

To cite this article: Zecha, S.; Popp, S.; Yaşar, A. (2016). Islam and Muslim Life in Current Bavarian Geography Textbooks. *RIGEO*, 6 (1), 86-110. Retrieved from <http://www.rigeo.org/vol6no1/Number1Spring/RIGEO-V6-N1-5.pdf>

Submitted: December 19, 2015 / **Revised:** March 3, 2016 / **Accepted:** March 27, 2016

Islam and Muslim Life in Current Bavarian Geography Textbooks

Stefanie ZECHA¹

Catholic University Eichstätt, GERMANY

Stephan POPP²

Vienna University, AUSTRIA

Aysun YAŞAR³

Mustafa Kemal University, TURKEY

Abstract

This paper investigates the Islam and Muslim life in German textbooks. The study is based on the analysis of current Geography textbooks in Bavarian secondary schools. As a first step, the authors developed a system for objective analysis of the textbooks that structures the content in categories. In a second step, the authors used the qualitative method. One category system was developed to analyze the didactical quality of the illustration to the theme Islam and Muslim life another category system was developed to analyze the different aspects of Islam and Muslim life in textbooks. Quantitative analysis shows that the book authors use a variety of illustrations, but especially photos followed by maps. The quality is generally good. Three aspects were selected for qualitative analysis: Spatial representations of Islam, Islam as a religion and Muslim people in Germany. The spatial representation of Islam across the different textbooks is very diverse. Islam is usually not presented as a European phenomenon. The presentation of Islam as an oriental phenomenon risks propagating the idea that there is no other religious group in this area. The information on Islam as a religion is often superficial and may cause students to falsely assume that Islam is a homogeneous religion. Overall, the reader is led to wrongly falsely assume that Muslim migrants, many of whom are living in the 3rd generation in Germany, are still not really part of German society. This is certainly not true for the majority.

Keywords

Textbooks, Bavaria, Islam, Muslim Life, Illustration

¹Corresponding Author: PD Dr. Stefanie Zecha, Catholic University Eichstätt/ Ingolstadt, stefanie.zecha@gmx.de

²Dr. Stephan Popp, Department of South Asian, Tibetan and Buddhist Studies, Vienna University, stephan.popp@gmx.de

³Dr. Aysun Yaşar, Islamic Theology Department, Mustafa Kemal University, Antakya, Turkey, aysunyasar@web.de

About 4 million Muslims were living in Germany in 2009 and about 1.8 million of these had German citizenship (Haug, 2009, p. 11). Religions, whether they be Christianity or Islam, shape their cultural surroundings, but conversely, cultural surroundings also shape religions, religious practice and the importance of religion in daily life (Tautz, 2006, p. 86). Due to the growing number of Muslim people in Germany, German pupils are gaining first-hand contact with Islamic life, beliefs and culture.

The whole spectrum of religious beliefs is represented in German public schools. Dealing with other cultures and religions is part of the challenge of daily life. Since Islam is the fastest growing religion in the world, it plays an increasing role in society. The school lessons are often directly influenced by schoolbooks. The aim of this pilot study is to present how the geographical lessons on Islamic religion and culture is presented in the current schoolbooks with a special focus to the geography schoolbooks in Bavaria in relation to the theme Islam and Muslim life.

Theoretical Part: The Theme Islam

Examination of Illustrations and of the Depiction of Islam and Islamic Life in Schoolbooks

Analysis of illustrations. There are some publications that treat the effect of illustrations in geography schoolbooks. Hamann for example focuses on maps in schoolbooks and their quality in her publication (Hamann, 2013). Jahnke and others especially consider photos in a learning context (Jahnke, 2012). Recent publications, which endeavor to analyze the quality of illustrations, deal with the field of didactics of physics and chemistry. Strahl analyzes the quality of illustration in physics schoolbooks and develops a special category system for this (2013). There is no investigation in the field of geography schoolbook research, which especially takes account of the different kinds of illustrations in geography schoolbooks and their quality.

Presentation of Islam und Muslim life. Studies aiming at investigating the image of Islam and Muslim culture in schoolbooks and school curricula exist to a certain extent. This is especially true for schoolbook research (Heine, 1995; Biener, 2007; Tworuschka, 1986a, b; Fischer, 1987; Ihtiyar, 2004; Mc Andrew, 2008; Schultze, 1988; Lähnemann, 2006; Csazar, Z. & Vati, T., 2012). Most of the studies were done in the area of history didactics (Biener, 2007; Tworuschka, 1986; Ihtiyar, 2004) or in the didactics of religion (Heine, 1995; Tworuschka, 1986a, b). There are only a few investigations in the field of didactics of geography (Schultze, 1988; Csazar, 2012). Csazar analyzes the presentation of Islam and Muslim life in Hungarian schoolbooks in his study.

As a conclusion, it can be said that there have been publications about Islam and Islamic life in schoolbooks in Germany for the last twenty years, but not with a special focus on geography schoolbooks and with the focus on illustrations.

The Role of the Geography Schoolbook

Geography schoolbooks have an important role as an intermediary between political curriculum planning and the introduction of the curricula in the classroom. »...schoolbooks are written to serve teachers and students [...] to work on their behalf as the links between the ideas present in the intended curriculum and the very different world

of classrooms« (Valverde 2002, p. 10). In his publication, Howers emphasizes the power of schoolbooks in the classroom. “But despite the obvious powers of the new technology, it must be accepted that its role in the vast majority of the world’s classrooms pales into insignificance when compared with that of schoolbooks and other written materials.” (Howson, 1995, p. 21). As a consequence, schoolbooks have two functions in the geography lessons guaranteeing that the content in the curricula is implemented, as mentioned above, and regulating the discussion about the content of education in class for this reason, schoolbooks and ancillary materials will remain an instrument of extraordinary power. They still are the most effective of educational technologies yet invented, and there is no reason to imagine a modern educational system where schoolbooks do not play a central role. It is therefore proper to pay close attention to their content (Hamann 2013). The results of a study of Thöneböhn titled “How teachers use geography schoolbooks” (Thöneböhn, 1995, p. 29) prove this. Teachers use 80% of schoolbook content in their lessons. 84,9% of the teachers use the schoolbook as a base for the preparation of their lesson (Thöneböhn, 1995) and 63,2 % base the selection of the theme for their lesson on the schoolbook (Niemz, 1989, p. 112). Only 2,5% do not use the schoolbook for their preparation or for teaching (Thöneböhn, 1995). It is obvious from these results, that most of the teachers take the schoolbooks when they prepare their lessons. Only very few teachers have a scientific knowledge about Islam and Muslim culture, and for this reason, they trust the schoolbooks and use them a base for their lessons. It is therefore important that the theme Islam and Islamic life is presented in the schoolbooks in a neutral way. From a systematical view, the geography schoolbook is not only the result of special methodological reflections on geography lessons. It is also a political und pedagogical mirror of the current discussion in society. This can be recognized in the selection of its themes, i.e. in the content to be learned. In this case, the schoolbooks mirror the elements of the current discussion about Islam und Muslim culture in Bavaria at the time when they were written (Laubig & Peters & Weinbrenner, 1986).

