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Rei TANAKA

〈Article〉

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I. Introduction

Approximately 200 years ago, Johann Friedrich Herbart graced the royal German society with a lecture entitled "About the relationship of school to life" (Über das Verhältnis der Schule zum Leben) (Herbart 1818–1989) on January 18, 1816. In retrospect, the title clearly states that the connection between school and life has existed during this period from the perspective of pedagogy. Unsurprisingly, this question is familiar to Herbart, who stated that "examining old questions about the relationship between school and life" (ibid. p. 513) is "not talking about new things" (ibid. p. 514). A probable reason may be that the pedagogical tension between school and life has been repeatedly called into question as the "old proverb that we learn for life, not for school itself" (ibid.).[1]

Presently, "the relationship between school and life," which was an "old question" during Herbart's time, is considered an actual problem. In Japan, an increasing demand is observed for connections between learning at school and actions in life and for promoting "authentic learning," "active learning," and "generic skills" in schools especially under the slogan of "shifting from content-based to competency-based" in terms of educational policies.

However, a simple answer is insufficient for the old and new problem about "connecting between school and life." Rather, considering the trends in school and lesson reform in (West) Germany since the 1970s, one can assume that the debate on this problem had formed a major issue. Criticism on the deviation between school and real life emerged against the background of the anti-authoritarianism of the "68 movement" and informatization of society in West Germany. Such events promoted the foundation of the alternative reform school (Reformschule) in the 1970s. In addition, "practical learning" (Praktisches Lernen) and the slogan of "opening the schools" (Öffnung von Schule) in the 1980s called for connecting school learning with real life outside of school. Conversely, such school criticisms and critiques of lesson practice in reform schools have been seriously questioned inside and outside of such movements.

From the point of view of the latter criticism, a didactical approach that emerged in the connection between school and life was based indirectly on *integration* between school and life but rather on the *difference* between them. The school concept and lesson practices as school experiment "Jena-Plan Weimar" (Schulversuch Jena-Plan Weimar) in the 1990s can be considered a representative example for such approaches. The characteristics of these lessons based on the *difference* between school and life are the following: it takes into account the accidental and complex structure of the modern society, which caused separation between school and life.

One of the efforts that theoretically and practically deepened this approach is the "Europa Project," which is the focus of the current study. This project was implemented between 1996 and 2001 and was an international joint research conducted by universities in European countries, mainly in Germany, after the unification of the East and West. Especially, the concept and practice of multi-perspective lesson (Mehrperspektivischer Unterricht), which was conducted by the German group from Erfurt University of Education (Pädagogische Hochschule Erfurt; now Erfurt University), considered the lesson concept based on the difference between school and life. The reason for this notion is that the objective of the German group was to abandon the integration of school learning and life practice and instead ensure an appropriate distance between school and life to provide students with the opportunity to obtain multiple perspectives for the real life outside of the classroom.

A number of studies have been conducted in Japan and Germany regarding multi-perspective lesson as a teaching concept (Giel, Hiller & Krämer 1975, Ono 1991). However, previous studies that mentioned the Europa Project as a lesson based on the theoretical concept of multi-perspective lesson are lacking, as will be discussed in this article. In addition, pedagogical studies on multi-perspective lesson are being overlooked in Germany as scholars lamented that such approaches are rarely mentioned in recent pedagogical articles (Duncker 1999: p. 51). Therefore, concluding that the implications peculiar to this pedagogical concept have been sufficiently considered from the perspective of the problem of connection between school and life in previous studies is difficult.

Then, how were lessons based on the *difference* between school and life in the "Europa Project" planned and practiced? In addition, what are the implications of the classic and actual problems of the connection between school and life? The paper aims to clarify the method of connection between school and life in the Europa Project by analyzing the theoretical frameworks and cases practiced in multi-perspective lesson.

To achieve this purpose, the following points should be examined. First, the history of the establishment of the "Europa Project" as an international joint research should be traced, and the theoretical framework of the multi-perspective lesson developed in the process should be clarified. Second, the contents of the lessons practiced under the project should be explained. In this regard, the study presents two representative cases selected from lessons conducted by the German group. Third, the advent of multiple perspectives in such lessons is analyzed according to the abovementioned theoretical framework. Finally, based on prior discussions, the study discusses how multi-perspective lesson connect school and life in the project.

II. Background and outline of establishment of the "Europa Project"

In the 1970s, the growing connection between "education" and "Europe" resonated with the growing momentum of European integration. At the same time in Germany, Europe has been actively studied as a topic in schools since the resolution of "Europe in lesson" (Europa im Unterricht), which occurred at the 1978 Permanent Ministerial Conference on Education (Kultusministerkonferenz). Especially, when the Europa Project was launched in the 1990s, Germany was experiencing an unprecedented social change with the collapse of the Berlin wall that divided the entire country. As Kuno (2004: p. 137) pointed out, European education in Germany after the East–West unification strengthened the "consideration for Eastern European countries." At this

time, the Council for Cultural Co-operation, which is responsible for the education and culture in Council of Europe, was also trying to establish a common understanding of key competencies as educational principles across Europe under the title of "Europa Project" for secondary education (Hutmacher 1997).

