



## Introduction to the outputs of the EITC-project

### I. We have developed materials that refer to the four outputs (here excerpts from the application paper)

#### Output 01: “...a) Exemplarily literary material is to be read up and investigated.

It is supposed to be the kind of material which reflects the cultural, trans-European references and solidarities between the different peoples/nations, which are able to arouse curiosity about and by different cultures – and to make them kept sustainably in people's minds.

Talking about Greece, which has often been experienced rather critically – especially by media – because of its current standing in Europe, this could suggest an examination of migrant literature. For English texts a reception of Lord Byron and other great authors is to be surveyed.

**b) by an analysis of current media, collaterally to the project.** This is motivated by the following implementation: Mass media are considered a bridge between objective and subjective situations in western-type societies. They define, to a certain extent, what is to be understood by identities (European and national) and normalities (including different national standards). So an essential complex of project analyses will also consist of (also random and exemplary) media analyses.

Therefore the concepts of “normalty” are to be compared between the different languages concerned. Still, so-called “collective symbols”, i.e. iconic models for national as well as European identities and normalities, will be even more important. This is, in the first instance, a matter of national and European stereotypes.

How is the image of “the Greek”, “the Danish”, “the Dutchman” (in terms of domestic as well as foreign nations) introduced and portrayed? What about “the German” or “the Complex of Brussels”? And to what extent do the target groups of the different countries identify with and relate to such stereotypes and collective symbols? To what extent are they “captives” of these images, and to what extent do they dissociate from them?...”

#### Output 02: “...A method tool for a compilation of social analyses is to be developed.

The term of “normalty” portrays one of the most important key words for the analysis of crisis consequences for European and national identities due to our working hypothesis. It is especially the young people of the “lost generation” who frequently and spontaneously express their wishes to achieve “just a normal life in a normal country”. Yet, the Brussels Commissions, the national governments and the so-called Troika are perceived as a part of the crisis, stabilising it. Here another question is about to emerge: What exactly is “normal”?

It becomes easily evident that the EU splits into zones of different standards of normalty (West vs East; North vs South); the crisis impends to enlarge the gaps between the zones – against the European desire of its diminution. Objectively, this means statistically evaluable gaps between minimal standards of insurance in the broadest sense; not only does this apply to unemployment insurances, health insurance coverage and annuity assurance, but altogether social security systems, including a “normal” wage level.

The distribution of normal wages and low or even minimal wages in different countries as well as statistic code numbers of insurance in a wider sense constitute the objective parameters of different “normalty classes”.

It is our intention to broach the issue of this topic in different partner institutions – interlocked with particular affine subjects at school on different levels. This, compared to the objective-statistical situations mentioned above, does also provide an excellent option of subjective feedback and experience: How do the participants of different countries interpret minimal normal European standards? How exactly do they experience the gap between different normalty classes? What do they expect in terms of establishing acceptable normalties of Europe? Where do they detect any cracks due to a deficient European solidarity, which results in another boosted regress to “old” national identities? Which risks, which chances do they see in the Troika's normalising strategy that, according to our working hypothesis, adds up to a permanent fixation of the southerner in a lower normalty class?

As a contrast to Germany, Denmark or the Netherlands it is Greece that can be considered as a notably exemplary case for all these problems, a case as we know it from the term “crisis laboratory”. Both the objective statistical code numbers and the subjective consequences (including the northward migration of competent youngsters) indicate an enlargement of the distance to the north – instead of a downsizing. Thus, this enlargement is adjusted in the long run, so that “normalisation” can be defined as a fixation of lower wages, a high unemployment rate and a minimisation of insurance(s) in general – on a continuing basis.

The social, political and economical consequences of the crisis are to be analysed by means of comparative compilation of different parameters which acquire the particular ascertainable everyday de-normalisations: for instance, consequences of a crisis relating to community health (esp. suicide rate), the way refugees are treated, registration of groups with little probability of

(higher) education, changes of the “social net of benefits”, developments in the educational system, the income development, the transport system, particular nation-specific replies to the crisis symptoms.”

