**NATIONALISM AND WORLD UNITY: EDUCATING FOR THE 21st CENTURY
THE CASE OF THE ARAB WORLD**

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Abstract

The present paper is an attempt at evaluating the position of the current education of nationalism in the Arab World from suggested criteria for nationalism education within the scope of the new emerging world system.

The paper discussed the characteristics of the new emerging world system, the concept of nationalism within such a system, and the Arab nationality. These suggested criteria for the study of nationalism within the future world and Arab systems were built up and a design for the process of analysis was set up. A sample of Egyptian text-books was analyzed in detail. The study has revealed that Arab education has some positive points towards the achievement of the suggested criteria, but with major problems concerning the achievement of such criteria.

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1. General Background: Changing Concepts and their

Implications

It is a matter of fact that our world is approaching
a new system, which is characterized by introducing
radical changes in the relations between the two
superpowers, the fall of many assumptions concerning
ideological political classifications of countries and a
possible change of the forthcoming relations between the
North and the South. It seems that the new world system
is moving towards world unity, with more possibilities of
peace, democracy and development.

Within such a framework, the question which presents
itself is whether we are living the era of the rise or
fall of nationalism?

Some recent phenomena confirm the rise of the
concept, as is the case of the claims of autonomy of some
republics of the Soviet Union, the unity of East and West
Germany and some collections - or partitions - of some
groups of developing countries on basis of nationalism [1].

On the other hand, West Europe is approaching unity among its different countries which could be seen as going beyond the nationality of each of these countries. Although we do not assume a global harmony concerning the issue of nationalism, it seems that a great source of the possible confusion is due to the complexity of the concept itself. Such a complexity manifests itself if we consider Kozma's discussion of the concept.[2] While he sees nationalism as the ultimate concern of the nation (that is, a group of people of the same historical origin), he has: (i) suggested some possible interpretation to this concept, including: searching for national identity, fighting for autonomy, sovereignty, liberty, independence. . . . etc. , and/or national building, (ii) provided some other concepts which seems to cover, at least partly, the nationalism concept. Actually these concepts include some which have positive value connotations (e.g. patriotism and—partly—ethnocentrism) and others which have negative connotations (e.g. chauvinism and racism), (iii) referred to the fact that nationalism has ideological as well as religious components, (iv) discussed the functions of nationalism as a political ideology, and (v) explained the constituents of nationalism as; the common historical origin of the group, a native land from where the nation has come, a short but dramatic period of the nation's history, and a series of festivities and a set of symbols.

Another question arises; could the new world system replace nationalism? Consequently, how far, and in which sense, is it recommended to highlighten nationalism in the context of education?

Actually, the new world system is not assumed to replace nationalism. Nevertheless, considerable changes have to be introduced to most of the embodied sub-concepts of nationalism. An example can be given from Shultz's discussion on sovereignty concluded by what we see taking place in the world just now is a wide array of shifting sovereign arrangements. [3]

As for nationalism in the context of education, it seems appropriate to: a) emphasize the positive aspects of nationalism, e.g. nation building, independence, patriotism . . . etc., (b) discuss the negative connotations of nationalism, e.g. chauvinism, racism. . . . etc., and explaining their implications on human life, and c) study the changing nature of nationalism within the new world system, emphasizing that a nation must be seen as a part of the village world which implies mutual cooperation with other countries and objective appreciation of their problems, position and contribution to the world at large.

In concrete terms, we emphasize the coordination and balance between the different levels of students' environment, i.e., the local community, the national, the regional - may be, and the global. [4] Of course, such a balance will differ at different educational stages.

Some pre-conditions must also be satisfied in order to prepare students to live in the new world system. Among these conditions, the most important seem to be, a) Achieving harmony among different school subjects with regards to the embodied new values, (b) Connecting the study with current events and issues - at the different environmental levels referred to above, (c) Emphasizing the role of the world organizations, especially UN organizations, in achieving peace and development, and (d) Presenting good models by teachers and school community - at least. Nevertheless, political actions and mass media play a considerable role in this concern, which may be more effective than the role of the school, a matter which needs great attention.

On dealing with the case of the Arab World, we start with reference to the fact that the above mentioned constituents of nationalism are satisfied in such a case. Some justification is given as follows:

i.   Arabs have a common historical origin. In particular there is an evidence that Arabs are half-Iraqis and half-Egyptians; are the descendants of Ismail (The son of Ibrahim and Hager) They have a common culture, language (Arabic), religion (Most Arabs are Moslems) and a long history that has united them.

ii. They have a native land bound in the east by the Gulf, the west by the Atlantic Ocean, the north by the Mediterranean and Turkey, and in the south by

the Indian Ocean and the Gulf of Aden. African Arab

countries include only: Algeria, Djibouti, Egypt,

Libya, Mauritania, Morocco, Somalia, Sudan and

Tunisia. The recent promised land is the

Palestinian land.

iii. There is - obviously - a chain of dramatic periods

of the Arab history as well as a group of leading

figures (e.g. Al-Ayoubi and Nasser), series of

common festivities (almost religious) and set

symbols (but not a common flag or a common anthem).