Illustrations in Geography Schoolbooks

Definition of illustration. There is no exact definition of the term “illustration” in German geography didactics. For this study, the following images are included: photos, aerial pictures, caricatures, diagrams, cartograms, maps and cuttings of newspapers/books/prospects. Other pictures, like profiles, did not prove valuable after the first reviewing process, therefore they are not included in this definition.

Meaning of illustrations. In this chapter, the authors can provide a glimpse of the relation between illustration and text only, and of the way illustrations are perceived. Like language, illustrations are a system of symbols, which have to be learned and applied. Viewing an illustration is not only “looking”, but a constructive task of the intellect, because there is a close relationship between vision and thought. Different psychological measurements show that the attention when viewing an illustration and the individual interest of the observer influence the activity of remembrance. The results are based on measurements of the change of the extent of the pupils of the eyes. Illustrations have an important function: they support the learning process and serve as an intermediary by visualizing knowledge. Illustrations do not have a positive effect to the learning process

in themselves. They have a positive effect when the illustration and the text are related to each other (Levie & Lentz, 1982; Peeck, 1994). Moreover, the position of the illustration is important, and it can have an influence to the learning process. Illustrations that are placed before important text areas can have the effect of activating previous knowledge of the learner (Lewalter, 1997). According to Small, illustrations gain more and more importance as pupils are used to pictures, consuming many of them using the modern media. For instance, pupils almost automatically learn to pay attention to the pictures in books as well nowadays, according to Laine (2000, p. 99), as media and technological innovations are often based on visual communication methods, for example TV and computer games. Illustrations can only be used in scientific learning when an observer has the capacity to decode the content of the pictures and process them. Girwidz sees some problems for the pupils regarding illustrations: one main problem is that students do not take a close look at the image, which means that they do not look at the illustrations and negligibilities purposefully. Tasks in the schoolbook could improve the situation. Often the entertaining function of the picture takes center stage. Another problem is that students do not understand certain elements of the picture, for example certain symbols, and therefore the pupils have problems to decode certain aspects of illustrations (Girwidz, 2009). The way the meanings of illustrations are interpreted depends on the cultural background, on experiences, as well as on the situational factors and on personal interests (Kaikkonen 1994, p. 57). Especially in the field of Islam and Muslim culture, this could result in a misunderstanding. For that reason, a mixed method was developed to analyze the didactical quality and function of the illustrations (chapter: Research method).

Islamic Religion and Islamic Life

The relation between the effects religion has on an area is a core question to this kind of studies, and a correct representation in the schoolbooks can only be made if the essentials of a religion are also presented to understand the effects on the area.

Islamic religion. For this reason, the authors tries to define firstly religion, secondly the effects of religion on an area, thirdly how these are connected, and finally, the authors shows the consequences for this investigation. "Religion" is one of those words that are practically impossible to define in any final sense (Braun, 2000). There are a variety of possibilities for the definition of religion, which are as different and complex as the phenomenon of religion itself. Kehrer (1998) showed that especially words that try to define a big context are always problematic, especially in sciences that consider very different societies and their culture. Religions are orientation systems (Waardenburg, 1986), worldviews (Smart, 1983), mind-sets, in which humans are integrated and which is set up and structured. There are spiritual orientating systems (religions) and secular orientation systems (ideologies). The basic element of a religious orientation system is the experience that the holy (supernatural) expresses itself in the profane (earthly). This means that ideologies stay within the range of secular experience (Rinschede, 1992). However, this intent to define religion in comparison to ideologies is inadequate as well, because the efforts to find essential characteristics that separate the religious sphere from the rest of human life is already part of the Western point of view (Kong, 2010). In short: Religions serve as a primary repository of meaning and identity and are used by believers to address issues of ultimate significance in their lives. One consequence is that the study

of religion provides crucial insights into the structure and substance of human culture. Religious beliefs and practices can convert a place into a sacred space for example. These places can be observed in architectural construction and in social structure (Kong, 2010). Geographers need to know the specific beliefs and practices to understand how they influence society, and how beliefs and practices are influenced by social systems (Geertz, 1991, p. 188). The consequence for research is that there is a division into important religious rules and contents of religion on the one hand, in this case Islam, and the function of religion in the society on the other.

Islam as an aspect of culture. Religion also influences human culture. For quite some time, researchers of different subjects, such as anthropology, social sciences, and psychology, have been occupying themselves with the construct of culture, for which, according to Maletzke (1996), no common definition exists. According to Mossmüller (2007), culture is understood to be both a process and its product. Therefore, culture both influences human action and is shaped by human action. According to Miliopoulos (2011, p. 202), cultures can be regarded both as entities “essentialistically” independent of each other, which are centered on a substantial and almost invariable common ground, and as a very open and dynamic construct. Notwithstanding the difference of these essentialist or constructivist concepts of culture, universal characteristics of culture, which serve to determine “cultural identity” as well as “cultural globalization” can be found according to Miliopoulos (2011). According to this approach, the various definitions of culture share a collective context of meaning and action, which however is particular from a global perspective. They facilitate a linguistic and ethnic basis, in which convictions, values and lifestyles (i.e. everyday usages) based on moral, ethos and religion are interwoven. According to Osgood (1951) descriptive elements of culture (“percepta”), which subdivide into observable behavior (such as greeting rituals) and results of behavior (e.g. architecture), can be distinguished from explicative elements of culture (“concepta”). The notion of concepta comprises reasons of behavior like values, norms and attitudes. This approach was taken up and refined by various researchers, among others by Hofstede (2006). These authors try to explain the relation between concepta and percepta with the help of layered models. In this approach, the explicative elements (concepta) form a deeper, invisible layer of culture and they are the base of the visible features (percepta). Hofstede (2006) uses the metaphor of “culture as an onion” to represent the layers of culture. The fundamental values of a culture, which are passed on from one generation to the other subconsciously, form the core. The outer layers of the “onion” represent visible practices specific to a culture, which comprise rituals (e.g. manners), heroes and symbols (like status symbols and lucky charms). This means for Islamic areas that the explicatively Islamic features of architecture can be distinguished from cultural elements (concepta) like the value of daily prayer, the influence of Islam on society or the way of living in a city or in suburban areas. Religion, such as Islam, is an essential part of culture, and a geographer who desires to analyze cultural phenomena, cannot exclude the religious factor. There is an interaction between the religious aspect of culture and a geographical area: religions shape areas, as their principles and values influence the structure of an area, such as the structure of the Islamic city, or the economic system. Religion is influenced by area in turn, i.e. by both the social and the natural environment. (Rinschede,

1992, p. 4). We need to distinguish between cultural features that a religion requires and those that just go along with it (known as “Islamic” and “Islamicate” respectively in Islamic studies). In the case of Islam, minarets e.g. are not an essential part of a mosque, and many Iranian mosques lack them. On the other hand the slender Turkish “pencil minarets” were a token of Ottoman culture and built wherever the Ottomans established their rule, so that Turkish Muslims hardly can imagine a mosque without such a minaret, or with a massive North-African one. To analyze this the authors developed a category system.