The study poses the following questions: "What types of processes did the "Europa Project" undertake during these circumstances?" and "What theoretical framework was developed for multi-perspective lesson during this process?"

1. "Europa Project" as a joint research of East and West Europe

An overview of the Europa Project, which was in effect for a total of more than 6 years, can be broadly divided into the two periods. The first is the first three years spanning from 1996 to 1998. At this time, research exchange occurred among European universities centering on the Erfurt University of Education in Germany. The second is the next three years, which covers 1999 to 2001, when the Erfurt University of Education undertook international joint research given the financial support from the European Commission and the Ministry of Education in Thuringia.

The study found that the initial point of the international project is an academic conference held in Erfurt, Thuringia from October 3rd to 5th in 1996. The Institute for School Education at Erfurt University of Education organized the conference entitled "Europe as an Educational Community" in collaboration with the Faculty of Social Sciences at the University of Utrecht (Netherlands) and Faculty of Education at the University of Warsaw (Poland). As previously cited, European education at the time was inseparable from the unification of East and West Europe. Herwart Kemper of the Erfurt University of Education was the organizer of the said conference and was increasingly required to set educational goals on a European scale to flourish the educational exchange in Europe (Kemper 1997: p. 18).

Approximately one year after the first academic exchange, the Erfurt University of Education, which hosted the conference, held a second international conference in collaboration with Vilnius University in Lithuania and the Lithuanian Ministry of Education. At the conference, which was held from October 8th to 10th in 1997, the German group reportedly classified the Europa Project as an international joint research project with Vilnius University, Utrecht University, University of Warsaw, University of Cambridge in England, and University of Budapest in Hungary (Andreé, Kemper, Protz, & Zöllner 1997: p. 379).

Furthermore, researchers confirmed during the conference that the basic issue of concern for joint research at the scale of East and West Europe was "diversity" as the foundation of education in Europe. Such diversity was regarded as the central feature of Europe in the sense that different values, cultures, and life courses coexist. However, the German group also stated that such features faced the following difficulties for schools:

"Today, the problem of what children and students should learn at school can no longer be given a binding and unambiguous answer. Only in dialogically structured teaching and school situations can the difference experiences that the student experience both in the subject matter and in the other person be made aware and be modified in relation to future actions." (ibid.)

In a society characterized by diversity and differences, individual lifestyles and life courses become more and more prominent. In such a society where these "experiences of difference" are more dominant, it will become more difficult to pre-empt what the children should learn in school.

The German group from the Erfurt University of Education emphasized "multi-perspective lesson" due to the manifestation of cultural and political "experience of differences" within Europe. Recognizing the unique value of the learning target is impossible due to the increase in social diversity; thus, experiencing the wide-spread "difference" by observing life from various perspectives and viewpoints in the lesson is necessary for students (ibid. p. 381).

The point of multi-perspective lesson, which captured Europe as a learning target with compound viewpoints, was introduced into the Europa Project against the abovementioned background. The German group held another international conference with Hungary in Finsterbergen, Thuringia on October 30, 1997, 20 days after the academic conference in Lithuania. The United Kingdom, Lithuania, the Netherlands, and Hungary served as international participants. The conference was held to concretize the outline of the Europa Project (Protz 1998). Entitled "Intercultural Education in Eastern and Western Europe as a Dialogue," the project aimed to introduce the birth of European diversity from multiple perspectives.

The project, which was in the planning stage by 1997, was highly prioritized and approved by the European Commission in Brussels the following year. Through such a process, the Europa Project ran for three years (1999–2001).

2. Theoretical framework of multi-perspective lesson advocated by the project

What is the concept of multi-perspective lesson according to the Europa Project?