**Output 03: “...Media analysis, stereotype, identity and normality research on a discourse theory basis.**

The material for the pool will be provided by the University of Dortmund (Prof. Dr. Link; Prof. Dr. Gerhard). Material for further teacher training will be developed; this material will enable teachers – together with students – to decipher different media (print media, but also videos, TV contributions, blogs) by means of discourse analysis; the analysis of collective symbols and national everyday myths is to be accentuated. This applies to theory-related texts, but also for exemplary samples, which may serve as demonstration material, and/or visual aids.

Collective symbolism is to be understood as a systematic concept for all kinds of collectively used representativeness of imagery (aesthetically as well as politically); it is a substrate providing fertilising features for every culture and subsequently nourishing stereotype, prejudice, resentment and enemy images. A collective symbol is supposed to be understood as a collectively familiar symbol in a special (e.g. national) culture. A collective symbol is every appropriate “image” in its literal as well as in its metaphorical sense. Such “symbols/allegories” or “language figures/images”, as they are often called, can be either metaphorical or representative (synecdoche) – or both at the same time. Example: The “European House”. This is an image which can be illustrated iconically, e.g. in a caricature or in a cartoon. Every detail of the picture corresponds to a detail of the symbolic meaning (= sense). You can say; for instance: Greece is living in a dark cellar of the European House and is no longer able to pay the rent. Thus it is also possible to create analogies and complete stories (narrations). The political media discourse is highly affected by collective symbols.

Every collective symbol of a culture belongs to a coherent, synchronous system. Instead of “European House” you might as well refer to a “European Boat”, for instance, or a “European Aeroplane”. An editorial might say: “Greece is not a stowaway in the European Boat, who can be flung into the water. Even if they cannot pay the rent, nobody should be free to evict them from the European house.” Hence, the system of collective symbols does also generate concepts of friends and concepts of foes. Furthermore, traditional myths of a culture are frequently combined with modern collective symbols.

It is a typical feature that different nations hold different collective symbols. They contain different core symbols and different historical symbolic connotations. ....

A “toolbox” (in analogy to Foucault's ideas) is to be compiled for the purpose of reflecting such medial conditioning, becoming aware of their implicit acting and perception impulses (and their consequences) – and generating alternative images.....“

## **Output 04: „...“Images about the Others” / Video clip-production**

„...Compilation of a two-minute mobile-phone clip produced by groups of participants of the different partner institutions with the aim to advance media and IT competences, yet also as an instrument designed for operating with the results of the research on national stereotypes/bias in a creative and constructive way.

The mobile phone has been chosen as a medium because of its high value in everyday life and therefore its familiarity among the target groups; producing mobile-phone videos is also part of their interests and their reality. There is significantly little reservation; everybody can tie in with basic knowledge.

Redressing the results of the preceding assignments (see 01/02), a product is to be established which acts on the essential contents in a creative way and which implements artistic approaches. At the same time it aims at the technical skills (screenplay, camera angles, music, ...), yet also at a reinvigoration of social (e.g. capacity for teamwork) and aesthetic skills and the support of a positive self-identity by preparing results in analogy to the “high/standard culture”.....“

## **II. The structure of our material**

Since we developed further going material during the process of our project concerning affine topics (e.g. „European Identity“) and since there are crossovers between the different outputs we have modelled an optimized structure for the materials:

A) General information

B) I. European identity

II. Literature (novels, poems etc.)

III. Media analysis/ Symbols / Syskoll

IV. Materials against racism/ xenophobia

V. Normality classes

VI. Video-festival/ films

VII. Summer-academy 2017/ Lacara

The rubrics I-VI are differentiated in a) different languages (although we agreed the majority of the materials to be in English and German -idea of user-optimisation) and b) separated into theoretical and concrete study-material

VII. Contains: „workshop descriptions", "coceptional texts", "material".

### **III. Some hints/ explanations:**

Since many materials refer to topics that are interdisciplinary, we have in some cases documented them plurally.

A) General information: Here you find an text that describes the erasmus+ - project: EITC, this introduction to the outputs and material that can be used for dissemination.