Reference should be made to some occasional claims

of Pharaonic, Phoenician, Assyrian . . . . identities.

These claims can be seen as irrelevant to the present as

well as it is a fact that these nationalities were -

originally and before Arabs - individable parts of a

common origin. [6]

In an attempt at having an overview look at the

history of the Arab world and its implications on the

present and the future situation, we adopted a

theoretical framework based on the four controlling

dialectics in Arab history, introduced by Ibrahim.[7] These

dialectics are, unity vs. partition, interior vs.

exterior, major traditions vs. minor traditions and

spirituality vs. materiality. It is not our intention in

the present context to defend such controlling

dialectics, rather, to employ them to establish some

conceptions about the future education of nationalism in

the Arab world from the scope of world unity, and to

build up a design for the purpose of analysis in the empirical part of the present paper.

II. The Arab Nationality in the Framework of the "Four Controlling Dialectics in Arab History"

The first four centuries of the Arab-Islamic history were a period of internal military and civilized boom, with all its consequences. The next three centuries were a period of decline, where foreign powers trampled down the boarders of the Arab nation, moving towards its heart on three axes; Mongols from the east, Crusaders from the north, and Spanish-Portuguese from the west. Then came another five centuries of unrest between interior and exterior powers, with a relative prevalence of the interior powers (if we consider the Ottoman State representing it). Thereafter, the last two centuries marked a decline of interior powers, being a period of expansion, penetration and control of the exterior powers. The significance of the last period - in particular - is that it witnessed a change from a mere breaking down of the Arab nation to national partition. Before that, internal boarders between regions of the Arab nation had nothing to do with the transfer of people, goods or thought. Unity or breaking-down processes were not-by that time subjected to legal or international legitimacy. The only active legitimacy was the legitimacy of religious civilization and culture, supported by military powers in order to achieve the requirements of justice and prosperity. When Arab

nations got their independence recently, they obtained an international legitimacy on one hand, and on the other hand there appeared - in each of these nations - groups of people which benefited politically, economically and socially from the existence and continuation of these formations. This situation - of course - creates great difficulties and challenges for the process of unification, whose majority of objective factors are embodied in the existence of the great Arab civilization. [8]

The above presentation throws some light on the first two dialectics under consideration, i.e., unity vs. partition and interior vs. exterior. Since the Arab nation acquired its religious and cultural characteristics after the settlement of the Arab Islamic conquest, it is subjected to a third dialectic, that is; major unifying factors of civilization vs. minor separating factors of culture (or major traditions vs minor traditions). Elements of the first group of factors are Islam, Arabic language, pattern of life and the common historical heritage, while the second group includes the local varieties for those major unifying factors. [9] Within the frame of such a dialectic, it has been noted that stimulating the major unifying factors is connected with the appearance of giant leaderships, whether as cause or effect, while the major separating factors are connected with the appearance of dwarfish leaderships, in the same sense. [10]

The Arab-Islamic history, can be seen as a continuous dialectic between the actual situation and the idealistic view (spirituality vs materiality). This dialectic has expressed itself within the last two centuries in some politico-religious movements, as well as religious ones. There is rather a great common area between these two kinds of movements, though the former concentrates on society while the latter concentrates on individuals. It must be referred - in the present context-to that the politico-religious movements had some role in the unification process in the Arab world.[11]

Relationships among the above discussed dialectics, though not very much tight, can be identified in many different respects, among which the most important are:[12]

a.   The dialectic unity vs partition seems to be much more related to the dialectic of interior vs exterior, that is, the processes of Arab unifaction implies either extensions on the cost of neighbour countries or resistance of extensions of exterior power on the cost of Arab countries. The other side of the relation between the two dialectics is that the manifestations of break-down tempt exterior powers to trample down the Arab nation.

b.   The relation between the two previous dialectics and the dialectic of major factors vs minor factors seems to be a relation between mechanisms and products. That is, powers of unification stimulate major unifying factors, while powers of partition

stimulate minor separating factors.

c.   Some important factors for stimulating mechanisms of
       partition are suppression, oppression, abuse and
       dictatorship. These factors contribute to the
       development of separating factors and result in
       politico-religious movements. Thus we may note the
       interacting relations between the first three
       dialectics - on one hand, and the fourth of
       spirituality vs materiality on the other.

       The question which arise is: how can the Arab
nationality be visualized under the assumed new world
system?

