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Abstracts

**Introduction. Teaching about Islam and the Muslim World. Textbooks and Real Curriculum**

Marie Mc Andrew, Amina Triki Yamani, and Falk Pingel

**Islam and Muslim Cultures in Quebec French-language Textbooks over Three Periods: 1980s, 1990s, and the Present Day**

Béchir Oueslati and Marie Mc Andrew, with the collaboration of Denise Helly

This article examines the evolution of the representation of Islam and Muslim cultures in textbooks in Quebec. Results indicate significant improvements in the new secondary school history textbooks, both quantitatively (for they contain more information about pillars, key concepts, and relations with Christianity and Judaism) and qualitatively (on account of their depth of coverage, fewer negative views than in the 1980s, and fewer factual errors than in the 1990s). The positive role played by Muslim scientists in preserving old knowledge and enriching is also recognized. However, textbooks still view Islam as a religion of submission, proscriptions, and forced conversion, failing to recognize the diversity within Islam and Muslim cultures.

**The Reduction of Islam and Muslims in Ontario's Social Studies Textbooks**

Mehrunnisa Ahmad Ali, with the collaboration of Marie Mc Andrew, Béchir Oueslati, Lisa Quirke and Nashwa Salem

Representations of Islam in Ontario's social studies textbooks portray a dehistoricized view of a religion that is disconnected from other monotheistic religions. The varied and complex socio-political and ideological locations of Muslims in historical and current contexts are reduced to simplistic, often negative depictions, either as irrational aggressors or victims of poverty and underdevelopment. More nuanced, historically grounded, and multifaceted representations are called for, in order to both reflect and promote a more inclusive society in Ontario.

**Teaching about Islam in the History Curriculum and in Textbooks in France**

Mireille Estivalèzes

French society is multicultural and multireligious, and Islam is its second largest religion. For this reason, schools have to promote better understanding and greater tolerance among pupils. In this context, the history curriculum and history textbooks serve to define knowledge and historical memory. In this article, I will analyze the treatment of Islam and

the Muslim world in a sample of French textbooks, and identify some of the bias and stereotypes they still convey. I will also explain how this depiction of Islam and the Muslim world has evolved over the last ten years.

### **Caught in a Nutshell: “Islam” and the Rise of History Textbooks in Germany (1700-2005)**

Gerdien Jonker

In this article, I explore the dominant narratives about Islam in German history textbooks from the eighteenth century until the present day. I thereby deconstruct a *longue durée* script with a rather curious pattern. Until the 1980s, textbook narratives about Islam were rooted exclusively in people’s historical imagination. Only when the children of Turkish workers entered the classroom did textbook authors try to accommodate knowledge based on real encounters. By addressing the different stages of this *longue durée* script, I enquire into the functions of narratives as they underpinned a German and European “we.”

### **Muslims in Catalan Textbooks**

Lluís Samper Rasero and Jordi Garreta Bochaca

Textbooks are basic elements that shape the school curriculum. Despite the democratization and decentralization of the Spanish educational system, a certain ideological inertia and bias with respect to their contents and focus persists. The study presented here is based on an empirical analysis of the contents of 264 books used at the primary (6-11 years), secondary (12-14 years) and baccalaureate (15-16 years) levels. The results point to the existence of an “unstated” curriculum, where only brief mention of Islam, Arabs and Muslims, and their presence in Spain predominate. These are usually accompanied by images – for cognitive support – that serve to maintain an exotic, anti-modern, anti-Western and, in other words, an “Orientalist” image of this group.

### **Perceptions of the Treatment of Islam and the Muslim World in History Textbooks by Secondary School Teachers in Quebec**

Amina Triki-Yamani and Marie Mc Andrew, with the collaboration of Sahar El Shourbagi

Our article address the way in which teachers in French-speaking secondary schools in Quebec adopt and convey the treatment of Islam and the Muslim world in teaching materials when teaching classes about history and citizenship education. More specifically, it also addresses the teachers’ ability to identify factual errors, stereotypes and ethnocentric biases relating to these questions. In order to do this, we carried out fourteen semi-structured interviews with teachers from the Montreal region while paying special attention to their relation to the official curriculum and, more particularly, to their relation to the real curriculum or to school knowledge as conveyed in real learning situations.