B) I. Identity: Here the two systematic inputs of Dr. Herzog in English on European identity, but also interesting material about/ from the Danish writes Janne Teller and the results of a small study we made in Lacara. To recommend especially (in the German section) the detailed study: „Europa, Begriff, Kulturgeschichte, Facetten“. Information on European Identity deliver as well the results of our „questionnaire“, - a small but interesting empirical study,

II. Literature (novels, poems etc.): These files include a multitude of materials that we developed; e.g. the materials on „Hölderlin“ (detailed in German language, but as well in English), Byron, Hemingway or Wegener also school projects referring to poem production or films. The historical audio research on the Jewish community in Thessaloniki is to be recommended. Some material delivers a research on literature (e.g. Netherlands)

III. Symbols/ collective symbols etc.: In the English section you find (theory) an introduction to the tool that we developed with the University of Dortmund to analyse symbols (with concrete, exemplary examples). Furthermore definitions of „symbol“, „collective symbols“ yet as well the study of Dr. Thiele who analysed our „national“ researches on symbols in Europa. There is plenty more material in the German part.

The „study material“ documents our different media analyses, but as well many of the different school projects on this topic.

IV. Elementary materials (e.g. projects against xenophobia, racism:

A multitude of material (studies and conceptional texts referring to this topic: Especially the files in German language contain a systematic, brilliant ensemble of material for education. The „Manifest“ we discussed in Berlin are documented here, too.

For this context the excellent e-learning material is recommendable .

V. Normality classes: There are scientific introductions to the normalism-theory in general in the files on theory (one of the most advanced approaches to social analyse) and „normality classes“ in particular. In addition the „questionnaire“ in order to gather subjective factors and other aspects of our empirical study. Under „study material“ the results are documented.

VI. Video-festival/ films. Here you can find the clip-film-festival products, but as well other films we produced in context of the project

VII. Summery-Academy in Lacara 2017: "workshop descriptions", "coceptional texts" and "materials".

#### **IV. Annotations concerning the school/practical application**

The material have of course references to several disciplines that we find in modified variations in our institutions: the respective classes of national languages (Danish, Greek, German etc.), of course English, but as well all kind of social studies, history, philosophy, education and especially art.

Some of the material is developed for the use in a special discipline (e.g. Byron in English or Goytisolo in Spanish), but many allow an interdisciplinary approach (e.g. in an exemplary way the material for “Hölderlin”, that refers to literature, politics, sociology, economy etc or the tool for the analysis of symbols).

Diversity is characteristic for our materials. We find different kinds of didactic and methodic differentiation/ concretisation. Many texts need a kind of didactic reduction for the different levels of our students. In a way the material must be seen as a kind of stone quarry that can be used in the horizon of the particular conditions of the schools, universities of other institutions of adult education.

In our evaluation in Berlin we located the following fields where elements of our project are already implemented in a sustainable way:

1. An interdisciplinary use of the tool “symbol-analysis” in all subjects (especially as an element of dealing with racism and xenophobia produced by pictures/ and in developing positive pictures for cooperation with the “foreigner” or “Europe”)
2. Using the material of our researches in literature (novels/ poems/ films) in the curricula of all schools.
3. The ongoing of the “normality-class” project.
4. The implementation of the art-related experiences and competences we gained in the workshops. The partner from Thessaloniki uses them as “introduction” for new courses with migrants, in Hagen we discuss to integrate them as continuing element for the curriculum of the refugee-classes.
5. video-production in context of the festival will continue.

Selected fragments of some of the feedback I found in your reports to illustrate it in concretion and that go further than above:

Fredericia: “...At HF&VUC Fredericia the symbols are now part of the curriculum in Danish and literature at AVU (lower secondary for adults) and HF (preparatory adult education – high school level). The teaching is conducted with a high level of participant activity, which creates a deeper reflection, and hence the output is a deeper understanding among the students. At both levels the participants are born Danish citizens as well as refugees and immigrants. Besides, we had as part of the project, a theatre play, performed by a theatre from Aarhus, where the topic is “Meeting yourself in the unknown”. The play was about young people having very different conditions, having a life crises far away from home. The play was watched by 350 persons from HF&VUC and the neighbour School with young students in grade 10/ lower secondary. Annually, we have theatre at level B. The students, which chooses this subject, makes a theatre concert. In 2017 and again in 2018, the theatre concert implements the outputs from the project. In 2017, the concert was watched by 300 people, and we expect the same amount of audience in 2018. In literature we continue with the poem and novel work based on our materials...”

