration, which focus more closely on problems and shortfalls, is becoming more prevalent in Germany as there is a move toward diversity concepts. Since the ratification of the UN convention on the Rights of Persons with Disabilities in 2009 the concept of inclusion has been implemented at Federal level. Concepts from the educational sciences on diversity education and diversity value the differences between individuals and groups in society and view these distinctions as an asset. In this way inclusion transitions from being a political requirement and becomes a reality in educational practice.

**ILLUSTRATION**

GEI/Jakob Franzen

“ZWISCHENTÖNE (NUANCES)” is a central transfer project in the “Textbook and Society” department, which is responsible for its conception and refinement, and is implemented within the key research area “Religion and Diversity”.



ILLUSTRATION

GEI/Jakob Franzen

MIGRATION AND INTEGRATION ARE SUBJECTS FOR GERMAN TEXTBOOKS BUT CLICHÉS OR DISCRIMINATORY PORTRAYALS HAVE NO PLACE IN OUR EDUCATION SYSTEM.

On the *Study on Migration and Integration in the Textbook* – an article by the Federal Government Commissioner for Migration, Refugees and Integration

Our country is one of growing diversity, especially in our schools. Many pupils come from families with direct personal experience of immigration. A third of all our children and young people under the age of 15 come from an immigrant background. Over 80 per cent of them are German citizens. This means that we have a new generation of German pupils, a situation to which not only teachers and curricula must adapt. Textbooks also need to take this societal development into account. As Erich Kästner once put it: “Every now and then, cast a critical eye at your textbooks! They did not originate at Mount Sinai, and usually not even in a sensible manner; rather, they are based on old textbooks, which are based on old textbooks, which are based on old textbooks, which are based on old textbooks. People call it tradition. I call it something else”.

How can migration and integration be adequately conveyed in the light of these demographical and societal developments? What can we do to foster an inclusive use of language in textbooks in order to inspire a sense of belonging among all pupils and to avoid exclusion? This study, which I commissioned from the Georg Eckert Institute for International Textbook Research in cooperation with the Centre for Diversity, Democracy and Inclusion in Education at the University of Hildesheim, examines whether and how textbooks reflect integration and migration, as well as the social diversity they bring. The study inspires critical discourse and provides the foundations for developing and improving textbooks. One key result, for instance, has been that, in the textbooks analysed, migration is primarily depicted as a subject of conflict or crisis. Only rarely do we see an approach that portrays diversity arising from migration as something normal. At the same time, there are several examples that – when pre-

pared well – can provide a basis for a productive discussion, but which at first glance, and by a certain percentage of pupils in the classroom, may be perceived as discriminatory, such as caricatures that are loaded with clichés.

We are a country that welcomes migrants. Let us work together on transporting this image of ourselves into our textbooks.

AYDAN ÖZOĞUZ

**Minister of State to the Federal Chancellor
Federal Government Commissioner for
Migration, Refugees and Integration**



GLOBAL MIGRATION AND DIFFICULTIES WITH THE INTEGRATION OF “FOREIGNERS”: RESULTS OF THE STUDY MIGRATION AND INTEGRATION IN THE TEXTBOOK

Inga Niehaus, Marcus Otto and Rosa Hoppe with Viola B. Georgi

The point of departure for the study was the fact that Germany has developed into a modern immigration country over the past few decades, and diversity in the classroom has become an everyday phenomenon: One third of all children under the age of 15 come from an immigrant background.

But how are migration and integration depicted in German textbooks with regard to social diversity? And to what extent do textbooks contribute to an increasing acceptance of diversity as a societal norm? These questions formed the basis of our analysis of 65 textbooks from five federal states (Bavaria, North-Rhine Westphalia, Saxony, Berlin and Brandenburg) and in the subject areas of social studies, political science, history and geography.

In the textbooks under examination, our results show that migration and integration are primarily addressed as a social and political problem. In the social studies, history, and to a certain extent geography textbooks, migration is for the most part portrayed as a matter of conflict and crisis. Ultimately, migration and diversity only appear to be a problem and challenge for a society that is conceived as being homogenous. People with an immigrant background are often reduced to this specific aspect of their biographies, and many opportunities are missed to provide a more nuanced portrayal: The IT expert from India, the Russian doctor or the student from South Korea are barely perceivable in the textbooks. The question as to who is depicted as an “immigrant” thus apparently not only depends on whether or not a person has indeed immigrated, but rather on his or her social position.

In all the subject areas examined in the study, integration is presented by the textbooks as a prerequisite for social cohesion in an immigrant society; however, there is no mention of the effects of the integration process on education, the workplace and participation in political and economical matters. Rather in the manner of a bold decree for integration, people with an immigration background are called upon by the textbooks to adapt to German society; and indeed the textbooks have nothing but praise for the efforts of the German state towards integration in this context.

Generally speaking, the terms and concepts used in the portrayal of migration and immigration need to be revisited. One problematic aspect of the textbooks analysed, for instance, is that terms such as “foreigner” (*Ausländer*), “stranger” (*Fremde*), “migrants” (*Migranten*) and “people with an immigrant background” (*Menschen mit Migrationshintergrund*) are often not differentiated between but used synonymously within one textbook or chapter. This encourages a lack of distinction between the meanings and frames of reference in which these terms are effective, a crucial aspect within this specific context. Similarly, the term “integration” primarily conveys – intentionally or otherwise – the idea of being “absorbed into the masses”. The textbooks thus do not make sufficient use of the opportunity to teach a sophisticated, self-conscious and deliberate use of certain terms.

The results of the study underline the need for textbooks and other educational media that are diversity-sensitive and which reflect the norma-

This study on the presentation of migration and integration in selected textbooks currently in use in schools was carried out by the Georg Eckert Institute in cooperation with the Centre for Diversity, Democracy and Inclusion in Education at the University of Hildesheim for the Federal Government Commissioner for Immigration, Refugees and Integration. The study generated a lively response when it was publicly presented at a press conference in Berlin in March 2015, and can be downloaded at the following link: http://www.bundesregierung.de/Content/Infomaterial/BPA/IB/Schulbuchstudie_Migration_und_Integration_09_03_2015.pdf?__blob=publicationFile&v=3.



lity of diversity, be it due to migration or otherwise, highlighting the opportunities that it brings for society as a whole. One possible alternative to the current textbook portrayals of migration as an exceptional circumstance would be to systematically present migration within the context of the mobility now characteristic of a modern society. In this way, portrayals of migration in particular could emphasise to a greater extent that, nowadays, spatial mobility and personal flexibility is expected of people – if not a self-evident requirement – in many different spheres of life. As the textbook producers implement the standards set by the curriculum, both the curriculum commissioners at federal state level and the publishers of educational media must address and present the topics of migration and integration in a more balanced manner using multiple per-

spectives. Furthermore, the role of the teachers is imperative: As the disseminators of knowledge in the classroom, the latter must possess diversity-related competencies and a critical approach to textbooks and other educational media and materials. Teachers must be sensitised to these aspects during their higher education, and teacher-training courses must include training for diversity education.

Early in 2016, the Standing Conference of German Ministers of Education will hold a specialist convention for teachers, teacher trainers, ministry of education representatives and other disseminators in cooperation with the Federal Government Commissioner for Immigration, Refugees and Integration. The convention will focus on implementing the results of our study within educational practice and policy.

NEW WINE IN NEW SKINS THE RELAUNCH OF THE EDUMERES PORTAL

Tim Hartung

The Edumeres (Educational Media Research) portal, originally launched in 2008, will soon be relaunched with a completely new look and new content and, in addition to fundamental layout changes, will also have modular format. All modules will be accessible directly from the home page and will be easy to use from mobile devices due to the implementation of tiles and responsive design. The aim of the portal is to amalgamate the flow of multidisciplinary information relevant to educational media and render it more manageably and efficiently to the international community.

The following refinements have been made as a result of the modularisation

EDU|DATA – GLOBAL TEXTBOOK SYSTEMS

Edu|Data is a database that combines information about the textbook systems of countries around the world with details of their education systems, complemented by extensive reference sources. Countries can be selected via an interactive world map or selected from a drop-down list. The database allows comparisons between several countries, according to the criteria selected by the user.

EDU|REVIEWS – PLATFORM FOR TEXTBOOK REVIEWS

Edumeres has featured textbook reviews since 2009. The portal has grown over the last few years and has published 300 reviews to date. This is one of the reasons that the previous, alphabetical, organisation of the reviews was no longer practicable. We decided therefore to list the reviews in chronological order, starting with the most recent. The subject list has been expanded to include reviews of textbooks for ethics/religion, primary humanities and science, and economics; subjects closely related to the GEI's traditional core subjects of history, geography, social studies/politics. The search function has been adjusted accordingly and a free-text search has been added. Features such as citation notes for each review and images of textbook covers have also been added.

EDU|NEWS – NEWS FROM EDUCATIONAL MEDIA RESEARCH

This section will continue to feature the latest news from educational practice and research with

relevance for educational media. Calls for papers and event announcements will now be presented alongside current notifications on a new combined page. A news ticker has also been added. The two categories, events and notifications, will also each have their own section. In order to simplify targeted searches, items will be arranged into specific thematic and regional categories such as "conferences", "calls for papers", "curricula" and "Europe".

EDU|DOCS – EDUCATIONAL MEDIA RESEARCH PUBLICATIONS

In addition to the two open access series edited by us: *Eckert.Beiträge* and *Eckert.Working Papers*, we will also be featuring other freely available publications from the fields of educational media research and curricula research in our newly established repository. All texts on Edu|Docs are available to download.

CURRICULA|WORKSTATION – GLOBAL CURRICULA

The Curricula Workstation provides central, public access to German and international curricula related to the social sciences. The Curricula Workstation constitutes a permanent archive for curricula pertaining to the subjects geography, history, social studies/politics and religion/values education. The majority of the documents are already available as fully searchable texts. The content is being expanded significantly in terms of volume and geographic range and continuously augmented by the addition of older and historic curricula from our inventory in digitised format.



The new Edumeres homepage showing the tiled, modular design

Structured searches of the database can be filtered according to country, subject, educational level, year of release and document format. A free-text search of the metadata and the texts of the digital curricula is also offered.

GEI|DZS – APPROVED TEXTBOOKS IN GERMANY

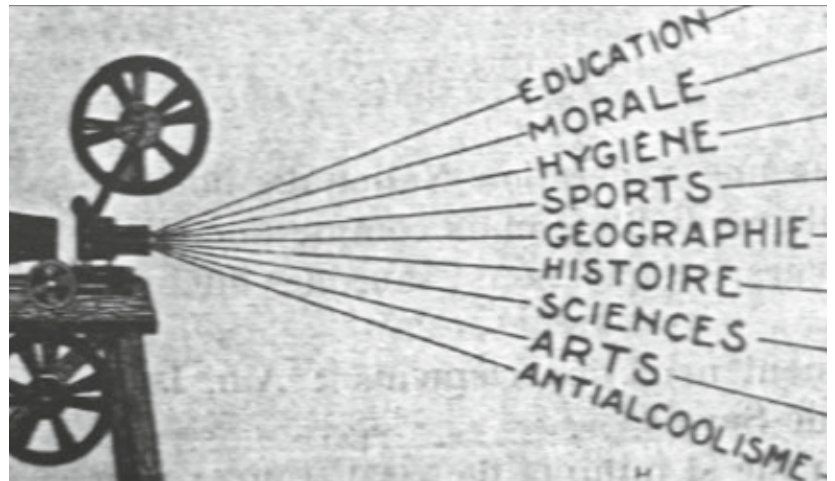
This information system contains details of all textbooks and atlases approved in Germany since the 2010/2011 academic year for year 5 (10-11 years old) upwards in geography, history and social studies/politics. The database is updated at the beginning of each academic year. Contextual information is of increasing importance for academics and information regarding the approval process is therefore valuable to researchers. This information is often difficult to locate and is seldom available retrospectively. For that reason GEI-DZS aims to fill an important desideratum by making this data available.

LOOKING TO THE FUTURE: EDU|EXPERTS – EDUCATIONAL MEDIA RESEARCH NETWORK

The Edu|Experts module is still in the development phase. An online test version is planned for autumn 2016. It will consist of a portal aimed at facilitating international communication in the field of textbook-related educational media

research. Edu|Experts will serve as a research tool for users. It will use a Semantic MediaWiki to connect individuals, institutions and projects related to educational media research and will provide semantic search and research tools enabling users to find information and contact persons relevant to their research. The absence of a hierarchical page structure also allows the user access to content-based information. The wiki principle of collaborative writing and collective intelligence in combination with user-oriented editorial workflows and access rights bring together the philosophy of open access with quality assurance and data protection.