Questions of Investigation

The following research questions for schoolbook analysis can be derived from the theoretical chapter: To which main chapter in the schoolbooks is the thematic Islam and Islamic culture devoted? Which kind of illustrations are dominating? Which didactical quality and function do they have? Which themes in relation to Islam and Muslim life are represented in the illustrations? How is the spatial representation of Islam in the schoolbooks? Which topics are mainly treated? Which differences are there in the topics between the curricula and the schoolbooks? How do the schoolbooks of the German school systems, viz. Realschule and Gymnasium differ regarding these topics?

Methodology

Data Base

Schoolbooks always indicate developments in education and in current discourses within society (Apel, 1991, p. 6). They also give answers to contemporary challenges. The topic of Islamic religion and Muslim life in geography are one example of these challenges. The authors chose geography because recent studies have not considered it yet (Biener, 2007). Geography is also an appropriate subject to convey cultural differences and connections (Csaszar, 2012, p. 183). The subject of geography is very suitable since it allows the pointing out of region-specific aspects of Islam and Muslim life.

The sixteen federal states of Germany have cultural sovereignty, which leads to different curricula for geography nationwide and also to sixteen different schoolbooks. This diversity complicates a study for the entire federal republic. In order to manage such an amount of material, the authors had to make a systematic choice. There are several reasons to choose Bavaria for this analysis: Religion has played a prominent role in Bavaria’s self-concept from the very beginning, and the integration of a new religion will be seen more crucial to culture than elsewhere in Germany. The curricula and schoolbooks also reflect this. As a consequence, the presence of Islam is taken more seriously than in the more secular societies of Northern Germany, so that Bavaria treats the theme of Islam in the whole perspective. Moreover, Bavaria has the second largest population of Germany, and has had a conservative government continually since 1957. It is therefore representative for the more conservative part of the country. What is more, a new curriculum will be introduced next year, so that the results of the analysis can find their way directly in the next generation of books.

In Bavaria, there are three separate types of secondary school: *Gymnasium*, *Realschule* and *Hauptschule*, which (ideally) lead to academic, commercial and artisanal vocations. The authors chooses the school years from the 5th to 10th, because they offer a comparison of the different school types. *Realschule* ends at year ten. Geography does not exist in *Hauptschule* as a separate subject. As base for the investigation, seven schoolbooks were selected, which are currently in use. Four schoolbooks of *Realschule* and three schoolbooks of *Gymnasium*. The theme Islam and Muslim life is because of the curricula in *Realschule* in class 7 and in *Gymnasium* 8 in class 8.

Data Collection

As the theme Islam and Muslim life is restricted to the chapter Orient and to the chapter Turkey, the authors had a special look to these chapters. Each illustration was categorized and analyzed.

Textbooks realschule of the research.

Bacigalupo, E. (ed.) (2010). Seydlitz Erdkunde 7, Realschule, Braunschweig: Bildungshaus Schulbuchverlage.

Bendel, A. (ed.) (2010). Terra 7, Erdkunde, Realschule Bayern, Stuttgart: Klett Verlag.

Brucker, R. (ed.) (2012). Unsere Erde 7, Oldenbourg: Oldenbourg Verlag.

Duda, C. (ed.) (2013). Mensch und Raum 7, Cornelsen, Berlin: Cornelsen Verlag.

Textbooks Gymnasium of the research.

Altmann, A. (ed.) (2006). Terra. 8 Geographie, Gymnasium Bayern, Stuttgart: Klett Verlag.

Büttner, G. (ed.) (2006). Diercke 8, Geographie für Gymnasien in Bayern, Braunschweig: Bildungshaus Schulbuchverlage.

Dietersberger, R. (ed.) (2006). Seydlitz 8, Geographie, Gymnasium Bayern, Braunschweig: Bildungshaus Schulbuchverlage.

Research Method

A universally accepted method for analyzing schoolbooks does not exist currently (Pingel, 1999). Content analysis is a method for summarizing any form of content by counting various aspects of the content. This enables a more objective evaluation (Früh, 2011). As a first step, the authors developed a system for objective analysis of the curricula that structures the content in categories, so that a comparison of all different textbooks is possible. In a second step, the authors tried to build a bridge between the quantitative and the qualitative method. Mayring (2002, p. 212) combines the advantages of both analyzing methods and proposes a structural qualitative method of analysis. One category system was developed to analyze the didactical quality of the illustration in relation to the theme Islam and Muslim life (chapter: Category system for the didactical aspects) another category system was developed to analyze the different aspects of Islam and Muslim life in textbooks (chapter: Category System for analyzing Islam and Muslim

life). First, frequencies were counted. In a second step, the information units were analyzed in the qualitative way (Tholey, 1996, p. 101), (Figure 1).

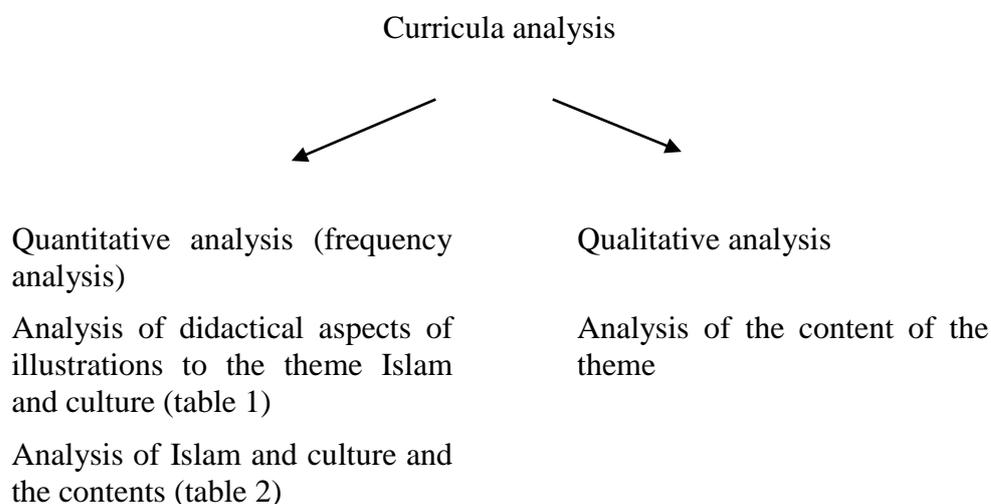


Figure 1. Structure of the curriculum analysis

Reliability

The authors are responsible for the analysis of the illustrations, because a certain knowledge is required for it.