Thessaloniki: “... We incorporated most of the articles used at the project, the comments of the caricatures, the comics (“syscoll”) and the regional analysis to the Social Science this year and will go on. We used the comics and the drawings as stimulus at the subject of Arts, Aesthetic and Cultural Education, as well as our Theatrical Play and the videos made during the Erasmus Project. In addition, we incorporated the material used in this project concerning novels, poems as "Ithaka" , Byron “Hölderlin”etc about migration and refugees, to the Literature Subject of our curriculum...”

Cologne: “...On the Abendgymnasium Cologne the transformation of the elements took place in the so called SILP i.e. the internal school curriculae. For example the material concerning to the theme "Migration" is an elementary part of the English lessons on our school.

Fortunately we have the subject Sociology on our school which enables us to integrate the outputs of the regional analysis as a good practice for empirical work.

The radio feature about the Jewish community of Thessaloniki is available for all teachers and students on the home page of the school and could be used in history lessons....”

Gelsenkirchen: “...At TÜV Nord Bildung Gelsenkirchen the symbols and regional analysis are both part now of the training schedule for the apprenticeship for office management, and here within the subject economy and social affairs. With the help of this implementation both subjects are conducted regularly within the frame of the two-years occupational re-training. Within this apprenticeship the participants are born German citizens as well as students with migration background. The implementation into the regular vocational training is the next step for a sustainable transfer of the above mentioned output results. Further the teaching unit is implemented as teaching material on our e-learning platform pro jobtraining....”

Murcia: “...” We have tried to include some of the outputs into the school curriculum in several subjects, in ESPA (Secondary Education for Adults), the English Language workshops and in the groups for the Entrance Exam for University Studies for students over 25. Both the Symbols/caricature and the Regional Analysis results were implemented in Social Sciences and will be so. The students had the opportunity to analyze and reflect on the materials and hence, raise their awareness on the issue. The analysis was especially interesting in those classes where there were refugees and migrants involved. The literary outputs on writers who have been involved in the integration and defense of other cultures (Hemingway and Borges) have been inserted in the Spanish Language curriculum, and will be implemented in the second term. We also are working on the “Hölderlin”-material. We believe that it will be very fruitful for our students to reflect on writers who decided to immerse themselves in another culture and learnt to love it in every aspect. The literary outputs will also be implemented in the English Language subject, following the lesson plan included in the results of our project.

In the English subject, the two videos recorded by the students during the meetings will be used in the classes with the double purpose of practicing the listening skills and promoting feelings of integration, awareness of the maladies of war and defense on the respect of people from other cultures and backgrounds....”

Hagen/ Cologne: We made an analysis of possible fields of affinities and decided on their implementation:

#### “Curriculare Verknüpfungen:

##### A) Sek. II.

##### I. Fach *Englisch*:

„Die Problematik könnte man einmal anknüpfen im 2. Semesterabschnitt der E2 am Thema "Crossing borders" oder in der H1, wenn wir das Thema "multicultural society/(im)migration" behandeln.“ Im Kurssystem Verzahnung mit Materialien, die im Kontext des outputs 1 entwickelt werden sollen, etwa (exemplarisch) Byron/ Hemingway.

##### II. „Im *KLP SOZ* gibt es folgende Anknüpfungspunkte:

##### 1) IF 2: Soziales Verhalten und sozialer Zusammenhalt (Einführungsphase)

Inhaltlicher Schwerpunkt: Soziale Dimensionen der Interkulturalität

Explizit soll hier die Lebenssituation von Migranten und Flüchtlingen in der Mehrheitsgesellschaft



im Spannungsfeld von Anpassungsdruck und Wunsch nach kultureller Identität analysiert und beurteilt werden. Hier können par excellence die jeweiligen Regionalanalysen des Projektes angekoppelt werden (Normalitätsklassen).

2) IF 3: Individuum, Gruppe und Gesellschaft (Qualifikationsphase)

Inhaltlicher Schwerpunkt: Vorurteile, Feindbilder, Ideologien

Hier analysieren die Studierenden fallbeispielhaft Entstehung und Funktion von Vorurteilen, Stereotypen und Feindbildern in sozialen Gruppen. Weiterhin bewerten sie hier programmatische soziale und politische Aussagen unter den Kriterien der Vorurteils- und Ideologehaftigkeit.