Our department has been working on this relaunch for almost two years. When the new version goes live we will begin to evaluate the process, and to iron out the inevitable teething troubles. We welcome feedback from users and are always open to new ideas. After all in the world of digital resources every end is a new beginning.



EDUCATIONAL FILMS IN THE INTERWAR PERIOD: GERMANY, FRANCE AND ITALY – A COMPARISON

Michael Annegarn-Gläß and Anne Bruch

In September 2014, the Georg Eckert Institute launched a new project on “Educational Films in the Interwar Period”, funded by the Deutsche Forschungsgemeinschaft. The project team, consisting of Prof. Eckhardt Fuchs, Michael Annegarn-Gläß and Anne Bruch, is exploring the introduction of educational film as a new medium in Germany, France and Italy between 1918 and 1939.

In December 1895, the Brothers Lumière held their first public screening of films at the Salon Indien du Grand Café in Paris. This presentation – considered to be the beginning of modern cinematography – featured ten short documentaries

showing scenes from daily life. The popularity of these short films almost immediately stirred up the interest of educators and teachers. They regarded this new medium as an important tool with which to enforce innovative teaching and learning processes and throughout Europe and the United States of America different institutions were founded. One of these was the *Kinematographische Reformvereinigung* which was estab-

FILM AS AN IMPORTANT TOOL TO ENFORCE INNOVATIVE TEACHING AND LEARNING PROCESSES

lished in a small town in Brandenburg as early as 1907. This association published and distributed a first catalogue listing films for educational purposes and promoted the use of film in classrooms.

The significance of educational films as well as the accompanying debate increased from the early 1920s onwards. Several official organisations,

PHOTO

Logo L'Office Régional du Cinéma Educateur de Lyon

like the *Bildstelle* at the *Zentralinstitut für Erziehung und Unterricht* (Berlin, 1919), the Italian *L'Unione Cinematografica Educativa* (L.U.C.E., Rome, 1924) and the *Offices du cinéma scolaire et éducateur* in France, as well as associations and journals were created and international conferences held. Even the League of Nations established its own prestigious International Educational Cinematograph Institute in Rome in 1928. But although widely used in classrooms and universities, these early educational films constitute an ignored corpus of relevant sources of film history as well as film studies. This is due to the assumption that film scholars have historically tended to regard these educational films as aesthetically less valuable and too formulaic.¹

The project aims to challenge this supposition by analysing not only the high-level debate on educational films which involved teachers, educators and academics, but also the content of the material. By comparing the implementation of classroom films in Germany, France and Italy we seek to examine whether the introduction of films to lessons was a European-wide phenomenon, and if so, to what extent this was the case in the respective countries.

With an historic examination of the “new media” phenomenon we aim to broaden the view of the current debate in two ways. First it allows (from

RESEARCH ON HOW NEW MEDIA INFLUENCE LEARNING AND TEACHING CONTEXTS

dealing with, new media, which, the hypothesis assumes, do not intrinsically differ in content or orientation from those of the current debate. Second, it offers a retrospective response to the question of how new media influence teaching and learning contexts in the medium-term.

Additionally we will investigate how new knowledge content was confronted by educational policies, teaching staff and the film producers, and whether this new media format led to any alteration in teaching content or method, and if so, in

what respect. To achieve this end we are studying examples of the representation of colonialism in textbooks and educational films. This project takes a novel approach by positioning classroom films and textbooks within the broader context

THE COMBINATION OF TEXTBOOK AND FILM ANALYSIS IS METHODOLOGICAL TERRA INCOGNITA

of other educational media and in doing so extending the field of historical education media research. The combination of textbook and film analysis is methodological terra incognita. While of course on the one hand, the comparative, trans-national approach enables international comparisons, on the other it also involves central, trans-national stakeholders who have contributed to the distribution of this new educational medium. By analysing construction methods and perception patterns of colonialism in educational films and in textbooks to question whether there was a distinction between the “academic” and text-oriented mediation of colonialism in textbooks and the “illustrative” presentation style required by educational films, the project positions itself at the interface between historical educational media research, media studies and history. We aim to provide a comprehensive analysis of the different narratives and visualisations of Europe’s colonial hegemony as well as colonial knowledge in educational media. In addition, the project seeks not only to operationalise for historical educational media research new methodological approaches such as the Visual Turn and cultural memory studies, but also to develop them further by focusing on the analysis of “moving images”.

ENDNOTES

- 1 See Elizabeth Ellsworth and Mariamne H. Whatley, *The Ideology of Images in Educational Media. Hidden Curriculums in the Classroom*, New York 1990, p. 2.

EDUCATION FOR SUSTAINABLE PEACE – NEWS FROM THE GEORG ARNHOLD PROGRAM IN 2015

TRANSITIONAL JUSTICE AND EDUCATION – THE GEORG ARNHOLD SUMMER SCHOOL 2015

Together with the International Center for Transitional Justice (ICTJ), a non-profit organisation dedicated to pursuing accountability for mass atrocities and human rights abuses through transitional justice mechanisms, the GEI organised the second Georg Arnhold International Summer School. It focused on the theme of “Transitional Justice and Education: Engaging Children and Youth in Justice and Peacebuilding through Educational Media, Curricula and Outreach” and took place from 22 to 27 June 2015.

Eighteen early-career scholars and practitioners from Africa, Asia, Europe and North America joined us in Braunschweig as well as eight senior scholars and practitioners from Canada, Colombia, Costa Rica, Italy, South Africa, Spain and the United States. The Summer School focused on educational media, curricula and curriculum reform, educational activities and diverse actors such as teachers, NGOs, UN bodies, communities and governments in the context of transitional justice processes and policies. Particular emphasis was placed on measures supporting a conflict-sensitive approach to coming to terms with past conflict and violence. In creating a bridge between the concepts of transitional justice and education for sustainable peace, the Summer School aimed to reflect upon lessons learned and explore innovative ways to help engage children and youth in justice and peacebuilding efforts through education, fostering their capacity for critical thinking and supporting their social and political empowerment and the social cohesion of the societies they live in. The Summer School programme consisted of five days of panel discussions, workshops, feedback rounds and a special programme day in Berlin.



PHOTOS

A day trip to Berlin

THREE OF THE SENIOR SCHOLARS
COMMENTED ON THE THEME OF THE SUMMER SCHOOL
FOR [ECKERT. BULLETIN](#):

CLARA RAMÍREZ-BARAT AND ROGER DUTHIE,
Senior associates at the International Center
for Transitional Justice

*Why does education matter in contexts
of conflict and peace?*

Education can be a driver of both conflict and peace. As we have seen in our research work in many contexts, education has been used to create divisions and fuel conflict, or as a tool to discriminate and segregate. On the other hand, education can also be used as a vehicle for peace, both by addressing the injustices experienced in a society as they relate to the education system, but also through the crafting of justice-sensitive curricula and teaching pedagogies and equipping teachers to foster democratic values and a sense of agency in the younger generations. The findings of this research project – which involved 17 commissioned studies – show that transitional justice can contribute to shaping the reconstruction of education systems in post-conflict contexts and at the same time help to facilitate the reintegration of children and youth who suffered directly from repression or conflict by increasing access to education through a reparative approach. In relation to the longer term goals of transitional justice, education can also help to increase the sustainability and impact of transitional justice across generations.



PHOTO

Clara Ramírez-Barat
and Roger Duthie

*What are some of the major challenges that
arise when creating educational materials and
curricula that address a violent past?*

The challenges when teaching the past are many and varied. Particularly in societies recovering from conflict, material, political and social conditions can create difficulties in both designing and using educational materials to teach the past. This is even more the case when there is a justice element to it. Materially, there are often a range of competing needs, weak institutions (including the education system) and a shortage of resources. Politically, there may be reluctance to look into the past, due to concerns regarding instability and the contentious nature of the material and issues to be taught. Socially, communities, including teachers and students, may still be enduring the consequences of the conflict. Because they have lived it, and been part of it, they may have a genuine fear or hesitance to revisit the past as part of school activities.

PHOTO

Mario Novelli at the Georg
Arnhold Summer School 2015



MARIO NOVELLI, Professor of Political Economy at the University of Sussex, UK, on his career and education for peacebuilding

Can you briefly describe your academic and career background, and how it led to your current position?

I got into academic work in the area of international development and education after an earlier career as a teacher and development practitioner which took me to Egypt, Palestine and Colombia. During these years I developed a strong empathy and interest in the struggles of ordinary people living through conflict and authoritarian rule. In Colombia I worked for a trade union that was being violently persecuted by state and para-state forces due to its opposition to the privatisation of public services. I later wrote my doctoral thesis on their struggles and the role of popular education in raising the consciousness of workers and local communities in the midst of the ongoing civil war. Since then I have largely focused my research and teaching on the relationship between education, war and peace. On this journey I have moved from the University of Bristol, to the University of Amsterdam and then on to the University of Sussex, where I have been based since 2010.

How does your current work and research relate to the core theme of the Summer School?

The core theme of the Summer School is central to my work. I believe in peace with social justice, and that requires more than just the cessation of violence. It necessitates truth, justice and reparations for the victims – which is central to the transitional justice agenda. That is at the heart of the idea of transitional justice and education can play an important part in that process. It can educate people about their country's difficult past, it can bring communities together and it can also offer people an alternative path from violence. It can of course also do the very opposite, so it is important that education systems are brought into the peacebuilding debate.

What are some of the major challenges and roadblocks of advocating for increased prioritisation of peace education in the international community?

I am not a big fan of mainstream peace education and I prefer the word peacebuilding education. Much peace education focuses too much on interpersonal aspects and as a result tends to avoid addressing the structural factors that underpin most conflicts, that is, the grievances that people have. Palestinians do not need peace education, they need human rights and dignity. Peacebuilding education on the other hand seeks to address the education system more holistically looking at the governance, funding, coordination of the education system as well as the curriculum and issues of pedagogy. It seeks to promote a more socially just system that can work to support the restoration of human rights and dignity of marginalised populations.



PHOTO

The New School in New York City,
co-host of the 2015 Arnhold Symposium

EDUCATION AND ARMED CONFLICT IN SUB-SAHARAN AFRICA – THE ARNOLD SYMPOSIUM 2015 IN NEW YORK CITY

The GEI, the German Center for Research and Innovation and The New School for Social Research joined forces to organise the Arnhold Symposium on Education for Sustainable Peace 2015. Critical scholars from a broad spectrum of disciplines working on the complex relationship between education and armed conflict in sub-Saharan Africa gathered in New York City to present their research. The effects of armed conflict on education have been thoroughly documented and include the destruction of school infrastructure, forced migration and exodus of skilled people such as teachers, and diverted state funding. The effects of education on armed conflict, however, are less well understood. Rather than seeing schooling as a panacea, the Symposium focused on the meaning of education as it actually exists in various contexts to understand the complex relationships between formal education, the fragility of states and armed conflict to more clearly understand both how education may help produce and reproduce unjust or structurally violent political systems *and* how it may act to create more just and peaceful social and economic prospects for sub-Saharan Africa. Susan Shepler, Georg Arnhold Visiting Research Professor and Associate Professor in the School of International Relations at American University had devised the concept for the Symposium.

SERGEY RUMYANSEV – THE FOURTH GEORG ARNHOLD PROFESSOR FROM AZERBAIJAN

The GEI extends a warm welcome to Sergey Rumyansev who joins us from October 2015 to March 2016 as the next Georg Arnhold Visiting Research Professor. He is co-director of the South Caucasus Open School (Tbilisi, Georgia) and one of the founders of the Centre for Independent Social Research (CISR) in Berlin. From 2003 until 2014, he was a Senior Research Fellow at the Institute of Philosophy and Law of the National Academy of Sciences of Azerbaijan (Baku). He also works as the scientific expert on the Heinrich Böll Foundation Scholarship Programme for Young Social Scientists, Lecturers and Teachers, and is the main coordinator of the NOVATOR Independent Transnational Social Research Network. He holds a PhD degree in Sociology from Baku State University. Dr Rumyansev's main areas of research include nationalism, diaspora and migration, conflict studies and Soviet studies, with a focus on conflicts in the post-Soviet space. His research at the GEI focuses on "Myths of Historical Territories – Maps and Cartographic Discourses in the Post-Soviet Space". According to Sergey Rumyansev, "Historical territories and essentialist cartographic discourses are constantly used by politicians, and are widely represented in the media and in history textbooks. They also play a key role in provoking and justifying conflicts in the post-Soviet space and are a means for each country to substantiate territorial claims against its neighbours. The main objectives of my research are to complete research on the deconstruction of essentialist myths of historical territories; to comparatively and critically analyse disputable cartographic discourses; and to prepare a book detailing the cumulative research".