First, multi-perspective lesson are a general term for teaching theory and lesson practice developed in West Germany in the 1970s for *Sachunterricht* (a mixed science and social studies subject for first to fourth grades in elementary school), which was a new concept at the time. A research team from Reutlingen University of Education (in Baden-Württemberg) developed the theoretical model, curricula, and teaching materials for multi-perspective lesson for teachers in the 1970s (CIEL-Arbeitsgruppe Reutlingen 1976). The pedagogical–theoretical feature of this multi-perspective lesson is that it does not consider "daily life," which extends outside school, as self-evident and unquestionable. The approach point is that daily life can be reconstructed from various perspectives, and lessons are not intended for children to practice them in daily life, but to use such lessons as tools during critical confrontations with real life. According to the theoretical framework of multi-perspective lesson, such a critical confrontation with life is possible only when children can distance from daily life in school and grasp it from multiple perspectives through lessons (Giel, Hiller & Krämer 1974).
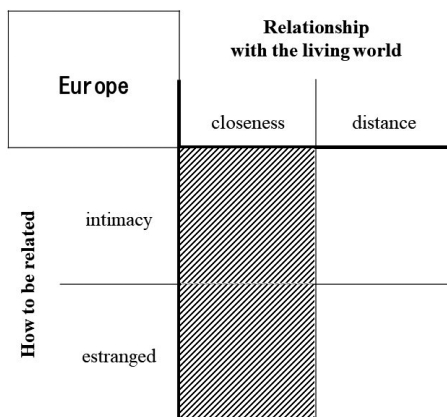

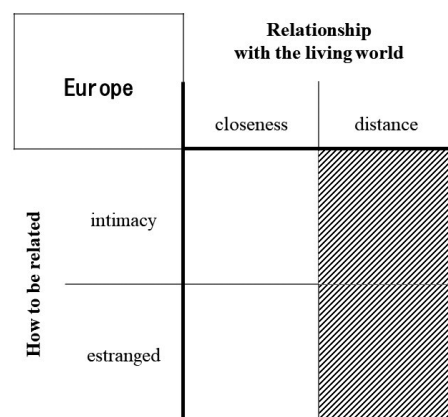Fig 1. Living World-related Lesson
(Protz/Zöllner 2002: p. 47)

Fig 2. Mediated Lesson
(Protz/Zöllner 2002: p. 47)

Undoubtedly, such didactics of multi-perspective lesson in the 1970s was featured in the Europa Project in the 2000s. The notion of observing life outside school from multiple perspectives through lessons in school forms the basis of separating school from life. The German group reported that such a didactical concept is well suited to increased European diversity and ubiquity of "experience of difference" in the process of unifying East and West Germany. Siegfried Protz and Detlef Zöllner as members of the German group also stated that "the structural gap of school and lesson from social phenomenon or social reality is not only taken very seriously here as a fact, but also as a very productive opportunity" (Protz & Zöllner 2002: p. 34).

Against such a theoretical background, the German group presented a framework of two classes, namely, "Living World-related Lesson" and "Mediated Lesson" (Figs. 1 and 2). The horizontal axis represents the type of each lesson for "the relationship with the living world," which consists of "closeness/distance." Conversely, the vertical axis denotes "how to relate to the living world," which consists of "intimacy/estranged". A total of four lesson types are derived from the two lesson composition models.

"Living World-related Lesson" situates the learning target close to a student's living world. Two classes are envisioned, namely, a class that prefers "being *close* because it is *intimate*" (ibid. p. 47) and a class that focuses on being *close* but *distant*. Understandably, the emphasis is on the understanding of familiar objects through multiple perspectives instead of narrowing the student's perspective of the world.

Conversely, the "Mediated Lesson" is based on the notion that the learning target is far from the world. "This lesson cannot be traced back to the direct experience of the student, but rather this is entirely created by the pedagogical abilities of the teacher" (ibid. p. 48). In this type, two lessons are also envisioned. The first is that lessons are *intimate* but *distant* from the living world, whereas the second states that a lesson receives estranged feelings from students because it is distant from their living world. The four types of lessons, as shown in Figures 1 and 2, represent variations that can be developed as multi-perspective lesson.

How were such lessons practiced within the framework?

III. Examples of multi-perspective lesson at school

From 1999 to 2001, the German group with the support of the European Commission in Brussels and the Ministry of Education of Thuringia initiated the implementation of multi-perspective lesson at several schools in Thuringia. The following sections will provide two examples of "Living World-related Lesson" and "Mediated Lesson" and elucidate the contents of such lesson practices.

A transcript of the lesson process and an interview with the teacher after implementation are collected as text material (ibid. pp. 51–78 and 114–152) with a video material that recorded lessons. Moreover, an accompanying commentary has been reported in collaboration with the German group and *Thuringian State Institute for Teacher Training, Curriculum Development and Media* (Thüringer Institut für Lehrerfortbildung, Lehrplanentwicklung und Medien: ThiLLM 2003a, 2003b). The subsequent text will employ the abovementioned materials for analysis and clarification of the lesson practice of multi-perspective lesson as tackled by the Europa Project[2].

1. *"Integration and acceptance of others"* as a Living World-related Lesson

First, as a typical example of the Living World-related Lesson, a project lesson in an elementary school in Nordhausen, Thuringia in 2000 with the title "*Integration and acceptance of others*" is presented. The lesson was held in a *Heimat-und Sachkunde* (a type of Sachunterricht in Thuringia) for 16 4th-grade students of the same school. At the time, the lesson focused on the increase in human and cultural liquidity associated with the integration of East and West Europe and on the resulting cultural confrontation. Specifically, the teacher-

in-charge of the project lesson was aware of the problems of influx of immigrants from Eastern Europe and increase of foreigners who did not speak German as their mother tongue. However, the "students themselves consider Europe in diversity and heterogeneity to be distant and estranged" (ibid. p. 53).