In the case of content analysis, reliability goes along with the notions of stability, reproducibility, and accuracy (Weber, 1990, p. 120). To guarantee this, the categories have to be clearly defined and must possess intercoder reliability, which means that the same results of coding are obtained from two different coders. Such intercoder reliability can be expressed as a numerical value, in this case 0.7 (Weber, 1990, p. 121).

Category Systems

The category system consists of two systems: one category system deals with the didactical aspects of illustrations and the other category system deals with the didactical aspects of illustrations treating Islam and Muslim life.

Category system for the didactical aspects of the illustrations of Islam and Muslim life. In the 80s, different universities developed different grids to analyze the quality of schoolbooks, in order to make the selection for teachers easier. Some examples: the Bielefeld grid by Laubig, Peters & Weinbrenner, 1986, the Reutlingen grid by Rauch & Tomaschewski, 1986, the Salzburg grid from the 90s, the grid of Schiller 2001 or the grid of the Stiftung Warentest from 2007 (Doll & Rehfinger, 2012, p. 22).

For the examination of the didactical aspects, the grid by Strahl will be the base, as it was especially developed for the evaluation of illustrations, and it was already tested with textbooks of physics and chemistry, so that the authors could adapt it for geography textbooks. The reorganized grid will be presented now (Strahl, 2013).

Category system to analyze illustrations.

Table 1
Example for Coding Illustrations

category	coding rule
capture	
no deficits with regard to the capture of the illustrations (cno)	The capture of the illustration is good.
the capture is wrong (cr)	
The capture does not fit (cf)	There is a capture but it does not really go along with the content of the illustration.
The capture is missing (cm)	The illustration has no capture.
legend	
no deficit in relation to the legend (lno)	The legend is correct.
legend is not necessary (lne)	
relation between illustration and text	
The relation between illustration and text is obvious (ito)	There is a direct relation between the text and the number of the illustration.
Relation between image and text exists but no direct link (itonl)	There is no number of the illustration in the text, but the reader can recognize by reading the text that there is a relation to the illustration.
category	
coding rule	
No information to the image in the text (itn)	The illustration is presented without further information.
didactical aspects	
no didactical lack (do)	The illustration can be used thus and helps the pupils to understand the subject.
doubtful from the didactical perspective (dd)	The illustration does not help to understand the subject.

(Source: base of the category system of Strahl 2013, changed by the authors to this subject)

Category system for the aspects of content. The base for the category system examining the content was the category system of Fischer (1987) and Schultze (1986), because it was already tested. The instrument was adapted to this research through an iterative process as the authors explored the curricula. This procedure was used to refine the final sub-themes and categories used in the grid (Kromrey, 2000). The authors divided Islam into two sections: Islam from the religious perspective and Islam from the cultural perspective. Another aspect was the theme of Islam in Germany and which regional case study the authors of the schoolbooks used.

Table 2

Category System for Analyzing the Curriculum (Changed After The Base Fischer 1987/ Schultze 1986)

category	subcategory
1. Spatial presence of Islam	dispersion in the present spreading over a long history
2. Islam as a religion	different denominations Muhammad religious duties religious code of conduct of individuals (e.g. no alcohol) the role of woman in Muslim culture
3. Islamic elements in a Middle Eastern city	the territorial organization of the old city the mosque separate presentations of the city Islamic influence on life in the city
4. Cultural efforts in the Islamic world	
5. Encounter of the Islamic and the Western world in present time	
6. Islam as a religious and political factor	
7. Muslims in Germany	

Findings

Selected Results In Relation To the Topic Islam and Muslim Life

Quantitative analysis. The quantitative analysis of the illustration in relation to the topic Islam and Muslim life was divided into two parts: Firstly, the different kinds of illustrations and their representations in the different schoolbooks were analyzed (table 3). Secondly, the quality of the illustrations (table 3; table 4) was noted.

Didactical Aspects of the Illustrations

Different kinds of illustrations.

Table 3

Different Kinds of Illustrations.

schoolbook	type of illustration									
	Photo	Map	Text	Diagram	Arial Photo	Chart	Drawing	Model	Table	
Seydlitz 7	10	2				1				13
Unsere Erde 7	4	1			1					6
Terra 7	3	1	4						1	9
Cornelsen 7	17	2		1	1	1				22
Diercke 8	5			1						6
Terra 8	2	2		1				1		6
Seydlitz 8	7	1					1			9
	48	9	4	3	2	2	1	1	1	71

When arranged by quantity, photographs come first (48 instances) followed by maps (9 instances), then texts, diagrams, aerial photos, charts, drawings, models and tables. You can find photos and maps in nearly every textbook, while the other illustrations only appear sporadically. The results show that there is a certain degree of variety, but authors tend to use photos to illustrate a theme. The number of illustrations, which a particular book has, varies considerably: Cornelsen 7 utilizes 22 illustrations and Seydlitz 7 has 13 illustrations, while the other textbooks only contain between five and nine illustrations.

Quality of the illustrations in relation to the topic of Islam and Muslim life.

Strahl's category system (2012) was used as the basis of quality analysis for the illustrations.