TOGETHER INSTEAD OF A ONE – INTERDISCIPLINARY COOPERATION BETWEEN EARLY-CAREER SCHOLARS AT THE GEI

Melanie Kade and Lena-Luise Stahn

The early-career scholars at the GEI are a very heterogeneous group and include historians, political scientists, educationalists, ethnologists and academics from disciplines such as media, cultural and Islamic studies; their classification as a group stemming from their stage of education rather than necessarily their fields of research. The group are painted with a broad brush and labelled as “interdisciplinary”, a term that masks the potential drawbacks of so many different disciplines coming together. For example, early-career scholars involved in “Digital Humanities” may not actually have a humanities background. So do the early-career scholars perceive themselves to be a community? Are they able to work together as a group despite their contrasting academic backgrounds?

Early-career scholars and postgraduates at the GEI certainly need to be able to address interdisciplinary issues. Textbook research is an interdisciplinary field involving historians, geographers and academics from the political, social and cultural sciences. Interdisciplinarity is therefore a fundamental characteristic of the GEI; one which every early-career scholar coming to the Institute must have some awareness of. The diversity and interdisciplinarity of the research conducted at GEI is consolidated by its international focus and fellowship programme as well as by the numerous visiting academics and perhaps most particularly, the Institute’s membership of the Leibniz Association, which advocates a lively exchange of information across its 89 member institutions and the extensive academic profile that they represent.

There is of course nothing new about interdisciplinarity in academia, where scholars have been pressing for better connections, more cooperation and independent study of other disciplines since the nineteen seventies. Being able to demonstrate experience of interdisciplinary work has become intrinsic to many qualifications and is essential for career development.

So how do the early-career scholars at the GEI approach such challenges? How do they cope with

the academic diversity of their group? What do they perceive to be the advantages of this situation and what are the potential stumbling blocks? We have attempted to capture the mood by conducting a small, and non-representative, survey.

We discovered a broad spectrum of individual reasons in favour of an interdisciplinary approach: While one may see the opportunity to pursue existing interests, others hope to find new resolutions and approaches to problems or the impetus to apply a theoretical standpoint to as many different fields as possible. Pragmatism also plays a role of course, when it is the only chance to obtain funding for a worthwhile project.

This last point is of particular significance for the early-career scholars at the GEI as, like so many at the start of their academic careers, they are generally not in the (financial) position to freely decide which path to follow or which research projects to join.

The early-career scholars replied unanimously that their work involved interdisciplinary elements and demonstrated an overwhelming positive attitude towards interdisciplinarity. Experience of interdisciplinary work is a valuable aspect of one’s curriculum vitae as new theories, research questions and methods generate new perspectives. Simultaneously the “necessity” of working outside one’s subject area fosters flexibility, a quality ever more in demand in the current employment market.

Despite the positive attitude to interdisciplinary work the topic is not without controversy and is a subject of healthy debate. Several early-career scholars are struggling to continue with their own research within the plurality of other research approaches. They fear they are becoming bogged down and require extraordinary self-discipline to prevent this; constituting additional strain on top of writing a thesis and institute responsibilities. This sometimes leads to interdisciplinarity being viewed as only rarely achievable in practice. There is also the fear that inter-



PHOTO

Early-career scholars at the GEI

disciplinarity could depart too radically from the spectrum of qualifications required by universities or by industry.

The recognition that the success of interdisciplinary work is not guaranteed when many different fields of expertise are brought together in a project is also critical. Some of the early-career scholars have discovered that it is vital that at least one member of the group takes an interdisciplinary approach in order for the research group to function on an interdisciplinary level. Interdisciplinary approaches may also be pronounced within monodisciplinary groups. When problems arise they frequently result in unproductivity and distraction and a lack of communication and transparency in decision-making. The greatest obstacle is however, an unpreparedness to understand the other sides represented in the project, to say nothing of the necessary willingness to compromise and adjust:

The ground rule, which must not be broken when jointly embarking upon an area of research is: Never discuss fundamental principles – do not bring up epistemological or conceptual problems or broach philosophical arguments. Interdisciplinarity functions purely on a pragmatic level, in the precise definitions of a mutually ascertainable area of discourse and in the discussion of proven instruments and methods.¹

This conflict between the various academic cultures appears pivotal in the minds of the early-career scholars at the GEI. In their view interdisciplinary projects require considerably more organisation than projects solely within their own fields. Considerable amounts of time must be invested into communication particularly, in order to avoid misunderstandings, of terminology for example. Is it therefore true to say that

interdisciplinary projects are less likely to succeed because they lack a common language or common principles?

Notwithstanding the positive attitude of the early-career scholars towards interdisciplinary projects, working in an interdisciplinary environment does not compare favourably with working exclusively in their own fields. Experience has resulted in initial reservations being substantiated; such as if several disciplines are to be combined in one research project the project proposals are generally evaluated by experts from the point of view of their own fields and subsequently rejected. The traditional fixed orientation of the majority of disciplines appears to live on in today's young academics, exemplified perhaps by their use of the term "blurring" when referring to interdisciplinarity. But is academia not impeding its own growth by passing on this vilification of cooperation between disciplines to the next generation?

And so what did our survey reveal? That there is the will and the interest to undertake interdisciplinary research as well as the determination to attempt to understand one another, to try new methods and to apply new knowledge and skills. Gaining new perspectives, new options for qualification and the opportunity of (subject-specific) cultural exchanges are exciting incentives offered by the GEI and supported through the infrastructure and networking possibilities available. However the sentiments of the early-career scholars at the GEI reflect a well-worn discussion, namely the familiar discord between whether interdisciplinarity results in innovative gains or an imprecise research approach.

¹ Fischer, K. (2010). "Interdisziplinarität im Spannungsfeld zwischen Forschung, Lehre und Anwendungsfeldern". *Interdisziplinarität und Institutionalisierung der Wissenschaft. Wissenschaftsforschung*, Jahrbuch, 37-58. p. 53

LIBRARY NEWS



INTERNATIONAL AND DIGITAL TEXTBOOKS: THE RESEARCH LIBRARY'S ROLE AS PARTNER IN THE "SPECIALISED INFORMATION SERVICE (FID) FOR EDUCATIONAL SCIENCE AND EDUCATIONAL RESEARCH"

Anke Hertling

The staff of the Georg Eckert Institute research library regularly survey and analyse the needs of the research community. Recently this has revealed an increasing interest in non-European textbooks, a demand that the research library is able to accommodate ever more satisfactorily. Since the end of 2014 the library has been affiliated with the "Specialised Information Service (FID) for Educational Science and Educational Research", a consortium which is being sponsored for three years by the German Research Foundation (DFG). The research library is planning to expand the sustainable supply of specialist literature and information, independent of location, in cooperation with its consortium partners: the German Institute for International Educational Research (DIPF) and its Information Center for Education (IZB) located in Frankfurt am Main as well as its Research Library for the History of Education (BBF) in Berlin, and the university libraries of the Friedrich-Alexander University Erlangen-Nürnberg and the Humboldt University of Berlin. The library's two principle roles within the consortium are to intensify the acquisition of non-European textbooks and to develop a concept that will secure access to international digital textbooks.

With the funds provided by the DFG for the "FID for Educational Science and Educational Research" the GEI library will be able to optimise its collection of source material for global educational media research. The expansion of the non-European collection will focus primarily on obtaining textbooks from sub-Saharan Africa as well as from the Middle East and East Asia. This will create a substantial collection for textbook research with an emphasis on non-European societies undergoing transformation and on Muslim countries. Source material from these regions has proved difficult to access in the past and acquisition may still prove challenging. The countries in question often have insufficient supply to meet their own domestic needs. The existence of a bookshop is not a certainty, even in many larger cities. In addition to these challenges, many countries, such as Azerbaijan, Turkmenistan, Malawi

and Mozambique consider textbooks to be national property, not intended to be delivered abroad.

In the past the research library has profited from personal contacts with guest professors, visiting academics and Georg Eckert Institute fellowship holders in the expansion of its non-European collection. The research library hopes to intensify this method of procurement. However, in order to secure the long-term expansion of the non-European collection a sustainable acquisition structure will be vital. To this end we will determine the procurement systems in place in libraries whose collections have a regional focus. Initial approaches have been successfully made to the Frankfurt am Main University Library, whose collection focuses on sub-Saharan Africa, and the Halle University and Regional Library, which collects source material and academic literature from many countries including Iraq, Lebanon, Jordan and Syria. The library team are also attempting to foster procurement options through related non-European research institutes as well as cultural and educational organisations. The libraries of the Goethe Institute have excellent regional connections and we are currently exploring the possibility of gaining them as a partner in matters of acquisition.

In addition to procuring non-European source material we will also be improving the search options within these collections. In 2014 the research library team successfully catalogued inventory items with Cyrillic titles, in their original script. In August 2015 we joined forces with an external service provider in order to catalogue new materials in other non-Latin alphabets, in their original scripts. This includes textbook titles as well as academic literature in scripts such as Korean, Burmese or Armenian, which can now be searched for in the original.

Through its efforts to procure non-European textbooks and the ongoing cataloguing of texts in original script the research library is furthering the FID aim of improving access to source materi-

al and research literature in the fields of the educational sciences and research. It is also making a contribution to the internationalisation of research within those fields by virtue of its role in the planned expansion of the German Education Portal (*Fachportal Pädagogik*) and the German Education Index (*FIS Bildung Literaturdatenbank*). As a preliminary step in this process access has been granted to the bibliographic data of current foreign publications (the majority in English, followed by Italian) that was not previously available at any German library. An ordering and delivery system has been developed that should ensure quicker and more straightforward access to the literature than has traditionally been possible through interlibrary loans. It will also be possible to order literature whose bibliographic data is not listed in the databases.

The services offered by the “FID for Educational Science and Educational Research” prioritise the provision of electronic media and digital information and provide rapid trans-regional access to required source material. Researchers are encouraged to take advantage of the FID service of digitising literature in the public domain and making it available “on demand”, and are requested to submit their requests to the GEI research library. By using the infrastructure and workflows developed for GEI-Digital, digitisation requests from the copyright free collections of the research library can be realised quickly and efficiently.

The research library is, however, still unlikely to be able to secure wider academic access to textbooks that are already available internationally in digital format. European countries including Poland, Greece, Turkey and Hungary provide free access to digital textbooks online. This practice is even more widespread in Asian, African, Central

and South American countries for example in India, Iran, South Korea, Syria, Angola, Ecuador and Venezuela. A few countries, such as the USA and Poland provide digital textbooks that are free of charge but subject to a Creative Commons Licence. The rights to reproduce and distribute such books, and consequently also the rights to make them available in the long-term to research, are somewhat nebulous. The situation is similarly complicated in the case of digital textbooks which incur fees. Licence models exist, but are solely for the regulation of teaching. Whether they provide digital textbooks free of charge or for a fee, suppliers do not make allowances for the reliance of research on long-term access to source material.

Given the complicated procurement processes involved in securing non-European textbooks, the global increase of digital resources is likely to benefit the field of comparative textbook research. It is important to secure prompt and direct access to digital textbooks and the research library is dedicated to instigating international partnerships and negotiating licensing agreements in order to achieve this goal. Within the framework of the “FID for Educational Science and Educational Research” the library is also responsible for documenting the international development of digital textbooks and is actively involved in securing rights for the long-term supply of this research resource. The market for digital textbooks will continue to grow rapidly in the future. It is, however, unlikely that printed textbooks will become obsolete within the next five years. The collection of digital textbooks at the Georg Eckert Institute will therefore continue to be expanded in parallel with the printed textbook collection. Through this sustained expansion of its international and digital inventories the research library will consolidate its central role in the field of international textbook research and will also advance research exploring the means of communication employed by digital educational media.

HOMECOMING: HISTORIC SCHOOL ATLAS BELONGING TO GERMAN-AMERICAN PHOTOGRAPHY PIONEER ROBERT BENECKE RETURNS TO BRAUNSCHWEIG

Sebastian Klaes

In the past year, the GEI has made a purchase on the US historic and rare books market which on closer inspection proved to have a fascinating story to tell. The book, a school geography atlas, was published in 1848 by the music and map publisher Holle in Wolfenbüttel, near Braunschweig, and bears the title *Complete School Atlas of the Newest Geography*. It contains handwritten annotations which revealed some highly interesting facts about its erstwhile owner and some events and periods in his life: One of the personal additions to the book was the name of Robert Benecke, born in 1835 in Stiege in the German Oberharz region, who attended school in Blankenburg. In the mid-nineteenth century, both of these places, as was Wolfenbüttel, were part of the then Duchy of Braunschweig.