Alternatively, the distant and estranged situation in Europe for teachers seemed simultaneously close and intimate for the students, as 4 of them were foreigners and 13 were immigrants out of the 164 students in the school. In particular, the 4th-grade class had one foreign and student and two immigrants from Russia among the 16 students. The teacher perceived the situation as a microcosm of increasing European diversity and reported as follows: "Intimacy and estrangement in schools are considered paradigms for our lives in Europe" (ibid. p. 57). Moreover, the European diversity in these schools was not linked to the building of harmonious relationships, but rather to the aversion and exclusion of the "stranger" (Fremdsein) in school. Therefore, the teacher also described the daily life of the students as follows:

"Social conflicts were observed, especially in the schoolyard during lunchtime. Children insulted and eliminated other [foreign and immigrant] children, hurting them without noticing their problems. Such cases were also frequently observed by teachers in the playground, corridors, and classrooms. Students of this class were also victims or perpetrators of such conflicts." (ibid. p. 56)

The teacher-in-charge of this class regarded such a discord within the school as an opportunity to approach the remote issue of "European diversity" (ibid. p. 58). In other words, by overcoming imminent conflicts, the expectation that "they no longer evaluate the value of others by their origin or affiliation, but they must be learned rather by the individual difference of others" (ibid.) was established. "*Integration and acceptance of others*" was conducted against the backdrop of such actual situations and awareness of problems. Table 1 provides an overview of the contents of the project lesson and its structure through three stages.

The teacher first introduced the main subject of this lesson in the first stage, namely, "Our school — the stranger near us" (100 min) and stuck a panel simulating a school building on the blackboard. The text "Our school — stranger near us?" was posed on the roof of the image. Based on such a question, the teacher asked the students gathered in front of the blackboard: "Can you imagine that this notation is also on the roof of our school?" Children immediately came up with answers, such as "Yes. Our school also has foreign and immigrant children" and "Our class includes Ilya, Rustam, and Eugen from Russia." In this manner, the teacher reinforced the students' awareness that foreigners and immigrants exist in an intimate environment. A further question was asked: "What is 'estranged' for you?" The students said "English or Russian. They are immigrants in our area," "The people from other countries are strange to me," and "Eugen cannot speak German well." After a series of discussion, the teacher further instructed the students to form a group of four for the group activities. Time was allocated for group talks, where the students expressed their opinions about being estranged and prepared a presentation.

After introducing the theme, the teacher then spent 40 min placing six tasks on a total of six tables. All

Table 1. Lesson plan of "Integration and acceptance of others"

Step	Theme	Time
1	"Our school— the stranger near us"	100 min
2	"We know us better and accept ourselves"	115 min
3	"Cross-cultural visit day"	120 min

Table 2. Example of tasks about "stranger" in Europe (Protz/Zöllner 2002: p. 59)

Task	Activity
1. Estranged	Students are encouraged to ponder on heterogeneity and their behavior toward out-of-place students and classmates at the same time.

tasks placed on each table were associated with "stranger", for example, the ones shown in Table 2. Next, the students embarked on their favorite tasks and recorded the tasks achieved in a roster on the classroom wall. In this manner, the students were encouraged to reflect on themselves and the estranged beings of their surroundings and to elicit the values that pertain to their concepts of intimate and estranged. As a result, they clearly perceived ignorance or intimacy as estranged, whereas familiarity (i.e., friends and classmates) was frequently considered insufficient to eliminate feelings of estrangement (ibid. p. 68).

The second stage of the lesson is a 115-minute sequence entitled "We know us better and accept ourselves". This section focused on the question of how to engage with familiar but estranged individuals. The teacher first sat in a circle with the students, held a discussion, and played a "dramatic act of subjecting tension and contradiction to the subject" (ibid. p. 77). That is, the teacher presented two large lines of serifs stating "Don't play with me!" and "Keep the Russians out!" followed by three questions: "Why do children say that?," "How do you feel about it?," and "What should you say about it?". The students exchanged views about the questions for 20 min. Through these questions, a "change of perspectives" is assumed to be encouraged among the students. In other words, they were tasked to re-examine the distinction between "intimacy/estranged" along the lines of their values by taking into account their relationship with others. The teacher ended the second stage with the following conclusion: "We've already seen that intimate and estranged beings are inextricably linked. One friend is somehow estranged to us, whereas estranged people are also intimate. To further deepen our awareness during this time, we will be working with the parents of the class on a cross-cultural visit. On this day, parents of actual immigrants will also participate." (ibid. p. 71)