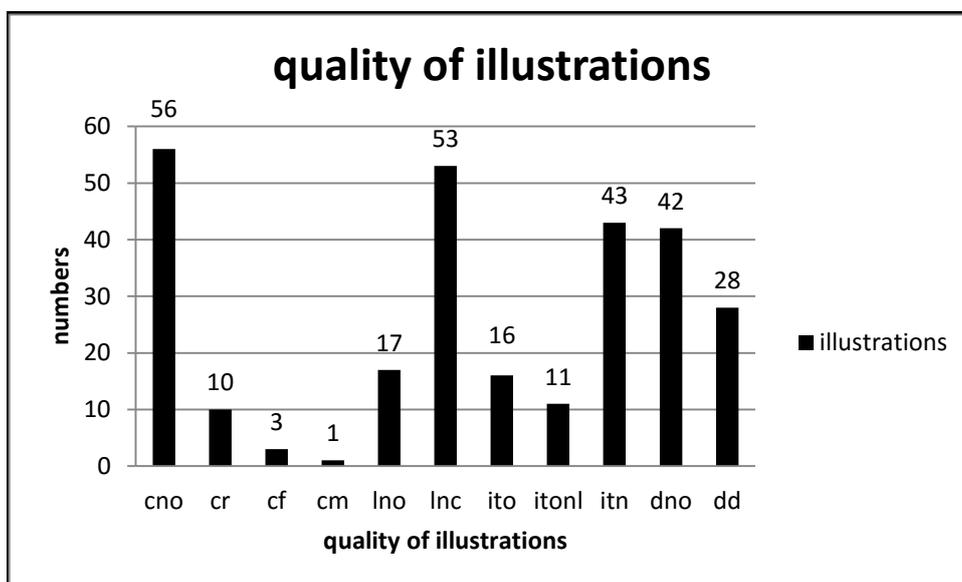


Figure 2. Analyze of all illustrations in the schoolbooks

caption: cno: no deficits with regard to the caption of the illustrations; cr: the caption is wrong; cf: caption does not fit; cm: caption missing; **legend:** lno: no deficit in relation to the legend; lnc: legend is not necessary; **relation between illustration and text:** ito: the relation between illustration and text is obvious; itonl: relation between image and text is there but no direct link; itn: no information to the illustration in the text; **didactical aspect:** dno: no didactical lack; dd: doubtful from the didactical perspective

In the majority of the cases, the captions are correct for the illustrations. The figure shows that the caption is incorrect, wrong or missing in 14 cases. In 30 cases, a legend is not necessary (especially if you have photos). In 11 cases, there is no direct link between the illustrations and the text. In 35 cases, there is no information about the illustrations in the text. In 25 cases, the illustrations are of dubious didactic merit.

Perhaps the most crucial aspect is the relationship between the illustration and the text. The photo of the Kaaba is a typical example which appears in different textbooks. As pupils' knowledge about Islam and Muslim life is often very low, it might be very difficult for them to understand the deeper sense of the illustrations without further information.

As a consequence, a false interpretation is possible. Photos are the most common type of illustration, so their quality is of paramount importance.



Figure 3. Analyze of the photos in the schoolbooks

caption: cno: no deficits with regard to the caption of the illustrations; cr: the caption is wrong; cf: caption does not fit; cm: caption missing; **legend:** lno: no deficit in relation to the legend; lnc: legend is not necessary; **relation between illustration and text:** ito: the relation between illustration and text is obvious; itonl: relation between image and text is there but no direct link; itn: no information to the illustration in the text; **didactical aspect:** dno: no didactical lack; dd: Dubious didactic merit

The majority of the photos have a correct title. 8 of the photos have no direct link to the topic and 25 photos have no direct relation the text. Also, 26 photos are of dubious didactic merit. Many photos appear to be simply there to fill space in the textbooks.

Presentation of the different aspects of Islam and Islamic culture in textbooks. Figure 3 gives a quantitative statistic overview about the themes which are found in the textbooks. It should be taken into account that the results only refer to the illustrations in the textbooks, not to the text.

Table 4

Different aspects of Islam and Muslim life in Realschule and Gymnasium schoolbooks

Categories	Realschule schoolbooks				Gymnasium schoolbooks		
	Cornelsen 7	Terra 7	Seydlitz 7	Erde 7	Seydlitz 8	Terra 8	Diercke 8
Spatial presence of Islam	X	X	X		X		X
Islam as a religion							
Muhammad		X					
Religious duties	X		X	X	X	X	X
The Kaaba	X	X	X		X		
Role of women		X	X	X			X
Cultural achievement of Islam					X		
Islamic elements in the oriental city							
the spatial organization of the old city	X	X	X	X	X	X	X
Mosque			X	X	X	X	X
Photos of Islamic cities	X		X	X			
Islam as religious power and political force					X	X	
Muslims in Germany							
Labour situation				X	X		
Integration	X	X					
Role of religion	X		X	X			
Turkey							
Atatürk	X		X	X			
Economy	X			X			
Tourism	X	X	X	X			

(X means that the issue takes place in the mentioned book)

Table 4 shows that certain themes appear in almost every textbook, while others appear only in one or two textbooks.

The spatial representation of Islam is found in almost every textbook, often with respect to the main theme 'Islam as a religion' or with respect to aspects of religious duties or the spatial organization of the old city with respect to Islamic elements in the city. Only one textbook presents Muhammad and Islamic cultural achievements. There are themes which only appear in *Realschule* textbooks, such as Muslims in Germany and Turkey. Islam as a religious power only appears in Gymnasium textbooks. The reason for these results is that themes like Muslims in Germany and the role of women in Islam only

appear in the curricula of *Realschule*. The fact that 'Islam as a religious power' only appears in the curriculum for *Gymnasium* means that pupils have a very different knowledge about Islam and Muslim life depending on the type of secondary school they attend.

Qualitative Results

Not all themes, which appeared in the quantitative analysis (chapter; *Presentation of the different aspects of Islam and Islamic culture in textbooks*) could be treated, so the authors had to make a selection according to the research interest: spatial presence of Islam and Islam as a religion. The authors selected these themes because these are the most mentioned in the textbooks. The theme Muslims in Germany was selected because it has a direct relationship to the world of the pupils.

You can find more themes like the role of women, religious conflicts, development of Dubai, Islamic cities. The authors did not include these aspects, because of different reasons. The role of women and religious conflicts fill an own article and could be treated only very superficial, if mentioned here, what would not be adequate scientifically. Islamic cities have in most cases as example the city of Damascus, which as a result of the war in Syria doesn't exist anymore like this.

The qualitative analysis goes after themes, so that there is no duplication. In some cases there is a division after school types. In some cases the authors also integrate the tasks of the illustrations for a better understanding.

Spatial presence of Islam. Spatial orientation and the acquisition of topographical knowledge have a central role in geography teaching and in the geographical standards they have an own competence field (DGfG 2015). To catch the complexity of a spatial phenomenon also belong his topographical classification. In nearly every schoolbook you find at least one map, which presents the distribution of Islam and Muslim culture. The authors have a closer look to selected maps. The discussion of the maps follows from less elaborated to well elaborate maps. The central part of the area which presents Islam and Muslim culture is in the different maps nearly the same. The area goes from North Africa, the South and Middle Europe to Southeast Asia. The presentation of the distribution area of Islam is very different. In Terra 7 (Figure 2) the area also includes parts of the east coast of Africa and Central Asia, but not Europe. The marked area has only one color, so the authors do not distinguish between the percentages of Muslims living in the different regions. For this reason the map is not very meaningful. Good is in this map, that not only the Oriental countries are represented, but also Central Asia and Indonesia, the biggest Muslim country in the world. In the schoolbook Seydlitz 7 there is a differentiated presentation, in which the map is colored after the percentage level of Muslims in the different countries. In this way you can easily recognize the centers of Islam and its radiation in the neighborhood. In these maps Europe does not have an importance. Oldenbourg 7 colors in its map also European countries, but it colors also whole Russia. This could lead to a misunderstanding, because most of the Muslim people live on the borders of Russia and not in the center. Seydlitz 8 presents in its map the percentage of Muslims in each country, including Indonesia and Europe. There is also a circular chart with the different percentage of the main important religions in the world. In this way the

pupils get to know, that the country with the most Muslim people has not been located in the orient. Unfortunately the chart is not in relation with the text or with any task.