Robert Benecke first encountered the emerging technique and discipline of photography as a young man; from 1855 onward, he worked in a photographic studio in the town of Nordhausen. His pro-democratic views compelled him, along with many others at that time, to emigrate across the Atlantic, where he settled in St. Louis. Alongside portrait photography, his work revolved around taking images of railways, bridges, buildings and steamboats, which were regarded in contemporary eyes as the epitome of progress. Benecke was one of the first photographers to present impressions from the US Midwest to the general public. Until his death in 1903, he additionally worked as an editor on the photography magazine *St. Louis and Canadian Photographer*. His photographic works are part of collections held by the New York Public Library, the J. Paul Getty Museum and the Southern Methodist University.

This school atlas, now in the hands of the GEI, represents a rarity due not only to its former



PHOTO

Complete School Atlas of the Newest Geography 1848



PHOTO

Self portrait Robert Benecke

owner, but also to its value to the Library's collection; the copy now owned by the GEI is currently considered to be the only existing and available edition of the atlas. Its "homecoming" to Braunschweig after 150 years is a particularly felicitous aspect of this purchase, which was made possible thanks to financial support from the Friedrich E.W. Walz Foundation, to which we extend our warmest thanks.

In order to allow a wider public to gain insights into the historical development of school atlases, the GEI is currently digitising these valuable and rare works. This work is being conducted with funding from the German Research Foundation (DFG).

LINKS

ROBERT BENECKE

https://en.wikipedia.org/wiki/Robert_Benecke

VOLLSTÄNDIGER SCHUL-ATLAS DER NEUESTEN ERDKUNDE, 1848

<http://gei-digital.gei.de/cms/ppnresolver/?PPN780346769>

GEI-DIGITAL

<http://gei-digital.gei.de>

SAYING GOODBYE TO THE GEI FOR THE NEXT FIVE YEARS

A FAREWELL INTERVIEW WITH THE FORMER GEI DIRECTOR
AND NEW DIRECTOR OF THE GERMAN HISTORICAL INSTITUTE
IN WASHINGTON, D.C. (GHI), SIMONE LÄSSIG

What's the GHI all about?

The GHI is a centre of excellence in and for the promotion of historical research. As well as conducting its own research through its team, it provides a space for Americans who are interested in German and American history and for German and other European researchers working on issues in American and transatlantic history. In that sense, its work – its dual mission, if you like - is not all that dissimilar from that of the GEI. And the same is true of its aim to make its research accessible to decision-makers in politics and society, and to reach out to the general public.

How do you feel the GEI has evolved over the last few years; where do you feel you have been able to bring your influence to bear and create focal points?

I think the key change in this period has been that the GEI has been able to strengthen its research profile. The Institute has a long track record as a point of intersection and connection in the field and has been, in my view, indispensable in its coordinating function; our library and fellowship programme have been able to create particular international impact. I think, however, that the GEI had previously been a little too modest in its willingness to limit itself to a facilitating role rather than forging ahead with its own research. Over the last few years in particular, we have been pursuing and professionalising this research; as well as growing markedly in staff numbers, which has been a concomitant of our great success in

creating new projects and securing funding for them, these activities have seen us developing new research directions.

We have been moving beyond conventional analysis of the textual and visual content of textbooks and have begun to concern ourselves a lot more closely with the issue of what actually happens with this content particularly in the classroom. We are paying a great deal more attention to all the diverse contexts in which textbooks exist, come into being and are used, going into classrooms to observe lessons and developing research approaches which, for instance, regard teachers as “translators” of textbook content. Our research has also acquired a new dimension in that our internationally-focused work on history textbooks, and history as a discipline, as pivotal to the creation of meaning and identity and as such susceptible to attempts to impose political influence, has been joined by historical analysis of educational media themselves.

I would also add at this point that we have been dynamically evolving the GEI's research infrastructure, which is another of its traditional strengths; our aim is to be a research hub attractive to those working in the field all around the world. Part of our work involves systematically, and in accordance with up-to-the-minute standards in the field, collecting materials which we then supplement with information; we are increasingly carrying out these tasks using high-level digital information processing techniques. We have been able in recent years to realise pioneering developments in this area, which



has also meant taking an agenda-setting role within the Leibniz Association. On this note, I would comment that we are extremely grateful for the multiple benefits we have drawn from being part of the Association, with stability and the ability to plan for the future not least among them. And we have also contributed to the life of the Association by putting issues on the agenda which I consider to be of great importance, one of which has been the quality and innovative character of research infrastructures. Finally, I would like to mention the Institute's interest and competencies in digital humanities, particularly digital history, as one of the new and innovative paths upon which it has embarked in recent years.

What have been the most exciting and most surprising things about your time at the head of the GEI?

One of the very best things for me has been the motivated way in which the Institute's staff, in what, after all, has been a challenging period of reorientation, have tackled the tasks with which they have been faced, and the strength of their identification with the GEI. The way in which two groups of researchers and staff members in fairly divergent situations – those who have been at the Institute for a long time and the rather large numbers of those employed for fixed contract periods on projects funded from outside the Institute – have worked together, productively and with a shared aim at the forefront of all they do, has impressed me time and again.

What experiences and wisdom drawn from your time at the GEI will you be taking across the Atlantic to the GHI?

The reasons for my having been recruited to the post in Washington are intimately related to my work at the GEI, which has enabled me to attain a large treasury of experience in academic management and the creation of new research directions as well as working with people across a very broad range of areas. Our Institute's core strength is in its academic diversity and the competencies that are at the heart of this diversity. One of the main things I will be taking to Washington with me is my awareness of the need to give all members of the institute, regardless of the areas in which they work and develop their potential, the respect and appreciation they deserve. I believe – and my time at the GEI only strengthened this belief – that an academic institute is a body which needs the capabilities and the input of all its members. I would assume that the commission that selected me for the GHI did so because of competencies, abilities and experiences I would not possess today without the GEI. I owe our Institute, and all the people who work here, a great deal.

If you could choose anyone in the world, who would you most like to welcome to the GHI?

My current favourite is Hillary Rodham Clinton. She is a highly intelligent person with extremely interesting life and career experiences and I would like to find out more about what kind of person she is and her thoughts, as a potential



candidate for the US presidency, on some of the issues we don't get to hear about in the news. One of the issues I would be particularly keen to hear her discussing is the future of transatlantic relationships.

What are your hopes for the GEI for the next five years?

I hope that our Institute will be able to keep on working smoothly and benefiting from continuity without losing any of its dynamism. We have recently been able to recruit fantastic new heads of department and research areas who I am certain will contribute fresh ideas. I would like to see the GEI consolidating and expanding the research fields we have been developing over the last few years and achieving its strategic objectives. A good performance in the upcoming evaluation will be the key to this, because it will provide us with a framework for the years to come. I also leave in the certain hope that Eckhardt Fuchs will enjoy the confidence and support from which I have benefited at the GEI and which will be central to a productive and successful tenure as director. I will also, when I look across the Atlantic, feel satisfied when I see that the spirit of our Institute is continuing to grow and that the mutual respect between academic and non-academic staff which characterises our working atmosphere is maintained.

What will you miss when you start in Washington – and what are you looking forward to?

I've been very happy here in all respects. I will miss the collegial atmosphere of the GEI, the way we work here, the Institute's rootedness in its academic and regional context, and the way it is valued in these arenas. I have also come to very much appreciate the communication and close cooperation that takes place within the Leibniz Association, particularly within the Humanities and Educational Research section of which we are a part. A lot of productive work has been done in the relatively short space of time in which we have been a member. I will miss that a lot.

What am I looking forward to?

Most of all to trying out something new, giving my work new emphases and being inspired with fresh ideas. I'm looking forward to the very high-level international atmosphere of Washington. And, after nine years in interdisciplinary contexts, I'm looking forward to five years of re-immersion in the world of historical research. Of course I will, in my role as director of the GHI, also have a lot of administrative and management issues to deal with and my own academic writing will be just one among many other duties. But right now is exactly the right time for me to return to a close focus on my original field as a historian and get up to date with the most recent developments therein. Having been offered this chance right now is just as exciting for me as is the opportunity to interact with the top researchers who come to the German Historical Institutes. I'm very much looking forward to all of this.

FAREWELL, HORST WERNER MÜLLER

Matthias Beuers



TALL, CURIOUS, BROAD SHOULDERED ... AND 28 YEARS AT THE GEI

If we were given the above riddle and asked to identify the relevant colleague, most of us would be in little doubt. That is Horst Werner Müller, both at work and at home.

He is *tall* – and this refers not only to his considerable height, but also to his ability to keep looking upwards, or to “think outside the box”. He has constantly sought to build up networks, to form strategic partnerships, to exchange information to compare and contrast and to avoid “stewing in his own juice”, thus developing ideas and visions for long-term perspectives, strategies and missions. While such qualities may be demanded of modern administrative staff, they are nevertheless increasingly hard to find. In Horst Werner Müller, however, they have been instrumental in countless situations, not least when working towards membership of the Leibniz Association. And yet where would we be without a Head of Administration with both an eagle-eye for detail and simultaneously both feet firmly on the ground?

He is *curious* – and this quality has given him the driving force necessary to face new challenges such as gaining membership of the Leibniz Association or the rapid growth of our institute. While “resetting all thinking to zero” and developing “new approaches and mindsets” might be both unconventional and divisive for a Head of Administration, it is the daily bread of an institute specialising in research infrastructure. Horst Werner Müller is well-known for his open-mindedness in the committees in which he has played an instrumental role. His motto: come off the beaten track and keep your eyes on the horizon, ever seeking new experiences.

He has *broad shoulders*. Between the poles of academic freedom and administrative regulation, his

staff – and not least Horst Werner Müller himself – have needed broad shoulders on which to carry complex proceedings safely through all winds and weathers. To constantly tackle new challenges – sometimes spontaneously, yet not rashly, and sometimes even to decide against doing something – all of this has demanded broad shoulders. Should colleagues ever find themselves in personal difficulties, Horst Werner Müller always has a sympathetic ear and has often found ways and means to provide support and ease the burden.

For some 28 years, Horst Werner Müller has co-steered the destiny of the GEI in his role as Head of Administration. Indeed, when he first took up his post on 1 February 1987, the institute was still regulated by the Lower Saxony Ministry of Science and Art, while the institute itself already bore the name Georg Eckert Institute for International Textbook Research. Today, the ministry may have lost its “art”, yet gained “culture”; while the GEI has achieved its membership of “Leibniz”. The dynamics of this development are best expressed in numbers. The first budget under the administration of Horst Werner Müller in 1987 comprised in Deutschmarks the equivalent of 1.264 million euros, with a staff of 27. In 2015, this number had exploded to some 6.8 million euros and over 140 employees. The list of directors that have passed through the office door of Horst Werner Müller is equally impressive: Prof. Ernst Hinrichs, Prof. Ursula Becher, Prof. Wolfgang Höpken, Dr Falk Pingel (acting director) and Prof. Simone Lässig. The current director, Prof. Eckhardt Fuchs, will be the one to see Horst Werner Müller off as he embarks upon his retirement. Indeed, Herr Müller has promised to continue living by his motto even as he enjoys this next chapter of life: “Always keep your visions one step ahead of reality”. For this and other new challenges we wish him good health, vitality and all the very best!



GEORG STÖBER SAYS FAREWELL TO THE GEI – THE END OF AN ERA BUT THE REASSURING CONTINUITY OF ACADEMIC WORK

Marcus Otto



PHOTO

Georg Stöber (on the left) and his “Textbook and Society” team

In February 2015 we said goodbye to Georg Stöber as he left the Institute to start his retirement. Of course, if we know him, retirement will not stop his research or academic work although he will hopefully be able to continue it relieved from the burden of administrative tasks and constant evaluation and self-legitimation.

Georg Stöber worked at the GEI from 1994 to 2015 and he wholly embodied, in a way few others have achieved, the culture of academic research and cooperation that is palpable at the Institute. Before his work at the GEI Georg Stöber studied ethnology, pre-history and sociology at the University of Marburg, where he also received his PhD in Geography. He worked at the Universities of Marburg, Berlin and Bonn and conducted socio-geographical field research in Iran, Morocco and Pakistan. Georg Stöber undoubtedly epitomised the geographical expertise of the Institute, whilst simultaneously encapsulating a transdisciplinary conceptual approach to the diverse research questions addressed in his projects.