3) IF 7: Soziologische Dimensionen der Kultur (Qualifikationsphase)

Inhaltlicher Schwerpunkte: Medien / Macht und soziale Kontrolle

Hier soll ein mediales Fallbeispiel im Hinblick auf die Ausübung von Macht und Kontrolle durch die Medien analysiert werden. Dieses Beispiel könnte man aus dem Bereich Migration / mediale Darstellung von Migration wählen.

### III. *Geschichte/ Sozialwissenschaften.*

„Für das Fach Geschichte bietet sich das Thema Migration.

Prominent in den Lehrwerken vertreten ist bereits die Migration der "Ruhrpolen". Allerdings fehlt hier meiner Meinung nach noch gutes Unterrichtsmaterial zum aufkommenen Nationalismus und "Volkstumskampf", in dessen Zusammenhang die polnischsprachigen Migranten drangsaliert wurden.

Meines Erachtens wäre einmal eine Umkehrung der Perspektive fruchtbar - auf deutsche Emigration, die im Lernplan recht stiefmütterlich behandelt wird. Da gibt es wichtige Aspekte, die in der Immigrationsdebatte der letzten Jahre immer wieder auftauchten.

- Binnenintegration/Gettoisierung:

Die deutsche Auswanderung in die USA lässt sich zumeist in Siedlungskreise abbilden, Menschen aus deutschen Regionen zogen in den USA ebenfalls in eine Region, da sie möglichst von der Hilfe Verwandter/Bekannter profitieren wollten.

- Integration/Akkulturation:

In den USA wurden die deutschen Einwanderer als (nach den englischsprachigen) größte Gruppe Ziel nationalistischer Anfeindungen: illustres Beispiel sind etwa die Chicago Lager Beer Riots von 1855.

- NS-System: Sprache als Element von Generierung von Feindbildern (Relevanz der Symbole); Material über die jüdische Gemeinde von Thessaloniki als exemplarisches Beispiel.

### IV. *Deutsch*

Für das Fach Deutsch bietet sich in der E-Phase das Inhaltsfeld "Aspekte der Sprachentwicklung" an.

In diesem Rahmen werden "Kiezdeutsch" und Jugendsprache behandelt. Da für die Gattung Drama ein Ganztext vorgesehen, aber kein Titel festgelegt ist, könnte hier ein Wechsel weg vom häufig behandelten Drama

"Antigone" erfolgen. Volker hatte schon einen guten Vorschlag. Auch beim Thema Lyrik könnte ein Schwerpunkt wieder Richtig Migration gelegt werden. Material gibt es bei den Verlagen, ebenso bei epischen Kurztex-ten.

Zur Sek II Deutsch

E-Phase:

Hier gibt es Anknüpfungspunkte in min. 2 UV (Kommunikation, Medien) unseres neuen Hauscurriculums. Symbolanalyse/ sysykoll/ Bilder von Europa.

H-Phase:

Hier gibt es deutliche Anknüpfungspunkte bei den UV zu Spracherwerb und Sprachwandel auch durch die Abiturvorgaben für 2017, denn die legen den Schwerpunkt auf Mehrsprachigkeit. Allerdings muss ich einschränkend bemerken, dass das entsprechende Stundenvolumen nicht sehr groß ist und die offiziellen Materialien eher bescheiden sind.

Bei dem UV zu Medien kann man, wie bereits in der Sitzung angesprochen, die Thematisierung der "Flüchtlingsfrage" in den Medien selbst zum Thema machen, aber auch das ist nur eingeschränkt möglich, weil hier der Schwerpunkt laut Vorgaben auf Medientheorien liegen soll.

Bei unseren Lektüren wird das Thema in der H-Phase nur schwer unterzubringen sein. Natürlich werden wir Hölderlin einbauen. Im Zusammenhang mit der "Verwandlung" von Kafka kann mandarauf zu sprechen kommen, aber in dem Sinne, dass man allgemein das radikale "Anderssein" zum Thema erhebt.

#### IV Psychologie:

Curricular kann man das Thema "Vorurteile" sowohl in der E- als auch in der H-Phase aufgreifen und hinsichtlich des konkreten und aktuellen Problemfelds Fremdenfeindlichkeit bearbeiten.