As a resume you can say there is a certain variety how the authors try to present the Islamic stamped countries in the maps. More detailed maps offer more learning possibilities.



Figure 4. Spatial presentation of Islam (Terra 7)

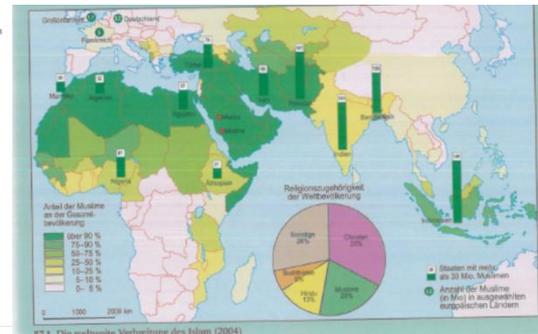
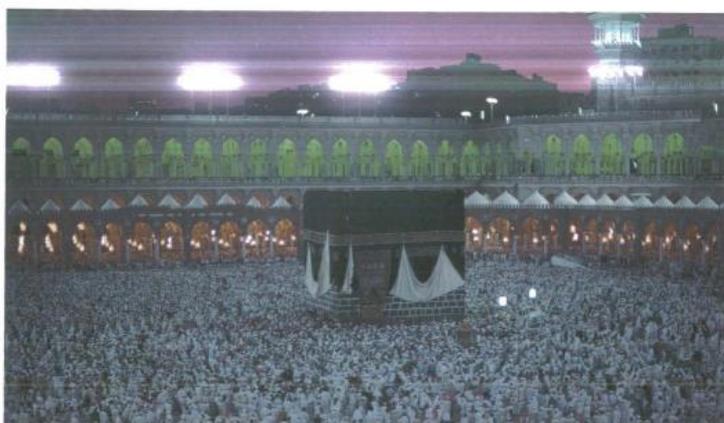


Figure 5. Spatial presentation of Islam (Seydlitz 8)

Islam as a religion. A treatment of Islam from the religious perspective is of course not a central part of geography lessons, but teachers have to teach it if the presence of Islam can relate the existing geographical circumstances to the practice of religion.

The theme of religion plays a role especially in the presentation of Turkey and of Muslims in Germany. The presentations will be reduced to examples of the themes that are represented in the schoolbooks. The main aspects are the Kaaba and the five pillars of Islam.

The Kaaba. There is an image of the Kaaba in four out of seven schoolbooks. The subtitles are like: “The Kaaba in Mecca”, “The big mosque in Mecca”, “The Kaaba in Mecca during Ramadan”. In total they do not vary much. In all cases, the relation of the picture to the text is missing, as a consequence the pupils do not understand the value of this monument that the Kaaba is the House of the Lord and an ancient stone structure built and rebuilt by prophets as a house of monotheistic worship. It is located inside the Grand Mosque in Mecca, Saudi Arabia. The Kaaba is considered the center of the Muslim world, and is a unifying focal point for Islamic worship. (Crone, 2004)



54.1 Kaaba in Mecca

Figure 6. Kaaba in Mecca (Seydlitz 7)

The five pillars. The five pillars of Islam, which represent the basic obligations, are represented in various kinds of illustrations. One of the simplest presentations are found in Diercke 8. They are accompanied with the text: For every faithful Muslim it is important to keep five duties in life and these are: faith, prayer, alms, fasting and pilgrimage to Mecca. The charts in the schoolbooks Cornelsen 7 and Oldenbourg 7 not only name the five pillars but also describe them very shortly, for example to pray five times a day, to fast during Ramadan during the day. The texts in these charts also explain shortly the words Islam, Sure and Muhammad. But the text about Muhammad is wrong. He is the prophet and as such the founder of the religion. Muhammad pointed out to mankind that there is only one God.

To use an image in the background is basically a good idea, but this is misleading. The building is the Taj Mahal which is a tomb that represents paradise. It would be better to use a mosque.

In the textbook Terra 8 the five pillars are not only named, but also explained, so that the pupils get an impression what it means for example to give alms or to fast.

“Fast: In the ninth month of the Islamic year (=Ramadan) you have to pass ingestion and liquid intake from sunrise till sunset. Prayer: From the Minaret of the mosque the voice of the muezzin calls the believers five times a day to the prayer. This cleans the mind. Before the prayers a Muslim has to clean himself at the fountain – in the desert in a symbolic way with the help of sand. Before praying the believer moves his shoes out, bow to Mecca and speak some verse from the Koran.”

These explanations reduce misconceptions of words like fast or prayer, as they are used differently from the Christian way.

Only one book offers tasks to the five pillars. Seydlitz 7 (Realschule): Explain, why are the rules of faith named as pillars? Which rules of faith in Christianity are comparable to the pillars of the Islam? The problem is that the answers are not to be found in the text and it is not sure that geography teachers know them.

In two textbooks (Seydlitz 8, Diercke 8), there are general tasks on the theme Islam.

Seydlitz 8: Make a table in which you compare similarities and contrasts between Islam and Christianity! In regard cultural rules and rites. The pupils find the information in the text.

Diercke 8 duties of a faithful Moslem in the daily life. Your Muslim colleagues should explain to you, how they live the five pillars in their daily life. However, this is a very personal question which many people will not be ready to answer.

One problem could be that the pupils are not very familiar with these pillars and it could also become a stereotype for them. Moreover, the pillars between the different Muslim denominations are not the same.

1. Säule: Der Glaube. „Es gibt keinen Gott außer Allah, und Muhammed ist sein Prophet.“ Wer diese Worte mit Überzeugung spricht, darf sich als Muslim und damit als Mitglied der Gemeinschaft der Gläubigen ansehen.
2. Säule: Das Gebet. Vom Minarett der Moschee ruft die Stimme des Muezzin die Gläubigen fünfmal am Tag zum Gebet. Dieses soll die Seele reinigen. Vor dem Gebet muss sich ein Muslim am Brunnener der Moschee säubern – in der Wüste erfolgt dies symbolisch mithilfe von Sand. Zum Gebet zieht der Gläubige seine Schuhe aus, verneigt sich nach Mekka und spricht leise Suren aus dem Koran.
3. Säule: Das Almosengeben. Jeder Wohlhabende ist verpflichtet, einen Teil seines Einkommens an die Armen zu spenden.
4. Säule: Das Fasten. Im neunten Monat des islamischen Jahres (= Ramadan) muss zwischen Sonnenaufgang und Sonnenuntergang auf Nahrungs- und Flüssigkeitsaufnahme verzichtet werden.
5. Säule: Die Pilgerfahrt. Einmal im Leben soll jeder Gläubige eine Pilgerfahrt in die heilige Stadt Mekka unternehmen.