In this regard, a "cross-cultural visit day" was held to invite parents to the school, which constituted the third stage of the lesson. Cultural differences between Germany and especially Russia were revealed through songs, languages, and meals. Through such activities, students were encouraged to recognize one another's differences. However, such practice goes beyond merely understanding and interacting with like-minded peers of different nationalities and individuals from different cultural backgrounds in the neighborhood. The reason behind this notion is that the teacher aimed to shed light on the theme of the issue, that is, intimate cultural friction as a problem at the European scale, including Germany, by holding a cross-cultural visit day. According to the teacher, the questions "What is East Germany?" and "What is immigrant" were posed through interaction with different cultures (ibid. p. 73). Eventually, the teacher revealed that she considered the third stage the "peak" of the project lesson (ibid. p. 74).

2. "Birth and dissemination of Islam" as a Mediated Lesson

In contrast to the lesson *"Integration and acceptance of others"* conducted at the elementary school in Nordhausen, the main theme of the lesson entitled "Birth and dissemination of Islam" for the 8th Regular School[3] in Eisenach brought a cultural and religious conflict into the school and among students, which was "distance" and "estranged."

The lesson was held as a cross-disciplinary project for German and history subjects for 23 children in the 6th grade. It spanned a total of 12 school hours and aimed to elucidate the origins of Islam and its position in Europe from multiple perspectives.

At the time of implementing the project lesson, approximately 3.5 million Muslim immigrants are living in Germany. However, "Muslims generally remained estranged in Germany, even if they have their German passport" (ibid. p. 114). Nonetheless, such a situation was an unintimate problem for the 6th grade students of the Regular School. They lacked contact with Islam in daily life, and more than 20 percent of the students did not attend classes on religion (ibid. p. 120). The teacher-in-charge thus reported that the students can have only

Table 3. Lesson plan of "Birth and dissemination
of Islam"

Step	Theme	Time
1	Agenda setting and acquisition of knowledge about Islam	4 h
2	Applying insights from acquired knowledge and skills of engagement"	4 h
3	Interpretation and evaluation of action strategy	4 h

a "secondary experience" of Islam by studying the history of religion exclusively. In light of these circumstances, the teacher set the educational goal of the lesson as follows: "Students learn to approach estranged lifestyles, religious ideas, and issues of symbiosis at historical levels of knowledge in the case of Islam and to use some approaches to explain and reason their own judgment" (ibid. p. 121). Toward this end, lessons were conducted in three stages (Table 3).

The first stage is "Agenda setting and acquisition of knowledge about Islam" (4 h). At this stage, the problem about Muslims in Europe was presented by playing the video "Nazmiye's scarf" to the students, who had "no direct connection established" with religious affairs (ibid.). The video begins with a Muslim Turkish girl named *Nazmiye* being teased by German children on her way to school and robbed of a scarf on her head. Afterward, the teacher sat in a row with the students to evaluate the video and emulate it by putting a scarf on a female student (Zabine). The teacher then asked the other students: "What are your views on the behavior displayed by the German children in the video?" and "How do you relate to Zabine with and without a scarf?" The students answered "It looks weird," "I can see only half of her face," and "She looks like someone else." The teacher then stated: "I brought this scarf for you because it was a symbol in this film. It represents heterogeneity. Why does Nazmiye wear a scarf? Why did she take it off in front of the school? As we are thinking about these questions, I have one more question: If we are in such a situation now, what would we do? In the same manner, I would like to know how this religion was born and spread" (ibid. p. 133). The teacher further posed two questions as follows: "Why does Nazmiye wear a scarf?" (The scarf is a symbol of heterogeneity in terms of level of knowledge) and "If you were to interfere in this situation, what would you say to the German children?" (level of involvement). These questions were treated as the central questions throughout the project lesson. In other words, they became stepping stones that can bring students close to the distant and estranged religion of Islam as a
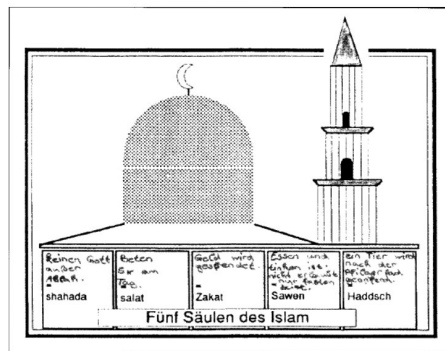

Fig 3. Five Islamic precepts
(Protz/Zöllner 2002: p. 137)

learning object.