In der E2 ist dies im Kontext der Wahrnehmungspsychologie (aus ganzheitspsychologischer Sicht) möglich; hier werden die Gestaltgesetze der Wahrnehmung und der ganzheitspsychologischer Ansatz "Das Ganze ist mehr als die Summe seiner Teile" thematisiert.

In der H2/3 ergeben sich im Kontext der Sozialpsychologie (soziale Einstellungen, Konformität und evtl. Gruppenprozesse) weitere Möglichkeiten.

V. *Philosophie*: Das/ der Andere .... Fremde (Anxieologisches).

VI. Kunst: Ergebnisse des Workshops (Masken/ Kunst)....

VII. DaF-Kurse: Kultur-Kunst Projekte als unterrichtsbegleitendes Integrationselement“...“

#### B) Sek. I.:

„Anbei die Anknüpfungspunkte. Als Vorbemerkung: in Ermangelung von konkreten curricularen Vorgaben für die (Neben-)fächer in der ARS orientieren sich diese Anmerkungen an den KLPS der Jugend-Realschulen, hier die Jahrgangsstufen 9-10, in der ARS1 teilweise auch 7-8.

Für **Geschichte** Sek I: Unterrichtsvorhaben "Nationalsozialismus" (z.B.

Emigration von Juden und Probleme bei der Aufnahme in anderen Ländern, Xenophobie, Rassismus etc.), Unterrichtsvorhaben "Imperialismus / Kolonialismus" (z.B. Rassismus, Ursachen für wirtschaftliche Probleme in einigen der `Fluchtstaaten` insb. in Afrika durch Spätwirkungen des Kolonialismus), In der E-Phase: Durch den Lehrplan vorgegebene Reihe "Migration" bietet Anknüpfungspunkte

Für *Sozialwissenschaften* Sek I: Reihe Rechtsextremismus (aktuelle Vorkommnisse, "neue Rechte" usw, Methodik: Karikaturenanalyse z.B. zur Flüchtlingskrise.

Reihe Sozialversicherungssysteme und ihre Herausforderungen (demogr. Wandel, Bevölkerungsentwicklung und der Einfluss der möglichen Neubürger auf die Entlastung der System, Fachkräftemangel etc.), Reihe Demokratie (Aufarbeitung von Demokratiedefiziten in den betroffenen Ländern, z.B. fehlende, freie Wahlen zur Verdeutlichung von Fluchtgründen) Reihe Grundrechte (z.B. Grundrecht auf Asyl).

Für *Englisch*: Unit 10 Living together Schon allein der Titel verweist auf das Ziel nämlich mit den Flüchtlingen zusammen zu leben.

Es werden Festivals beschrieben (z.B. Leicester Carribean Carnival ), die die Traditionen der Immigranten erhalten, zu denen aber auch viele Einheimische gehen und so die Kultur anderer Länder kennenlernen und somit ihre Angst vor dem Neuen verlieren.

Es ist von den drei Generationen asiatischer Einwanderer die Rede. Es werden die Schwierigkeiten deutlich gemacht, aber auch die immer zunehmendere Integration. The third generation feels that Britain is home.

Für *Deutsch*: fiktionale und non-fiktionale Texte zur Thematik (Reader); gemeinsame Schreibwerkstatt, auch Produktion von Beiträgen zu Medien.

*Praktische Philosophie*: Menschenrechtsthematik, Würde . . . . .

### **C) Fachübergreifende Aspekte**

„*Ein Migrant als zentrales Unterrichtsmedium für fachübergreifenden Unterricht* (erzählen – nacherzählen, Kartenlesen, Arbeitsmärkte junger Erwachsener vergleichen, Literaturunterricht: „Ich zeige dir mein Lieblingsbuch“, Watzlawicks Kommunikationsprinzipien im Feld des Interviews studieren, Philosophie/Religion: „Kann mein Traum vom Glück Ursache meines Unglücks sein?“ – Neiddebatten: Migrationsgeschichten von Inländern darstellen)“

*Stereotype/ Vorurteile*. In den verschiedensten Fächern aus jeweils unterschiedlicher Perspektive aber mit einem *gemeinsam benutzen* „*tool-Symbolanalyse*“...“

Naheliegend: Einrichtung eines *Projektkurses* (im Rahmen des Kurssystems): Soziologie/ Deutsch auf der Basis des Hölderlin-Materials“.