74.2 Die fünf Säulen des Islam

Figure 7. The five pillars of Islam (Seydlitz 8)

Was du im Religionsunterricht schon gelernt hast:

- Der Islam (= Unterwerfung unter den Willen Gottes) ist die Religion der Muslime.
- Eine heilige Schrift heißt Koran (= darauf zu lesende Buch).
- In 114 Suren (= Kapiteln) wird Allah als der eine und wahre Gott gepriesen.
- Mohammed aus Mekka (570–632) ist sein Prophet und somit der Religionsgründer.

Die fünf religiösen Grundforderungen des Islam

Täglich fünfmal beten

Eine Pilgerreise nach Mekka unternehmen

Im Monat Ramadan tagelänger fasten

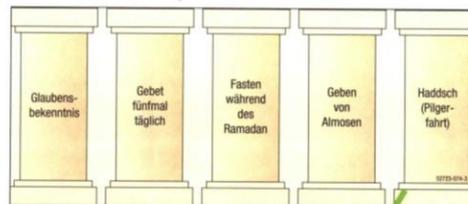
Das Glaubensbekenntnis sprechen

Almosen für die Armen spenden

M 1 Die fünf Säulen des Islam

Figure 8. The five pillars of Islam (Cornelsen 7)

Der Islam als Wegweiser im Alltag



Tagebucheintrag eines Haddsch: „Seit ich denken kann, habe ich auf diese Reise gewartet. Jahrelang habe ich gespart. Junis, mein Cousin, konnte sich zunächst eine Pilgerreise nicht leisten. So hat die ganze Familie für ihn mitgespart. Auch ich gab ihm Geld dafür. Und jetzt stehen wir hier inmitten der Massen am Fuß des Ararat. 2,5 Millionen Pilger haben sich hier eingefunden. Oh, Allah, wir sind endlich hier! Wenn ich es recht im Kopf habe, legten wir auf unserer Reise von Dakar über Rabat, Algier, Tunis, Alexandria und Kairo 8 000 Kilometer zurück. Wie schnell die vier Wochen der Reise vergangen sind... Es gab Momente, an denen glaubte ich, wir würden nie ankommen. Gerade der lange Fußmarsch in die Stadt Mekka bei Staub und Hitze hat mir zugesetzt. Doch der Lohn für die Entbehrungen ist unvorstellbar. Damit haben wir nun auch die fünfte Säule des Islam erfüllt. Ich bin ein Haddsch!“

74.3 Die fünf Säulen des Islam

Figure 9. The five pillars of Islam (Seydlitz 8)

Different denominations in Islam. Only one illustration (Terra 8) shows, in a circular chart, the main Islamic denominations in Iraq, (Sunnite, Shiite and Aleviten), and that “Islam” does not exist but different sub directions. The most important are named and explained in the text. However, the chart in the schoolbook does not appear under the entry of Islam, but under the heading “Religious conflicts”.

There are illustrations to the theme Islam as a religion as the Kaaba or the five pillars but their quality is very different and their profoundness varies a great deal. Without further information, the images of the Kaaba are more or less useless for most of the pupils and for most of the teachers, too. Only few teachers know enough about this theme in order to use such illustrations. Likewise, the mere presentation of the five pillars is useless if the books do not provide further information. For example, fasting in Islam is completely different from fasting in Christianity. The variety of Islam is not present either, which complicates the pupils’ understanding about world events.

Muslims in Germany. The theme “Muslims in Germany” is only obligatory in the curricula of the Realschule, but one schoolbook that treats this theme is also found at Gymnasium level. This aspect shows that there is a certain liberty about the choice of themes presentable in schoolbooks.

Workplaces. In the schoolbooks Seydlitz 8 (Gymnasium), there is a photo with the subtitle “A line of Turkish shops”. It gives the pupils the impression that most of the Turkish immigrants and their descendants are still working in blue-collar jobs. There is no relation between the photo and the text, and there are also no tasks to work with the photo.



Figure 10. Workplace of Turkish people in Germany (Seydlitz 8)



Figure 11. Workplaces (Seydlitz 7)

A newer image of the working opportunities of Turkish people is given in the illustration in Seydlitz 7. The jobs there are from Döner Izmir, deli food Istanbul, and the pediatricist Mr. Celik.

Seydlitz 8 presents a poem from Gabriel Laub, with the title “Stranger” and the subtitle: Is it a crime to be a stranger? This poem means to emphasize that the Turkish

and other Muslim people, who live in Germany in the third generation, are still seen somewhat as foreigners.

The other picture in Seydlitz 7 emphasizes the strong relation of Germany's people with Turkish roots to Turkey, as it is showing a girl with the Turkish flag and with the image of Atatürk on the wall.



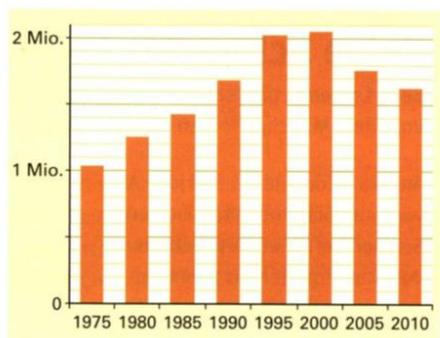
Figure 12. Pinar [a Turkish girl] in her room Figure 13. Muslim people in Germany (Cornelsen 7) (Oldenbourg 7)

Religion of immigrants in Germany. Religion is a theme that is very present in the schoolbooks when treating the theme of Muslims in Germany, disregarding the fact that the majority is not markedly religious. In every schoolbooks of Realschule you find a mosque. In one schoolbooks even four, which are all in the vicinity of Munich. It is interesting to remark that no text or tasks accompany these mosque pictures.

Number of Muslim people in Germany. Seydlitz 8 and Oldenbourg 7 give an overview about the number of Turkish people living in Germany. Oldenbourg 7 shows that the number of Turkish people living in Germany is declining, which is not really the truth. More and more of them are acquiring a German passport now and are not filed under “Turks” any more.

Seydlitz gives more information. The total number is set against those born in Turkey, so that pupils can see that more of the half of the Turkish people living in Germany are born in Turkey (65%). There is a restriction to Turkish pupils, which is not totally correct. Muslim people in Germany also come from other countries, especially Morocco, Algeria and Afghanistan.