During his time at the GEI Georg Stöber worked on the representation of culture in geography education and coordinated the geography-related projects on the Baltic States, Poland, the Middle East and South Asia. The central focus of his empirical and theoretical research became the manifold relationship between textbooks and conflicts. Consequently he conceptualised, established and

managed the research area “Textbooks and Conflict” from 2007 onwards. In this context, Georg Stöber was involved in a wide range of projects on textbook work, textbook revision, and textbook research in different (post-) conflict societies ranging from South Asia to South East Europe.

In 2013 he established the department “Textbooks and Society” which merged the former research areas of conflict, religion and globalisation. Since his academic and personal approaches have always been highly integrative and communicative he was the ideal person to realise the integration of these different research areas and to foster successful cooperation between their corresponding research fellows. Georg Stöber became a central figure at the Institute, both academically and personally and is an individual with whom many colleagues have had, and continue to have, a close intellectual, personal and academic relationship. This is due to his ability to engage seriously and intensively with the individual research questions and highly diverse academic challenges presented by his colleagues and research fellows. We are therefore delighted that Georg Stöber will become an associate researcher in “his” department “Textbooks and Society”.

In a sense then, this is less goodbye and more *au revoir*, looking towards our continued cooperation with Georg!

A WARM WELCOME TO...

ANNA-LEA BECKMANN (MA) joined the GEI in May 2015 and is an academic documentalist in the Digital Information and Research Infrastructure department and the research library and she has also been responsible for IT aspects of library applications. She studied library science and classical archeology at Humboldt University of Berlin and medieval history at the Technical University in Berlin.



ANNE BRUCH joined the GEI as a research fellow in January 2015. As a team member of the DFG project "Educational films in the Interwar Period" her prime focus is Italy and France. She studied modern history, social and economic history, political science and Italian studies at the Universities of Hamburg, Florence, Oxford and Rome.



ANETTE BLASCHKE (MA) joined the GEI as academic officer in September of 2015. She studied applied cultural sciences at the University of Lüneburg and is currently finishing her PhD project in which she analyses social practices and patterns of interpretation in a rural environment in the "Third Reich" at Leibniz University in Hanover.



PROF. DR -ING. ERNESTO WILLIAM DE LUCA has been the head of the Digital Information and Research Infrastructure department since April 2015. He studied computational linguistics at Bielefeld University. He then took a position as a research fellow in the research institute ITC-IRST in Trento, Italy and gained his doctorate in Computer Science from the Otto von Guericke University Magdeburg. Until March 2015 he was head of the Institute for Information and Documentation and vice-president of the Department for International and Information Technology at the University of Applied Sciences Potsdam.



SOPHIE FRIEDL (MA) joined the GEI in February 2015 as a researcher for the project "WorldViews". She studied modern history, didactics of history and French at the Ludwig Maximilian University of Munich and the Paris-Sorbonne University.



ELLEN FULLONE began her three-year apprenticeship as a book binder for single and special items at the library of the GEI in September 2015.



LISA GERLACH (MA) joined the GEI in April 2015 and works as a research assistant to the directors. She studied at the Freie Universität Berlin where she completed a Bachelor's degree in History with Jewish and Political Studies and a Master's degree on the History of the Nineteenth and Twentieth Centuries.



CORNELIA HAGEMANN (MA) joined the Europe department in August 2015. She works in part of the project on "Migration and Education in Germany since 1945", addressing networking and self-organisation skills of Iranian migrants in Germany. She studied oriental studies and Protestant theology at the Otto Friedrich University Bamberg.



XUEYUAN HAN (MA) has been working as a research fellow on the project "Circulation of Educational Knowledge Between China and Germany in the Early 20th Century" at the GEI since September 2015. She studied pedagogy for a BA at Liaoning Normal University in China and obtained her MA in History of Education from Beijing Normal University.



STEFFEN HENNICKE is a research associate in the Digital Information and Research Infrastructure department, working on the semantic coding of historic textbooks for the project "World-Views". He studied history, politics and media studies at the University of Potsdam, the University of Sussex and the Freie Universität Berlin.



DR ANKE HERTLING has been the head of Research Library since July 2015. She studied German, cultural studies and communication and media studies in Leipzig and Brussels, and completed her doctorate at the University of Kassel. She then went on to train as a librarian at the Berlin State Library, during which she worked closely with born-digital legacy collections. Before joining the GEI, she was a researcher at and deputy head of the Theodor Fontane Archive in Potsdam.



SARAH HOFFMANN started as a trainee specialist for media and information services in the GEI library in the summer of 2015. She will also attend the Multimedia Vocational School in Hanover for blocks of study.



DR TOBIAS IDE has been the coordinator of the research field "Peace and Conflict" since May 2015. He studied political science as well as communication and media studies at the Universities of Leipzig and Nijmegen. In 2015 he received his PhD from the Department of Geography at the University of Hamburg.



MELANIE KADE (MA) has been working as a researcher on the project "WorldViews" since February 2015. She studied sinology and modern history at the universities of Tübingen, Urumqi (China) and Taichung (Taiwan). For her Master's thesis she examined the impact and conflict potential of current reforms to the Chinese multi-ethnic education system.



JAKOB KIRCHHEIMER (MA) is a researcher in the Textbooks and Society department. He studied geography, modern history and political science at the Humboldt University in Berlin and the Leibniz University, Hanover. He gained his Master's degree with a dissertation on the processes of political structuring amongst Guatemalan refugees.



TATJANA KRETSCHMER joined the library in February 2015. She is responsible for lending services, cataloguing, inter-library loans and procurement. She completed her training as a specialist for media and information services in Hanover in 2014.



THEBIN LEE joined the GEI in July 2015 as head of information services in the Digital Information and Research Infrastructure department and is in charge of the projects “Edumeres” and “Curricula Workstation”. He studied computer engineering at the Technische Universität Berlin.



KAIYI LI (MA) works as a research fellow on the project “The Influence of Transnational Education on the Relationship Between the League of Nations and China in the Interwar Period”. She studied for a BA in Public Administration at the Hebei University in China and completed her Master’s in Education from Beijing Normal University.



DR SANDRA MASS is the new Deputy Director. She studied history and sociology at the University of Bochum and received her doctorate from the European University Institute at Florence in 2004. From 2004 until 2011, she was a research associate in the Faculty of History at the University of Bielefeld, where she was awarded her postdoctorate qualification (*Habilitation*) in 2014. She has been a visiting scholar at numerous international institutions. Before coming to the GEI, she worked as Interim Professor of International History at the University of Cologne.



IMKE RATH (MA) joined the GEI in February 2015 as a researcher in the Europe department where she works for the projects “EurViews” and “WorldViews”. She studied languages and cultures of Austronesia with ethnology and Islamic Studies at Hamburg University and submitted her doctoral thesis to the Faculty of Non-European History at Hamburg University in November 2014.



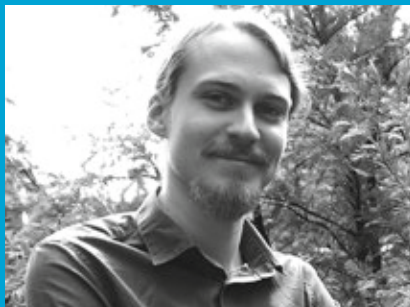
DR SIMONA SZAKÁCS-BEHLING joined the GEI as a DAAD-Leibniz post-doctoral fellow in September 2014 examining depictions of “East” and “West” structured by discourses of the Cold War before and after 1989 in Romanian history education. She studied communication, public relations, media, sociology and social anthropology.



CHRISTIAN SCHEEL has been a research associate of the GEI since July 2015, coordinating the project "International TextbookCat". He studied information science at the Technische Universität Berlin, where he was a research associate and lecturer in the subject area of information retrieval. He is currently writing his doctoral thesis on this subject.



MATTHIAS SPRINGBORN joined the Europe department in July 2015 as a research fellow and is currently working on his doctoral thesis on Jewish educational history in the Federal Republic of Germany. He studied history and German philology at the Georg August University in Göttingen.



PROF. DR ANDREAS WITT joined the Digital Information and Research Infrastructure department in March 2015. He coordinates parts of the project "WorldViews". He studied linguistics, psychology and computer science at Bielefeld University and finished his PhD in Computational Linguistics in 2012.

JANINA WURBS (MA) joined the GEI as a research assistant in March 2015, working on the German-Israeli research project "Innovation through Tradition? Approaching Cultural Transformations via Jewish Educational Media". She studied Jewish studies, history, anthropology and religious studies in Potsdam and St. Petersburg.



CATRIN SCHONEVILLE joined the GEI as Press and PR Officer in November 2014. From 2008 to 2014, she was Head of Communication and spokesperson for Wikimedia Deutschland e.V., the non-profit organisation behind Wikipedia and other international projects of the Wikimedia Foundation.



LENA-LUISE STAHN (MA) joined the Digital Information and Research Infrastructure department in February 2015. She works for the project "WorldViews" and focuses on establishing research infrastructures and applications. She studied classical archaeology, library and information science and computer science at Humboldt University of Berlin.



ENGIN DENİZ YORULMAZ (MA) joined the GEI in July 2015 as a research fellow in the Europe department where he is working towards his doctorate in the working group "Migration and Education in Germany since 1945". He studied modern and contemporary history with sociology at the Eberhard Karls University Tübingen.



LAURA ZERNEKE (MA) has been part of the library staff since May 2015, assisting with the creation and extension of the Curricula Workstation with the team working on the DFG project "Promotion of Outstanding Research Libraries". She studied library management and information technology at the University of Applied Science in Potsdam.



AND A WARM WELCOME TO OUR NEW STUDENT ASSISTANTS, TOO!

Directorial Board

ALEXANDER GAIL
JULIA BERGER

DIRI Department

FRIEDERIKE PÖLDERL
STEFAN ZÜLCH

Europe Department

KERSTIN BETTIN
LUISA BLÄSE
ANNA TABEA BUCHROTH
ISABELLE DEMIAN
LUKAS FRIEDRICHS
JESSICA JONEK
ANGIE SLOTTA
MARK-FREDERICK WINTER

Library

PHILIP BURKHARDT
REBECCA DOMKE

Press and Public Relations

VANESSA DÖPKE
CATRINA STEINBORN

Textbooks and Society Department

CHRISTINE CHIRIAC
TIMO LEIMEISTER
SVENJA SCHILLING
REBECCA TOPORIK

Textbooks as Media Department

FRIEDERIKE BILL

REPORTS FROM FELLOWS

PLAYING THE GENDER CARD IN TEXTBOOKS

Clement Sefa-Nyarko

My research takes as its point of departure the assumption that modern education also contributes to sustaining gender roles and relationships that are mostly discriminatory towards women. Gender is the boxing-up of all persons into the socially constructed dichotomies of boys and girls, men and women; which also conveys certain roles and relationships that are socially compulsive.

There is an emerging trend of scholarship that proposes that it is erroneous to assume that every normal conception (biological) must bring forth either a male or female; and proposes that sex be understood as a continuum between male and female. This school of thought critiques present gender socialisations, even in the most civilised contexts. In many parts of the developing world, gender socialisation is problematic not just because of the dichotomies created, but also due to harsh conditions to which women and girls are subjected, through the condoning of domestic violence, restrictions on what they can achieve, preferential treatment of boy, gender stereotypes, and many more.

The choices of words, imagery, pictures and layout in textbooks have been found by many scholars to be influenced by the degree of socio-cultural gender dynamics in almost all parts of the world. Ghana and Kenya are two countries in the developing world that present unique social contexts for interesting gender analysis. This fellowship focused on understanding how the choices of words and imagery in textbooks in both Ghana and Kenya are sensitive to gender and equality dynamics. The different gender dynamics in

Ghana and Kenya have somewhat affected enrolment and completion rates of both boys and girls, although the extent of their impact is debatable. Whilst these rates at primary schools have increased for both boys and girls in Ghana since the year 2000, the completion rate for boys is comparatively lower in Kenya, according to statistics from the United Nations Development Programme (UNDP). This informed my choice of Ghana and Kenya for the study.

Whilst I acknowledge that formal education alone cannot provide explanations for pronounced differences in gender roles and relationships, I was convinced by the end of the fellowship that it also plays a significant role. A number of studies have confirmed that gender insensitivity in textbooks can have negative consequences on the development and wellbeing of girls. Myrad Sadker and David Sadker, for instance, have widely been quoted as saying: "Each time a girl opens a book and reads a womanless history, she learns she is worthless".