Using these questions as a starting point, 90-minute group activities were conducted to gain knowledge about Islam. Students were divided into groups of four and tasked to tackle five tasks set by the teacher. All students are oriented toward the acquisition of knowledge about distant Islam. For example, in the third task, "Life according to Islamic commandments — Past and present," students first wrote five Islamic commandments (five pillars) on a print with the pillars of a mosque (Fig. 3). They then read the print with illustrations and explained the reason for the acts of the Muslim women on the picture and Islamic precepts behind such acts. Finally, they learned terms related to Islam by solving spelled puzzles. Through these tasks, students learned (1) the kind of discipline purported by Islam, (2) how discipline influenced their actions, and (3) how discipline was integrated into their lives.

In the second stage, "Applying insights from acquired knowledge and skills of engagement" (4 h), the teacher once again presented the two questions posed at the beginning of the class: (1) "Why does Nazmiye wear a scarf? "Are you covered?" and (2) "If you were to interfere in this situation, what would you say to the German children?" Based on the questions, the teacher facilitated an activity where students can interact with one another. The students were urged to answer the two questions using knowledge about Islam gained in the previous step. According to the teacher, the student's responses to the latter question were "absolutely in favor of Nazmiye" (ibid. p. 141), because most of the students blamed the "German" children who attacked Nazmiye and expressed sympathy for her. Such uniformity of opinion and "the fact that all groups have shouldered Nazmiye" was "unfortunate" for the teacher (ibid. p. 150) because "[racial, ethnic, cultural, and religious] problems cannot be resolved in such an early and unrealistic way" (ibid.).

Therefore, the teacher challenged the students' opinions by presenting negative opinions, specifically, fictitious statements, such as "But it was just play," and "Scarves don't make sense to us. We both take off their hats." She emphasized the multiplicity of positions in this situation. Then, the teacher led the students to the stage where they were instructed to make a value judgment from the viewpoint of the observer through role-playing. Each group cast the roles of Nazmiye and the German children and performed the play based on the scenario they wrote. The teacher then asked other groups to evaluate the play in terms of encouraging a changing of perspective as follows: "Is this just acting?" and "Is the scene properly constructed?" (ibid. p. 142)

In the final stage of the lesson, "Interpretation and evaluation of action strategy" (4 h), the teacher first instructed students to write letters from the viewpoint of Nazmiye and explained her intention as follows: "It was particularly important to think in the role of Nazmiye and to express her emotions and anxiety" (ibid. p. 144). She reviewed the letters written by the students and pointed out grammatical errors. Afterward, the teacher instructed students to reconsider the next question: "What have we learned in the case of Islam?" and "What can we do in each comparable situation (i.e., another similar situation)?" (ibid. p. 147). In this manner, the "teacher encouraged students to rediscover the knowledge and experiences at this lesson in their daily life, and to learn to be involved in the weaknesses and insecurity of others" (ibid. p. 127). And at the end of the lesson, a written test was administered to evaluate how well the students acquired knowledge about Islam through a series of activities.

IV. Analysis of multi-perspective lesson focusing on the gap between theory and practice: Four "multiple" perspectives and "changing"

The abovementioned procedure is an example of typical multi-perspective lesson conducted by the German group within the framework of the Europa Project. "*Integration and acceptance of others*," which was

developed from diversity in schools, was the objective of the Living World-related Lesson that deals with the concepts of "close" and "intimate" for students. Conversely, the "Birth and dissemination of Islam", which aims to understand Islam and Muslims, was a "Mediated Lesson" that focuses on "distant" and "estranged" events or phenomenon for Muslims.

Then, how were the multiple perspectives for Europe as life outside of school produced in the two classes? Understanding multiple perspectives in the lesson by focusing not only on the "*match*" but also on the "*deviation*" between the theoretical framework of multi-perspective lesson by the German group and practice of lessons held in the two schools is necessary. From this point of view, the categories of "closeness/distance" and "intimacy/estrange" devised by the German group (see Figs. 1 and 2) were more effective in the practice of lessons than expected at the theoretical level.

As previously mentioned, the German group used "closeness/distance" to life outside of school and "intimacy/estranged" relationships for daily life as theoretical categories on which to base multi-perspective lesson. They used these categories only for the purpose of classifying lessons. The German group stated: "The framework of the four counter-concepts only helps in deciding whether lessons are to be made in relation to the living world or be mediational" (ibid. p. 48).

However, in the lesson practices at the two schools, such categories exceeded the framework that characterized each lesson. Thus, the lessons can be considered to utilize and function as the *contents of the perspectives themselves*. In other words, the lesson "*Integration and acceptance of others*" emphasized not only "closeness" to life and "intimacy" of relationships, but also to peers, who are supposed to be intimate, in making cultural differences. The reason was that the students felt "estranged" or that close cultural conflicts were the epitome of "distant" European-scale problems. Similarly, in the lesson "Birth and dissemination of Islam", students learned about the birth of Islam and its present status, thus linking "distance" learning objects to "close" daily life. In addition, undergoing confrontation with responses to the questions of how Islamic precepts affect daily life and the resulting types of conflict and confrontation targeted "intimate" involvement with "estranged" Muslims.