The presentation of Muslims in schoolbooks is nearly always in relation to Turkish descendants. This gives the impression that most Muslim immigrants come from Turkey.



↑ Mat. 6 Anzahl der Türken in Deutschland

Figure 14. Number of Turkish people in Germany (Oldenbourg 7)

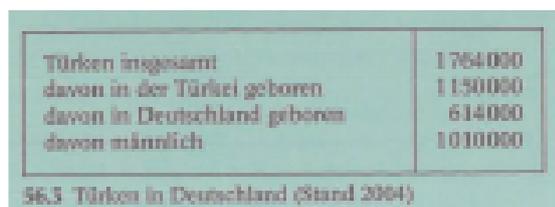


Figure 15. Turkish people in Germany (Seydlitz 8)

Turkish people 1764000
 born in Turkey 1150000
 born in Germany 614000
 number of males 1010000

Resume of the Analysis

In this article, the authors analyzed the presentation of Islam and Islamic culture in the current schoolbooks in Bavaria with a main focus on the illustrations, for example photos, maps or diagrams. For the approach they used a mixed method of quantitative and qualitative methods, with a well-developed category system.

As a result, the authors refer to the research questions of the beginning in the following way: The theme Islam and Muslim life in the textbooks is nearly always treated in relation to the topic of “the Middle East” or Turkey, as a consequence of the curricula (Zecha & Popp 2014).

In relation to the quantity of illustrations, most of them are photos. With a big distance, maps and text examples from other books etc. follow. It can be said that there is not a great variety (table 3). The number of illustrations in each textbook regarding the theme of Islam and Muslim life varies a great deal. In relation of the didactical aspect, one main result is that quite a lot of images have no relation to the text, so that the reader can get the impression that they are just a kind of decoration (table 4). As Islam and Muslim life is an unknown theme for most of the teachers, this could lead to wrong interpretations of the photos.

In relation to Islam, the following themes are represented: spatial presence of Islam (Realschule/ Gymnasium), Islam as a religion (Realschule/ Gymnasium), cultural achievement of Islam (Gymnasium), Islamic elements in the Middle Eastern city (Realschule/Gymnasium), Islam as a religious power and political force (Gymnasium), Muslims in Germany (Realschule/ Gymnasium) and Turkey (Realschule). There are differences between the schoolbooks and curricula of Realschule and Gymnasium. The theme of Muslims in Germany and Turkey is only found in the curricula of Realschule. In the following paragraph, the authors present a resume of some special aspects, such as spatial representation of Islam, Islam as a religion and Muslims in Germany (Zecha, Popp 2014).

If we look at the territories or spatial presentation of Islam in different textbooks it is diverse, from a simple monochrome map to a map with various colors (Figure 2, 3). The area taken into account is different as well. All maps include the Middle East. The reason could be because in the curricula, the theme Islam is connected to the topic Middle East, but this is not the right way to present Islam nowadays. The presentation of Islam in Europe only occurs in some maps. Moreover, the strong relation of Islam with the Middle East can generate the idea that there is no other religious group in this area.

Another aspect is how Islam as a religion is represented in the textbooks. The book authors try to describe the religion of Islam, but at times this is very superficial and some illustrations also give wrong information. Often there is no relation between the images and the text or the tasks. Only one author treats the main different religious groups in Islam, but in another context. The students can get the impression that Islam is a homogenous religion, but in reality there are very different religious denominations. Especially the illustrations to the Kaaba and the five pillars of Islam often give the impression, that the divisions within Islam are omitted.

Another aspect is the representation of Muslim people in Germany. The theme is almost only represented in Realschule schoolbooks, because it only appears in the curricula of Realschule (Zecha & Popp 2014). In total, the reader gets the impression that Muslim migrants, who are living in the third generation in Germany, are still not really part of the German society, which is not the truth for the majority.

Finally, it can be said that the intensive treatment of Islam and Islamic culture in relation to the Middle East region, without any references to other parts of the world can provoke misconceptions in different ways. The misperception may occur that Islam is restricted to a certain area, but it is a worldwide phenomenon. The book authors do not manage to show to the pupils that the area has a long tradition of Greek and Roman (Fischer 1991) and also of Jewish tradition, which influenced Islam. The area is very diverse in a religious aspect, which does not appear in this way in the schoolbooks. It conveys the image to the pupils that Islam is a regional phenomenon. On the contrary there are Muslims around the whole world, which makes Islam global. The discrete Arabization of Islam and Islamic culture only shows a reduced view.

Future Considerations

Content Perspective

In relation to European history, Islam has a tradition in Europe since the Moors governed Spain in the early Middle Ages, and also with the Ottoman Empire. The Moors introduced the quant irrigation and cultural plants. There could be also a link to the subject history.

There are different disciplines in geography: regional geography and thematic geography. Themes like religion are often treated first from the thematic aspects, after which a regional example is given. In the geography schoolbooks, regional examples should get more space in order to demonstrate the variety of Islamic religion and life.

Methodological Aspects

As eye-tracking studies have shown, pupils in class are looking at the image first, and then they are searching for the number of the image in the text in order to find the direct information to this illustration. The illustrations should always have at least one relation to the text, or even better, to a task. Otherwise they often give the impression of being useless. To find the direct relation in the text, the number of the illustration should be named in the text or in the tasks. The illustrations should always be dated.

Outlook

The next step could be to analyze the knowledge about Islam and Muslim culture of the teachers because they are the persons who teach the whole theme. The development of a new chapter about Islam in the schoolbooks considering the result of this investigation and an analysis how teacher use illustrations in relation to Islam and Muslim life in class.

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Biographical statements

PD Dr. Stefanie ZECHA initially majored in Geography and Primary Education, with minors in Population Science, Historic Building Research and Hispanic Studies at the University of Bamberg (Germany), with an Erasmus year in Coimbra (Portugal). Her

research interests include the use of new media such as GPS education with QR codes in environmental education. She is also interested in the construction of nature trails as part of a constructivist didactic. She has a further interest in textbook and curriculum research on the topics of natural catastrophes and interreligious dialogue.

Dr. Stephan POPP has studied Iranian studies, Islamic studies and adult education at the University of Bamberg, Germany. He received his PhD in Iranian Studies in 2004. Since then, he has lead projects on the history of Muslim India first in Bamberg, then at the Institute of Iranian Studies in Vienna. He has taught courses on Indian history, Islam in India, Persian literature, and Urdu. He currently is Reader at Vienna University, Dept. of South Asian, Tibetan and Buddhist studies. He specializes in the history of the Mughal Empire and its southern neighbors, the Deccan Sultanates.

Dr. Aysun YAŞAR is researcher at Mustafa Kemal University, Antakya, Turkey. Her teaching and research interest focus on Islamic history, Islamic instruction, Islam in Europe and Islamic associations.