Textbooks have become so important in school life that their contents can no longer be left unscrutinised, even though some scholars believe the centrality of textbooks in students' lives in developing countries to have been overestimated. Formal education itself is not yet universally available in many developing countries; however, the impact of education on the socialisation of peoples is clear. Even though there are more children out of school than in, and even though those in schools may not have direct access to textbooks due to the governmental inability to fund the pro-



Clement Sefa-Nyarko is presently the Research Manager at the Participatory Development Associates, a human development research consultancy based in Accra, Ghana. He has a Master of Arts in Conflict, Security and Development from Kings College London, UK and a MA in Demography, obtained at the University of Ghana. His research interests include the irony of natural resource abundance and conflict/poverty in the global south, the nexus between gendered socialisation and wellbeing, the politics of history production, and determinants of political stability (and instability) in sub-Saharan Africa. He spent a one-month research fellowship at the GEI from July 13 to August 11, 2015.

duction and distribution to each child, there is proof that teachers rely heavily on textbooks to prepare and deliver lessons. Further, the representation of gender biases in textbooks and other educational materials is so subtle that it takes extremely critical minds to detect them in many cases. This is because the suppressive nature of gender socialisation has become a structural problem, so deep-seated that both men and women contribute to the systems that bring them about.

Although a review of gender representation in all textbooks would be ideal, this study was limited to the review of primary social studies textbooks for Kenya, and citizenship education textbooks for Ghana. In Ghana, social studies is only taught at the secondary level of education, rendering citizenship education the closest subject studied in primary schools.

For one month during my stay in Braunschweig, I carried out an extensive review of books, journals, articles, social studies textbooks and citizenship education textbooks. I expect to have two publishable papers from my analysis: one paper on gender representations and imageries in social studies textbooks in Kenya, and another on gender representations and imageries in citizenship education textbooks in Ghana. A possible third publication would assess representations in lower primary social studies textbooks in Kenya.

My preliminary findings show that the Kenyan social studies textbooks are much more gender-balanced and -sensitive than the books from

Ghana, despite a generally higher level of concern for gender issues within the country. This is in spite of the fact that Ghana touts itself as having made significant progress in addressing gender issues in all facets of national life. The analysis of the textbooks is ongoing. Future studies should address a trend analysis within gender representations in different editions of textbooks since the independence of both Ghana and Kenya. This would help trace the trends of gender representations in the countries' education and identify the factors that have contributed to any changes. Many scholars agree that representations in educational curricula and textbooks have a significant influence on gender roles and relationships. If the new Sustainable Development Goals four and five are to be met by 2030, where all nations provide inclusive and equitable, gender-sensitive and quality educational systems for majority of its people, then such representations in textbooks must be taken seriously by curriculum developers.

THE TRANSNATIONAL MEMORY AND IMPACT OF THE AMERICAN CIVIL RIGHTS MOVEMENT IN TEXTBOOKS IN THE UNITED STATES, AFRICA, GERMANY, RUSSIA AND FRANCE

Helen Bond

My work seeks to understand how the collective memory of the Civil Rights Movement in the United States and its leading figures are depicted in school textbooks for youth in the United States, Africa, Germany, Russia and France and how these depictions serve American and European national and international interests. The purpose of the study is to inform the development of future textbooks and promote international understanding.

After World War II the United States emerged as a world power, conflicted on issues of racial injustice and moral leadership. The Civil Rights Movement, sometimes referred to as the Black Freedom Struggle, took center stage in the United States and around the world in the 1950s and 1960s at the height of the Cold War. As images of sit-ins, bombed churches and water hoses spraying innocent children flashed around the world, the United States became increasingly concerned with its image as a democratic world leader. Azza Salama Layton (2010) argues in her dissertation that it was international criticism of the United States rather than intrinsic interest that prompted American Presidents Truman and Eisenhower to support civil rights legislation. President Harry Truman was known to recite in his speeches and writing that "The rest of the world is watching us: We must put our own house in order" (*To Secure These Rights*, 1947, p. 146-148).

African Americans also increasingly looked abroad for inspiration and leverage by comparing their struggle with the anticolonial and antifascist struggles throughout the world. American civil rights leaders like William Edward Burghardt (WeB) Du Bois, Eslanda Robeson, Martin Luther King, James Baldwin and others fled to Europe, Russia and other countries seeking asylum and

recourse to injustices they were enduring in America. In spite of this exodus, historian Taylor Branch found the Civil Rights Movement is "misremembered", with too much emphasis on events in the United States and too little on the global impact of the struggle.

For me, the challenge is to look at what remains in the collective memory of these countries by examining how textbooks in the United States and other countries make meaning of the US Civil Rights Movement. As the United States and the world reflect on the 50th anniversaries of the 1963 March on Washington, the 1965 Selma to Montgomery March, and the 16th Street Baptist Church Bombings, I inquire, how does the memory trace in school textbooks preserve, enhance, diminish or change the message? How are the global dimensions of the movement depicted with respect to the agency of individuals, groups, institutions and nations?

I spent the period from June 9 to June 27 2014 and from May 26 to June 2 2015 in residence at the Georg Eckert Institute for International Textbook Research to continue the research on transnational memory and the impact of the American Civil Rights Movement in history textbooks in the United States Africa, Germany, Russia and France. I specifically utilised the resources of the Georg Eckert Institute Library.

My project will culminate in a monograph or book length manuscript with credits given to the Georg Eckert Institute for International Textbook Research and the Howard University School of Education. With permission, the publication will be disseminated at the Georg Eckert Institute for International Textbook Research and at the Moor-



Helen Bond is Associate Professor of Curriculum and Instruction in the School of Education and Associate Director of the Center for Excellence in Teaching, Learning, and Assessment at Howard University in Washington, D.C. Howard University was founded in 1867 and is a private, research university and is a historically black university. Helen Bond holds a PhD in Human Development from Virginia Polytechnic and State University and is a certified teacher in Ohio and West Virginia. Her expertise includes teacher development, human rights education, peace education and curriculum development with experience in sub-Saharan Africa, India, Bangladesh, Germany, the United Kingdom and the US in these areas. Her teaching and research interests include education in emergencies, international education, sociology of childhood, technology and social change, and the education of women and girls.

land-Spingarn Research Center at Howard University where a discussion of the work is planned.

Initial results of my research indicate what scholars of this period have previously suggested, which is that the activism and agency of African Americans and their allies during the Civil Rights Movement not only brought about significant changes in the law in the United States, but also helped bring about significant changes in textbooks as well (Griffin, 2004). Historian Francis Fitzgerald described this as the most “dramatic rewriting of history ever to take place in American schoolbooks” (1979, p. 58). Prior to the 1960’s, Blacks were largely absent from the mainstream narrative in American history textbooks, except for a few predictable periods such as slavery and Reconstruction. While I used a wider frame, the Black Freedom Struggle from slavery to the present day, for my analysis of history and social studies school textbooks, it was still evident that textbooks, like the rest of American society had undergone a major transformation in the 1960’s and 1970’s.

However that transformation was incomplete. After analysing textbooks in the United States from the 1940’s until 2014 for their inclusion and representation of the Black Freedom Struggle, three themes emerged in an early analysis of the data. First, the narrative of the struggle is often strait-jacketed to fit a narrow nationalistic ideology of American progress and manifest destiny. This renders a complex struggle of racial identity, white privilege and the American dream difficult to tell.

Second there is a focus on heroes. This is often referred to as the canonisation of individual leaders in the Civil Rights Movement and emerged as a major theme in many history and social studies

school textbooks in Africa, Germany, France, Russia and the United States. The narrative of the Black Freedom Struggle is almost always told around great men, such as Martin Luther King and a few great women, like Rosa Parks. Many included a picture of Martin Luther King and of Rosa Parks, sometimes the same ones, with a description of their activities nearby.

Lastly, to canonisation, I would add simplification and trivialisation of the many diverse stories and experiences of the Black Freedom Struggle. For example in Joy Hakim’s, 2010 US history textbook entitled, *All the People: Since 1945* that was recommended by the Common Core State Standards for English Language Arts as an exemplary informational text, there is a chapter entitled “Rosa Parks Was Tired”. This is in direct contradiction to Rosa Parks experience as a trained and intentional activist as described by historian Jeanne Theoharis in her well received book, *The Rebellious Life of Mrs. Rosa Parks* (2013). While additional themes are emerging in my study, those described here are fairly consistent with scholarly inquiry into collective memory of the Civil Rights Movement (Griffin, 2004; Hall, 2005).

REFERENCES

- Fitzgerald, F. (1979). *America Revised: History Schoolbooks in the Twentieth Century*. New York City: Little Brown & Co.
- Griffin, L.J. (2004). “Generations and collective memory revisited: race, region and memory of civil rights”. *American Sociological Review* 69, (p. 544–57).
- Hall, J. D. (2005). “The long Civil Rights Movement and the political uses of the past”. *Journal of American History*, 91(p. 1233–63).
- Theoharis, J. (2013). *The Rebellious Life of Mrs. Rosa Parks*. Boston, MA: Beacon Press.

THE NATURE OF MULTICULTURALISM WITHIN THE CIVICS EDUCATION TEXTBOOKS OF SRI LANKA

Marie Nissanka

During the final year of my PhD candidature, I was very fortunate in receiving a one month fellowship at the GEI to complement my research. This was an invaluable experience that enhanced the comparative component of my research and enriched me personally.

I use a mixed methods approach to research the nature of multiculturalism by investigating the representation of ethnic, religious and gender-based identities and the discourse surrounding issues of social justice and civic values. Civics education was introduced during the civil war by the Government of Sri Lanka as part of the education reform process which was targeted at increasing social cohesion. Prior research on post-independence textbooks in Sri Lanka indicated that stereotyping and bias towards Tamils (portraying the Tamil population as invaders), might have contributed to discrimination (Nissen and Stirrat 1991; Davies 2004).

Multicultural societies within liberal democracies struggle to maintain a balance between contributing to nation building (by adopting a unified national identity), while challenging the inequalities and identity-based discrimination that minorities often face. The narrative power of textbooks is often used to define the boundaries of citizenship as well as the rights of citizens. Civics education is used as a platform to promote standardised national values for social cohesion and nation-building (Heyneman and Todoric-Bebic 2000).

Therefore, the representation of multiculturalism in civics textbooks may reflect the dominant (context-specific) understanding of diversity, which in turn has implications for policy and practice in reality.

My theoretical framework dissects the representation of identity into three main categories:

1. The liberal approach (acknowledges differences and variations in identities).
2. The plural approach (highlights cultural similarities by focussing on how different cultures worked together to achieve common goals).
3. The critical approach (explicitly focuses on historical and current social injustices).

The framework also categorises the portrayal of social justice issues (such as the representation of war, human rights and social inequalities) as conservative or critical, while the discourse surrounding civic values is categorised as collectivist, individualist, normative and patriotic.

The aggregate findings of this research indicate that the civics textbooks of Sri Lanka promote national patriotism and a collective national identity (inclusive of minority identities). The discourse promotes collective civic values, stresses civic duties over civic rights and has a conservative approach to social justice, by failing to mention the historic and current social inequalities within Sri Lanka. The findings are complimentary to similar textbook research conducted in Asia, where civics education is used as a tool that promotes collectivist national cultural values such as obedience and respect for authority (Chan 2006; Cho and



Marie Nissanka is a PhD Candidate and a Research Assistant at the National Centre for Peace and Conflict Studies at the University of Otago, New Zealand, where she also holds an MA. Prior to embarking on her PhD, she worked in the public and non-profit sectors of New Zealand by conducting research, measuring outcomes and contributing to strategic planning. Her main research interests are reducing educational inequalities, textbook research and multicultural education. Her PhD researches the nature of multiculturalism within the civics textbooks of Sri Lanka by investigating how narratives within textbooks convey intercultural or mono-cultural perspectives regarding citizenship in multicultural societies.

Park 2014), which in turn promotes a collective, unified national identity which is conducive towards nation-building (Heyneman and Todoric-Bebic 2000). However, post-colonial, warring and post-conflict nations pose particular challenges to forming a unified national identity, especially due to historic grievances as well as examples of current inequalities and discrimination against minorities. The results can be interpreted as paradoxical to the normative aims of multicultural education and the representation of minority rights in the humanities textbooks from poly-ethnic Western liberal democracies such as the UK, USA and Australia.

The extensive textbook collection at the GEI library enabled me to gather examples from civics, geography, social science and history textbooks of India, USA, Korea, Ireland, England, Hong Kong and Malaysia. I mainly gathered examples that illustrated the various approaches to representing identity, social justice issues and civic values. Internationally, I found several examples illustrating the critical approach to multiculturalism (which was largely absent in the Sri Lankan textbooks). The comparative component of my thesis will compare and contrast the findings of the Sri Lankan textbooks with context-specific international examples. The library also contained a large methodological collection, which I found extremely useful for improving my conceptual and analytical framework, as well as substantiating the theoretical component of my thesis.

I wish to thank the staff at the GEI (current and retired) who generously offered me their time and provided me with the most constructive feedback for my research. I also want to thank the library staff that went out of their way to help me.