As previously described in the two sample lessons, the students were encouraged to observe the reality of ethnic, racial, cultural, and religious diversity in Europe from the perspective of "closeness" and "distance" or "intimacy" and "estranged", respectively. Therefore, analysis showed that the classification framework of multi-perspective lesson, which was previously used to classify the personality of lessons at the theoretical level, determined the contents of various perspectives in practical lessons. Notably, a multi-perspective observation of the living world does not merely capture reality from a compound eye, but it is coded in the binary code of "closeness/distance" and "intimacy/estranged." Among such categories, observation was carried out as a methodological imperative called "changing of perspectives" (Perspektivwechsel) from one to the other. For example, "*Integration and acceptance of others*" highlighted the cultural background and nationality of classmates, such that "intimate" is transformed into "estranged" and recaptured as "intimate". In addition, "Birth and dissemination of Islam" drew the perspective of Islam and Muslims, who are geographically and temporally "distant," to the context of contemporary Europe. However, the construct had been converted to "closeness" through the lesson.

In this manner, using two categories consisting of four perspectives, namely, "closeness/distance" and "intimacy/estrange" is necessary to accurately explain the practical examples of multi-perspective lesson. This notion is implemented as follows: a multi-perspective observation of life is promoted by urging the changing of perspectives. From this aspect of practice, the possibility of revising the theoretical framework of multi-perspective lesson arises. In other words, the theoretical framework of the German group can be modified (Figs. 1 and 2),

which was originally limited to the presentation of the types of classes. In contrast, the model of multi-perspective lesson prompts students to change their observation from a "close" to a "distant" perspective and from an "intimate" to a "estrange" perspective (Figure 4).

The feature of the modified model is that the contents of the perspectives can be identified as four "multiple perspectives". Furthermore, in this model, a "changing of perspectives" is observed for directing the "many" perspectives in class, which is clearly stated as a methodological point.
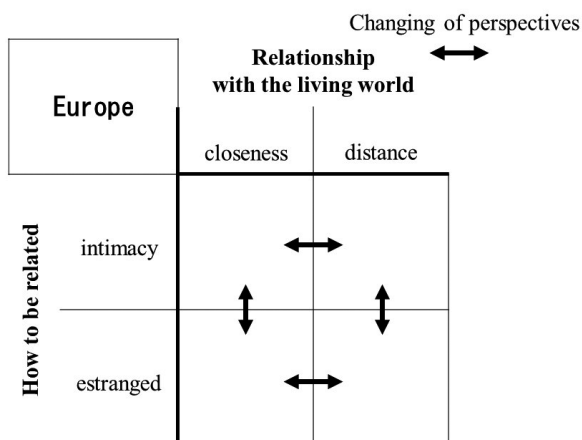

Fig. 4. Modified model of multi-perspective lesson

V. Conclusion: How do multi-perspective lesson connect school and life?

This paper elucidated three points in light of the three issues initially presented.

(1) The Europa Project as an international joint research was theorized and practiced by researchers at the Erfurt University of Education in Germany against the backdrop of the turbulent era of East–West European integration. The theoretical concept of this lesson, which was devised and practiced in schools, directed the complexities and contingencies of real life of Europe in the classroom and encouraged students to confront "Europe" from multiple perspectives.

(2) The theoretical framework, which was classified into two categories, namely, "closeness/distance" and "intimacy/estrange", was based on two classes, namely, "Living World-related Lesson" and "Mediated Lesson."

(3) This essay endeavored to modify the theoretical framework through practice by superimposing the lessons practiced in the initiatives of the Europa Project on this concept. As a result, a lesson model has been derived, which enabled the observance of reality from four perspectives, namely, "closeness/distance" and "intimacy/estrange" and promoted the "changing of perspectives" from one viewpoint to another.

How, then, can the concept and practice of such multi-perspective lesson contribute to the connection between school and life? As previously mentioned, the didactical point of multi-perspective lesson is to distance from daily practice and observe it from various perspectives. In this sense, *intentional distance* from life can be considered an indispensable prerequisite for the concept and practice of these lessons. The study points to the possibility of approaching life (Lebensnahe) and separating from life (Lebensferne). Paradoxically, the idea of a new approach in the form of multi-perspective lesson intends to establish a connection between school and life in this manner. Especially, in a modern society characterized by a high degree of complexity, the approach can be the only means to connect school and life. To this extent, the proverb by Herbart, to wit, "we learn not for the

school but for the life" is the opposite of the popular understanding of the criticism of the school and expresses the provision of the school's unique role in modern society.