REFERENCES

- Chan, K. (2006). "Consumer socialization of Chinese children in schools: analysis of consumption values in textbooks". *Journal of Consumer Marketing*, 23(3), 125-132.
- Cho, Y., & Park, Y. (2014). "Textbook as a contradictory melting-pot": an analysis of multicultural content in Korean textbooks". *Asia Pacific Journal of Education*, (ahead-of-print), 1-20.
- Davies, L. (2004). "Building a civic culture post-conflict". *London Review of Education*, 2(3), 229-244.
- Heyneman, S. P., & Todoric-Bebic, S. (2000). "A renewed sense for the purposes of schooling: the challenges of education and social cohesion in Asia, Africa, Latin America, Europe and Central Asia". *Prospects*, 30(2), 145-166.
- Nissan, E., & Stirrat, R. L. (1990). "The generation of communal identities". *Sri Lanka: History and the roots of conflict*, 19-44.

IMAGINING THE TRANSATLANTIC WEST AND SPATIALLY INTEGRATING (WEST) GERMANY AND ITALY INTO WESTERN EUROPE

Jasper M. Trautsch

This project analyses the processes of mental remapping that took place in Europe and North America between the mid-1940s and mid-1950s, examining how the notion of the West – the idea that North America and Western Europe formed a unique civilisation bound by a common cultural, historical and religious heritage – became influential and informed North Americans' and West Europeans' spatial perception of the world after 1945. It specifically asks how Americans, who had traditionally defined their nation in opposition to the "Old World", reinvented themselves as the leaders of a "Western World" and how West Germans and Italians, who had historically considered their countries anti-poles of "Western Civilisation", re-imagined themselves as "Western" and were also accepted as equal members of "the West" by their West European and North American partners.

A broad sample of leading American, Canadian, British, French, West German and Italian newspapers and magazines are analysed in order to find out when the concept of the West emerged in the public discourse and to which semantic fields it was connected. Secondly, I examine the correspondence of selected intellectuals who were part of transatlantic networks and reconstruct how

conceptions of "the West" were generated and how they crossed national borders such that a transnational understanding of the contours of "the West" emerged.

Thirdly, my study uses diplomatic sources to ask whether the idea of North America and (Western) Europe forming a "Western Civilisation" shaped foreign-policy makers' perceptions of international events and informed their political goals, or whether political elites used the idea of the West retrospectively in order to legitimise the post-war order. Finally, I investigate cartographical material to trace how world maps and European maps changed in the early phase of the Cold War to visually promote the idea that there was a geographically identifiable "West" and that (West) Germany and Italy were West European countries. Maps in school atlases and textbooks are particularly relevant in this respect, since they shaped the spatial imagination of following generations, and since they were subject to state approval, thus reflecting the politically desired perspective.

I was able to conduct the analysis of the cartographical material at the GEI with the help of the 2015 Otto Bennemann Research Grant. This investigation was based on the assumption that



Dr Jasper M. Trautsch is a lecturer of North American and European history at the University of Regensburg. In 2011, he received his PhD in History for his dissertation “Inventing America: US Foreign Policy and the Formation of National Identity, 1789-1815”, which was awarded the 2013 Rolf Kentner Prize for an outstanding dissertation in American Studies. Between 2012 and 2015, he was a research fellow at the German Historical Institutes in Washington, London, Rome and Paris as well as of the German Academic Exchange Service. Trautsch has published articles on North American and European history and politics in *Early American Studies*, the *Journal of Military History*, the *Journal of Transatlantic Studies*, *National Identities*, *Global Affairs*, *Historisches Jahrbuch*, the *Zeitschrift für Geschichtswissenschaft*, the *Zeitschrift für Kanada-studien* and the *Routledge Handbook on American Military and Diplomatic History*. He has taught US history and foreign policy at the FU Berlin, the LMU Munich and the University of Kassel.

maps are not a mere reflection of reality but an interpretation of facts and that they are therefore always linked to time- and context-specific patterns of perception.

Maps express a subjective worldview, irrespective of whether their authors deliberately pursued political interests when designing them or whether they believed they were objectively depicting reality in their works. The fact that maps of Europe and the world changed during the early years of the Cold War is thus the result of a changing spatial imagination rather than of more objective methods of cartographical representation.

The GEI library allowed for a thorough examination of these changes, since it holds multiple editions of most atlas series published and used in schools in (West) Germany and other West European countries during the Cold War. Such important works included the *Diercke-Weltatlas*, *Putzgers Historischer Schulatlas*, *Westermanns Welt-Atlas*, *Philips' Modern School Atlas*, *Collins-Longmans Study Atlas*, *Wheaton School Atlas*, *Oxford School Atlas*, *Nelson's School Atlas*, *Atlas général Bordas* or the *(Nuovo) Atlante geografico* by the Istituto Geografico de Agostini.

TEXTBOOKS IN COMPETENCE-ORIENTATED TEACHING

Thomas Kissler

The idea of competence has especially and increasingly come into focus since the "PISA Shock". This brings with it the demand for a greater "output orientation" which means that, alongside subject-specific knowledge and skills, pupils also acquire and develop interdisciplinary competences. On the federal level, educational standards have been implemented that prescribe subject-specific competences and are supposed to allow for analysis and assessment within the classroom via assignments on a variety of competence levels. Additionally, the majority of federal states, including Baden-Württemberg since its 2004 curriculum, have re-orientated their curricula towards key competences.

Despite these approaches, however, there is often great discrepancy between theory and practice, usually because the transfer of new curriculum content into everyday schooling is a slow process. This is where textbooks can play a key role as they are predominantly the space in which new curriculum standards are ideally met.

With a chronological and longitudinal analysis of geography textbooks from various publishers authorised for secondary school (*Gymnasium*) in Baden-Württemberg and for the curricula of 1979, 1984, 1994 and 2004, the study examines whether there is a shift reflecting the new curriculum of 2004, or whether texts, images or assignment are rather more geared towards traditional concepts from the time prior to competence orientation. The pages on the topic "Oasis" from the Class 7 textbook serve as an example of this. For the analysis of the assignments we use the official

operators for the geography classroom of Baden-Württemberg and the standards set by the German Geographical Society (Deutsche Gesellschaft für Geographie, DGfG) for the intermediate school certificate. Accordingly, assignments can be divided into three areas: I reproducing, II reorganisation and transfer and III evaluation and problem solving. This should provide us with insight as to whether a topic is treated more descriptively or with a view to problems and/or controversy. At the same time, the categorisation of the assignments into the structures developed by the German Geographical Society reveals which standards from the areas of subject-specific knowledge, spatial orientation, gathering information/methods, communication, evaluation and action are covered in the books.

For the image analysis, the study has recourse to a slightly altered version of the categorisation system developed by Janko and Knecht. The latter use four areas of analysis: I the various types of images, II the level of abstraction, III how the images are assigned titles or captions and IV the relationship between the main text and the images. For a finer analysis of the last point, the study will use the more sophisticated categorisation developed by Sochatzky, Schöner and Schreiber. The text contents are compared using Mayring's qualitative content analysis.

In the context of the topic "Oasis", the pupils are first and foremost provided with subject-specific knowledge. They acquire this via material analysis concentrating on certain areas, and subsequently communicate what they have learned. It



Dr Thomas Kisser studied geography, history and political science at the University of Tübingen. After qualifying as a teacher he completed his doctorate as an external student of the department of geography at the LMU Munich on the construction of GPS-based educational trails. Since August 2013 Thomas Kisser has been delegated as a senior teacher to the geography department of Heidelberg Teacher Training College. His post-doctoral study addresses competence-orientated teaching and the role of the textbook, and is built around the project AKT:KOM (<http://www.rgeo.de/de/p/paktkom/>). The study focuses on the specific definitions of competence orientation on the part of secondary school teachers in Baden-Württemberg, analysing the presentation of subjective ideas and how textbooks are implemented within this context.

is only rarely that assignments aim for spatial orientation or for evaluation, and the standard “action” only involves few exercises.

In the pages under analysis, the number of exercises in the textbooks decreased dramatically. Particularly noteworthy is the lack of operators in the category III in textbooks for the 2004 curriculum. Rather, the number of operators for category II increased, equally at the cost of category I. All textbook editions contain exercises that cannot be categorised due to their operators: Approximately every second verb used in the books is an operator that does not correspond with the official operators for geography teaching in Baden-Württemberg, but which can at least be attributed to one of the official operators.

Approximately half of all images are photographs. For the subject of geography, it is the characteristic maps (sketches), plans and drawings that fall into the category of unrealistic, abstract images. Particularly remarkable is the reduction in the number of images overall. In the pages analysed from textbook editions for the 2004 curriculum, fewer than half as many images were used as in the editions for the 1984 curriculum. Typical aspects of the topic “Oasis” are the various types of oasis, irrigation technology, oases in processes of change, their role as a place of trade, cultivation and use of the date palm, and other agricultural endeavours.

The specialist library at the Georg Eckert Institute not only holds the necessary textbooks of all publishers, federal states and editions, but

also literature on the current state of research methodology. This focus on objects of research and on analytical methods was the reason behind my research visit. The quiet, concentrated working atmosphere in the research library is conducive to intensive thinking.

I found the colloquium held at the beginning of my research visit particularly helpful. As a result I was able to improve the design and the research methods for my study.

LITERATURE

- Deutsche Gesellschaft für Geographie (ed.): *Bildungsstandards im Fach Geographie für den Mittleren Schulabschluss – mit Aufgabenbeispielen—*, Bonn 2007.
- Janko, Tomáš and Petr Knecht: “Visuals in Geography Textbooks: Categorization of Types and Assessment of Their Instructional Qualities” in *Review of International Geographical Education Online*, 3/1, 2013, pp. 93-110.
- Janko, Tomáš and Petr Knecht: “Visuals in Geography Textbooks – Increasing the Reliability of a Research Instrument” in Petr Knecht, Eva Matthes, Sylvia Schütze, Bente Aamotsbakken (eds): *Methodologie und Methoden der Schulbuch- und Lehrmittelforschung*, Bad Heilbrunn 2014, pp. 227-240.
- Mayring, Philipp: *Qualitative Inhaltsanalyse*, Weinheim 2010.
- Sochatzky, Florian, Alexander Schöner and Waltraud Schreiber: “‘Kohärenzen’: Referentielle Netze zwischen der Oberflächen- und Tiefenstruktur historischer Narrationen als Mittel zur Herstellung eines organisch-sinnvollen Zusammenhangs” in Schreiber, Waltraud, Alexander Schöner and Florian Sochatzky (eds): *Analyse von Schulbüchern als Grundlage empirischer Geschichtsdidaktik*, Stuttgart 2013, pp. 116-123.

THE GEI IN ACTION

FIGURES OF THE HISTORY OF KNOWLEDGE

PRODUCTION, CIRCULATION AND TRANSFORMATION OF KNOWLEDGE OF AFRICA AFTER 1945

A workshop report by Lars Müller

The question of the production, circulation and transformation of knowledge about Africa was the focus of a GEI workshop from 18th to 19th May, 2015. As Simone Lässig explained in her welcoming statement, we were on this occasion not inquiring as to the knowledge of Africa to be found in the textbooks of different nations, epochs or subject areas; rather, we were more generally investigating how this knowledge was dealt with. The guiding principle for the workshop was the assumption that knowledge is not a one-way street from science into the textbook (or other media), but rather that it circulates beyond the boundaries of scholarly discipline, institutions, society, politics or culture. It was on the basis of this idea that we decided not to restrict the scope of the workshop to one medium – the textbook – but rather to investigate the circulation of knowledge within various fields. To this end, we agreed on two areas of focus.

The first was on the individuals and institutions that play an active role in this process, given that knowledge only circulates via active participation by the diverse parties involved in its production, circulation and transformation. The school and the textbook play a particularly important part here, as do museums, universities, media companies and scholars, for example. Our thematic focus was on knowledge of Africa. We were not assuming here that there is any fixed or “correct” knowledge of Africa, but rather that *which* knowledge should be associated with Africa has repeatedly been redefined in diverse contexts and over the course of time. As Daniel Speich-Chassé emphasised in his keynote lecture, it is also a question of what has been known about Africa when and by whom, and particularly of the forms of knowledge that emerge.

Monika Albrecht, Hubertus Büschel, Andreas Eckert and Ute Schneider provided initial comments

that introduced and fuelled the ensuing discussion. In the following, I will abstain from providing a traditional conference report,¹ but rather give a brief outline of the conclusions for textbook-related research that arose from this more general perspective on the subject.

The event began with a panel on literature. Ninja Steinbach-Hüther based her contribution on the observation that knowledge – despite growing international networks – is highly unequally distributed. She supported this statement with a statistical study of African academic literature in German publications from 1960 onwards. As textbooks are often criticised for a lack of source material and perspectives, typically from Africa, the question of the availability of knowledge is particularly interesting in this context. Marcus Otto then inquired in his paper as to the effect of “epistemic actors” such as the Annales School with its *histoire des civilisations* on textbook knowledge in France. Otto placed his focus on decolonisation and the discursive figure of *négritude*. He thus convincingly argued that the knowledge conveyed at a specific point was shaped not only by aspects of availability, but also by the way in which it was incorporated into certain discourses.

The second panel focused on development policy. Both papers inquired as to which knowledge is considered relevant in which contexts. Samuel Misteli described the development of the IPED in Dakar, a training institute for experts on African development since the 1960s, also touching on the aspect of the Africanisation of development organisations. Lars Müller then inquired as to which individuals and institutions were active in the production of textbooks in West Germany between the 1960s and 1980s, and which knowledge of Africa and development was supposed to be conveyed. In both cases, the question as to who was considered the authority for certain thematic



ILLUSTRATION

Word cloud of the “Knowledge of Africa Workshop”

areas and thus authorised to speak for certain groups, was also of central importance. The third panel focused on the medium of film. Felix Rauh used two case studies to demonstrate that the dissemination of knowledge in documentary film works particularly well whenever certain individuals and institutions are visible in confirming the film’s authority during its advertisement and broadcasting. Particularly important in this regard, he confirmed, are the aspects of availability and supplementary media. Anne Bruch presented her study of English informative films after the Second World War, focusing on the Colonial Film Unit and debates on how to produce the most authentic image of Africa possible. The films that were produced directly after the War already showed signs of the first changes in this respect; however, there was only a truly visible shift when a new party, the genuinely African Film Units, were established in the early 1950s. While both documentary films as well as informative films provided other possibilities for knowledge transfer than textbooks, both papers convincingly demonstrated the virtue of investigating which media have been produced for which target market, with consideration of both the participants and the context of the debate.

The fourth panel focused on the field of scholarship. Each of three papers addressed knowledge production within the context of, respectively, a research institute, a network and a conference. In his paper, Stefan Esselborn analysed specifically the Africanisation of African Studies as a research field, using the example of the International African Institute. Esselborn showed that the IAI is a particularly illustrative example with which to investigate structures of knowledge production by describing how the Institute’s funding was shifted from London into the USA during the period of decolonisation. Louise Schellenberg studied a network of German-African scholars of German

Studies who have had a key influence on knowledge of Germany in Africa and knowledge of Africa in Germany. Using selected biographies she convincingly showed which material and non-material resources have been mobilised in order to develop new concepts of Africa. Steffi Marung investigated international congresses of Africa experts from the 1960s and 1970s. These presented transnational arenas in which participants could communicate across the borders of East and West, or South and West, in turn shaping considerably the content and form of knowledge. Discussions of content were thus linked with the various relevant individuals and institutions, rendering visible the repercussions on the respective home countries of the participants. The panel thus demonstrated that the respective structure and contexts in which these various parties operated also had a considerable influence on the contents of the knowledge they transported.

The workshop was extremely fruitful for the project “Knowledge of Africa. Discourse and Practice of Textbook Development in Germany and England (1945-1995)”, funded by the German Research Association (DFG). While the project concentrates on the circulation of knowledge between the textbook, textbook production and societal debate, our workshop provided the opportunity to learn more about the circulation of knowledge of Africa in other areas and to exchange views on the roles of specific individuals and institutions. For textbook-related research as a whole, the workshop showed how beneficial it can be to place the discussion of textbook knowledge within a broader context, rather than treating textbooks in isolation.

ENDNOTES

- 1 This is being written by Jennifer Gräger (Bremen) and will soon be available on H-Soz-Kult.

FULL OF LIFE AND WITH A DIGITAL TOUCH

TRENDS IN THE “TEXTBOOK OF THE YEAR” COMPETITION 2015

Maren Tribukait

The competition for the coveted “Textbook of the Year” award produced one or two surprises this year when it was presented in March at the Leipzig Book Fair, attended by Brunhild Kurth the president of the Standing Conference of the Ministers of Education and Cultural Affairs of the German Länder. This year saw the first nomination for a digital textbook, which was seen as a favourite by many but was ultimately beaten to the prize, in the category for social sciences, by an apparent outsider. Another award winner, “mathe live”, took a completely new approach to maths whilst the shortlist for language books demonstrated that skills-based approaches have become standard.

The majority of books submitted were still printed works but with a digital twin that offered modest additional features. However, with the nomination of the digital history textbook *mBook* – *Geschichte denken statt pauken* (Institute for digital learning, Florian Sochatzy and others) the trend toward digitisation became tangible for the first time this year. This highly innovative work encouraged history lessons to embrace the digital world – using techniques such as video presentations by the author, themed picture galleries and links to YouTube films. However, with the variation in quality between chapters ultimately prevented its victory.

A further impediment to *mBook*'s win was the presence of an exceptionally appealing book in the same category: *Plan L*. (Schoeningh, edited by Silvia Leutnant). Prior to the competition nobody would have considered that a home economics textbook had a chance. However the judging panel were impressed by the way in which the book inspired joy in cooking, eating and budgeting and how it used exciting methods to simultaneously encourage critical thinking. The panel also admired how the authors had used examples from pupils' everyday experiences to illustrate global themes.

The trend towards real living environments was especially evident in the STEM category. The winner *mathe live* (Klett, Dorothee Göckel and others) raised the bar. Instead of working systematically through principles of mathematics, the book encouraged pupils to seek maths in their everyday environments – such as a town plan, on packaging or in nature. This method enables *mathe live* to make maths accessible to many children who would otherwise be alienated by the abstract nature of the subject.

In the languages category there was a neck and neck contest between *À toi!* (Cornelsen), *Pontes* (Klett) and *Vamos! Adelante!* (Klett) which the French book *À toi!* edited by Peter Winz was eventually able to turn in its favour. The jury admired the book's use of true-to-life scenes and its outstanding emphasis on skills, which until now had generally been the reserve of textbooks for English. The jury was pleased to see that the “minor” foreign languages are catching up in this regard and that a carefully considered emphasis on skills appears now to be standard in language textbooks. It remains to be seen whether the trends observed this year will still be evident in next year's competition and what surprises will be in store then. We will find out on 18 March 2016.

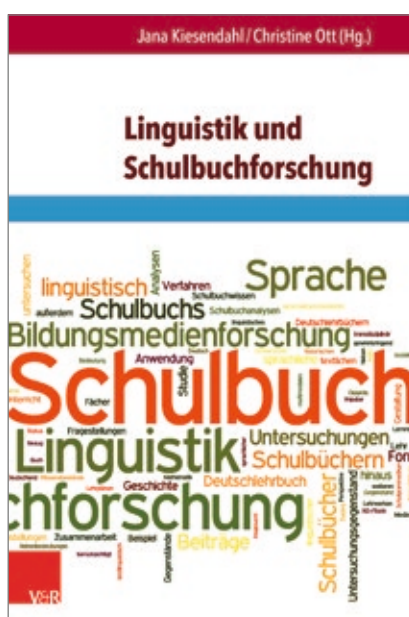
PUBLICATIONS

ECKERT. DIE SCHRIFTENREIHE

LINGUISTIK UND SCHULBUCHFORSCHUNG (LINGUISTICS AND TEXTBOOK RESEARCH)

What can linguistics reveal about textbooks – and why are textbooks such a fertile object of research? This edited volume combines diverse linguistic perspectives and applies them to textbooks in their role as a central medium of education. The methodological, typological and empirical contributions in this volume illustrate the expression of knowledge in textbooks and why an intensive examination of the language of teaching and learning materials is important as well as how the textual and discursive interrelations in textbooks can be measured, recorded and recounted. The contributions expose existing desiderata and provide perspectives for linguistic research into educational media beyond solely German language books.

Jana Kiesendahl, Christine Ott (eds):
Linguistik und Schulbuchforschung.
Göttingen: V & R unipress, 2015. 346 pages.
ISBN 978-3-8471-0515-2



TRANSNATIONALE WISSENSCHAFTS- UND VERHANDLUNGSKULTUR (TRANSNATIONAL SCIENCE AND NEGOTIATION CULTURE)

The German-Polish Textbook Commission was one of the most important platforms for academic dialogue between the Federal Republic of Germany and the Polish People's Republic after the Second World War, and this history of the body provides three main insights. It throws new light on the relationship between academia and politics in a transnational organisation that reached across political blocs. It examines the cooperation between German and Polish scholars after the Second World War and during the era of détente policy. It also traces the genesis of a stable academic organisation born from a few contacts between experts. This work focuses on the underlying social structures, internal regulatory systems and the processes of communication and negotiation.

Thomas Strobel: *Transnationale Wissenschafts- und Verhandlungskultur*. Göttingen: V & R unipress, 2015. 372 pages. ISBN 978-3-8471-0524-4



ECKI'S HOARD OF HUMOROUS HOWLERS

Gerg Eksert
George Escert Institute
George Escorts Institute

Historical injustices
deeply were applied...



The goal of decolonial
education is for Mignolo
to render students aware
of the world in which
they live unconsciously.

They were thus able
to react quickly and
without passing the
red carpet if local
constellations changed.

IMPRINT

EDITORIAL TEAM

Martina Schulze
Wibke Westermeyer

Georg Eckert Institute
for International Textbook Research.
Member of the Leibniz Association

Celler Straße 3
38114 Braunschweig
Tel. + 49 (0)531-59099-331/-313
Fax + 49 (0)531-59099-199
schulze@leibniz-gei.de
westermeyer@leibniz-gei.de

TRANSLATORS

Katherine Ebisch-Burton
Wendy Anne Kopisch
Nicola Watson

SETTING & LAYOUT

Mann beisst Hund
Agentur für Kommunikation GmbH
info@mann-beisst-hund.de

PUBLISHER

BOXAN, Kassel
info@boxan.de

PUBLICATION DATE

December 2015

ISSN

1865-7907

IMAGE CREDITS

Front Cover	© seksanwangjaisuk/ Fotolia.com, p. 20; © Dmitry Rukhlenko/ Fotolia.com, p. 16; © Jasmin Merdan/ Fotolia.com, p. 22; © GEI/Jakob Franzen, p. 44; © www.snyggg.de/Fotolia.com (symbols); © Pål Wiik/Ragnhild Bakke Waale. <i>Under samme himmel 2</i> . Oslo: Cappelen Damm, 2006, p. 9.
Back Cover	© GEI/Marek Kruszewski
Page 2	© UN Photo/Rick Bajornas www.unmultimedia.org/photo/guidelines.html
Pages 3, 5, 18, 31, 32, 39, 53, 54, 58, 63, 66, 67	© GEI/Marek Kruszewski
Page 6	© snipergraphics/Fotolia.com
Page 9	© Pål Wiik/Ragnhild Bakke Waale. <i>Under samme himmel 2</i> . Oslo: Cappelen Damm, 2006.
Page 10/11	© Iculig/Fotolia.com
Page 13	© Al-Ma-Ga-Mi/Fotolia.com
Page 16	© Dmitry Rukhlenko/Fotolia.com
Page 19	© Andreas Wolf/Fotolia.com
Page 20	© seksanwangjaisuk/Fotolia.com
Page 22	© Jasmin Merdan/Fotolia.com
Page 23	© <i>Bismillah - Islam verstehen</i> . Arbeitsheft 6 für den Islam Unterricht. Schroedel, 2012.
Page 25	© Yaşar Sarıkaya. <i>401 Hadithe für den Islamunterricht</i> . Hückelhoven: Schulbuchverlag Anadolu, 2011. P. 49.
Page 27	© photoplotnikov/Fotolia.com
Page 28	© Zentrum für Religionspädagogische Bildungsforschung, Jena
Pages 33, 34, 49, 57, 61, 65, 68-73, 75, 77, 85, 88	© GEI
Page 41	© GEI/David Ausserhofer
Pages 43, 44	© GEI/Jakob Franzen
Page 45	© Bundesregierung/Denzel
Page 50	Logo L'ORCEL (L'Office Régional du Cinéma Educateur de Lyon) theses.univ-lyon2.fr/documents/getpart.php?id=lyon2.2007.chaplain_r&part=128912
Page 52	© GEI/Svea Pietschmann
Page 55	© The New School, New York City
Page 64	© German Historical Institute, Washington, D.C.
Page 69	© Han, private photo
Page 72	© Schoneville, private photo
Pages 79, 81, 83	© Private photos