Acknowledgement

Notes

(1) This proverb is derived from a famous passage from the Roman philosopher and politician *Seneca, "non vitae sed scholae discimus"* (we are learning not for life, but for school) and later translated as "we are learning for life, not for school" (Herbart 1818–1989: 514) verbatim. In addition, this statement was used also as a slogan for criticism of the divide between school and life in modern society. A typical form of such a divide is the so-called progressive education (Reformpädagogik) in the late 19th and early 20th centuries.

(2) The following description is based on video materials using a partial speech protocol of the lesson and interviews with teachers on lesson practices (Protz/Zöllner 2002). It is a reorganization of the practice of multi-perspective lesson and an analysis. Representatives of the German group left behind a wealth of teaching materials, but failed to make such materials a direct target for analysis. Therefore, the study conducted the analysis and evaluation of the following multi-perspective lesson. In addition, the referenced video material was obtained from Prof. Siegfried Protz, who was the representative of the German group, on November 15, 2017 in Berlin with permission to copy. In the following description of the lesson practice, the number of pages is directly quoted from the literature. In other cases, however, Protz/Zöllner (2002: pp. 51–78, 114–152) and the abovementioned video materials are used.

(3) Regular school (Regelschule) was a 10-year primary and secondary school that combined a newly established basic school and a practical school in Thuringia after the unification of East and West.

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Concept and practice of multi-perspective lesson (Mehrperspektivischer Unterricht) for connecting school and life: Analysis of theoretical framework and lesson practice in the "Europa Project"

Rei TANAKA

The paper aims to clarify the method of connection between school and life in the "Europa Project" as an international joint research study in the 2000s by analyzing the theoretical frameworks and cases implemented in multi-perspective lessons. To achieve this purpose, the following points are examined. First, the history of the establishment of the "Europa Project" is traced, and the theoretical framework of the multi-perspective lessons are clarified. Second, the contents of the lessons implemented under the project are explained. Third, the advent of multiple perspectives in such lessons is analyzed according to the abovementioned theoretical framework. Finally, the study discusses how multi-perspective lessons connect school and life in the project.

As a result, the following three points are clarified.

(1) The Europa Project as an international joint research study was theorized and implemented by researchers at the Erfurt University of Education in Germany.

(2) The theoretical framework, which was classified into two categories, namely, "closeness/distance" and "intimacy/estrangement," was based on two classes, namely, "Living World-related Lessons" and "Mediated Lessons."

(3) This paper sought to modify the theoretical framework through implementation by superimposing the lessons implemented in the initiatives of the Europa Project based on this concept. As a result, a lesson model was derived, which enabled the observance of reality from four perspectives, namely, "closeness/distance" and "intimacy/estrangement" and promoted the "changing of perspectives" from one viewpoint to another.

The didactical point of multi-perspective lessons is to achieve distance from daily implementation and observe it from various perspectives. In this sense, intentional distance from life can be considered an indispensable prerequisite for the concept and implementation of these lessons. The study points to the possibilities of approaches to life (Lebensnahe) and separation from life (Lebensferne).

学校と生活を接続する多視点的授業（Mehrperspektivischer Unterricht）の構想と実践
―「ヨーロッパ・プロジェクト」の理論枠組みと授業実践の分析―

田　中　　怜

　本論文の目的は，2000年代に実施された国際共同研究としての「ヨーロッパ・プロジェクト」における学校と生活の接続方法を，多視点的授業の分析を通して明らかにすることにある。この目的を達成するための検討課題は以下の３点である。第一に，「ヨーロッパ・プロジェクト」の成立経緯を辿り，多視点的授業の理論枠組みを明らかにする。第二に，このプロジェクトの下で実践された授業の中身を明らかにする。そして第三に，授業における多視点性の現れについて，上記の理論枠組みに即して

分析する。そして最後に，多視点的授業がいかにして学校と生活の接続を試みていたのかということを論じた。

　結果として以下の3点が明らかとなった。

(1) 国際共同研究ヨーロッパ・プロジェクトはドイツのエアフルト教育大学の研究者たちによって理論化され実践された。

(2) その理論枠組みは，「近さ／遠さ」，「親密／疎遠」の2つのカテゴリーから分類された「生活世界に関連した授業」と「媒介的授業」の2つに基礎づけられていた。

(3) 本小論では，こうした構想の上にヨーロッパ・プロジェクトの取り組みで実践された授業を重ね合わせることで，実践から理論枠組みを修正することを試みた。そして，「近さ／遠さ」，「親密／疎遠」という4つの視点から現実を複眼的に観察させ，ある視点から別の視点への「視点の転換」を促す授業モデルが導き出された。

　多視点的授業の教授学的眼目は，日常的な実践から距離を取り，それを多様な眼差しから観察させる点にある。この意味において，学校が生活から意図的に距離を取ることは，その授業構想と実践において欠くべからざる前提条件であることがわかる。ここに，生活乖離による生活接近の可能性を見出すことができる。