       A recent project for forecasting the future of the
Arab nation has suggested three alternative scenarios:
partition, regional gatherings or comprehensive unity.[13]
However, it seems that the Gulf crisis has revealed the
fallacy of the second alternative of regional gatherings,
[14] leaving the other two alternatives, partition or
comprehensive unity. Regardless of the current Gulf
events, consolidation of Arab unity has become a
political, economical and social requirement, not only in
terms of status and benefit of the Arab nation, but in
order to cope with the new emerging world system.

       Keeping in mind the four controlling dialectics of
Arab history discussed above, and the general view of the
new world system, the following remarks can help to put
our related concepts in perspective:

1.   Within the framework of the new world system,

relations with exterior powers will be changed
significantly, from control and resistance to help
and cooperation, side-by-side with new emerging
practices at the international level. Highlighting
international legitimacy will help to pave the way
to put an end to the Israeli occupation of the Arab
land, to solve the Palestinian problem and to
establish new normal peaceful relations between
Israel and its neighbouring Arab countries.

2. The existing Arab regimes are required to introduce
radical changes in their internal systems,
especially to establish and/or to develop democracy
in their countries and to adopt ambitious plans of
development, which must be associated with a just
distribution of services and income. Following
these prescribed policies will contribute
significantly to highlighting the major unifying
factors on the cost of the minor separating factors.
Much more attention must be paid to equality among
Arabs, whether majority or minority in terms of
religion, language and ethnology, side-by-side with
sex equality in all respects.

3. Some pre-requisites to achieve Arab unity are: to
establish a new flexible Arab system on parallel
lines to the new world system - i.e., democracy,
development and peace, to achieve economic justice
among the Arab states - through support, aid and
giant investments on a large scale, to solve the

boarder problems among the Arab states, to establish
an Arab security system, and to establish big
enterprises in all respects.

The above remarks can be criticized as being
optimistic, whether in terms of the new world system or
the new Arab system. We must consider that there is some
evidence about the emergence of these systems and the
possibility of their development. Nevertheless, we
appreciate the size of effort and struggle - may be the
fight, to establish such systems. However, from an
educational point of view, we must support the
establishment of these systems through education, the
matter which constitutes our major subject of interest in
the present context.

III. The Empirical Study

The empirical study aims at describing and analyzing
nationalism in Arab education in order to suggest
developing it from the prospects of the future world
system.

The problem of the present empirical study can be
defined as follows: How to develop the study of
nationalism in Arab education in order to cope with both
the future world and Arab systems?

To deal with this problem, the following questions
should be answered:

1.   What are the suggested criteria for the study of
     nationalism within the future world and Arab system?

2.   What is the position of the current study of

nationalism in Arab education from such criteria?

3. What are the suggestions for developing the study of
    nationalism in the Arab world in order to cope with
    the future world and Arab systems?

    Procedures to be taken to deal with the problem of
the empirical study are:

    a. Suggesting criteria for the future study of
        nationalism in the Arab world based on
        descriptions of the new world system, the new
        Arab system and the dialectics controlling Arab
        history.

    b. Building up a design for analysis, including
        items of content analysis of school materials
        and their possible rating scales, in the light
        of the suggested criteria.

    c. Selecting a sample of text-books taught in Arab
        schools and examining the extent by which the
        suggested criteria are met.

    d. Checking the applicability of the findings to
        other Arab text-books.

    e. Providing suggestions in order to develop the
        future study of nationalism in the Arab world.

    Limitations of the present study are: The study is
restricted to Egypt[15] and to Arabic reading books in
secondary education, with reference to other books.[16]

    From the previous discussions, the suggested
criteria for the education of nationalism within the new
world system in the Arab states can be grouped and

identified as follows:

1.   The Study of Arab History.

      1.1   Allowing a global view of Arab history in order
            to view its general directions.

      1.2   Emphasizing unifying factors of civilization
            unity among the Arab states.

      1.3   Discussing separating factors of culture among
            the Arab states in order to weaken the possible
            – effect of these factors.

      1.4   Presenting the events and issues included in a
            dialectic way.[17]

2.   The Characteristics of the New Emerging World
      System:[18]

      2.1   Eliminating the concept of **enemy** (as such).
            And developing instead the objective analysis
            of issues.

      2.2   Establishing the concept of cooperative world
            against the pattern of superiority/inferiority,
            while stressing the necessity of providing help
            – in all respects, from developed countries to
            developing countries, within the frame of the
            new world system.

      2.3   Highlighting the role of the United Nations and
            its organizations in achieving world
            legitimacy, peace and development.

      2.4   Emphasizing that the establishment of a new
            world system needs great efforts – and struggle
            – from all countries all-over the world, at

both individual and institutional levels.

3. **The Arab Nation within the New World System.**

3.1 Viewing Arab unity as a contribution to the world unity within the new world system.

3.2 Exploring the necessity of building giant economic enterprises across the Arab states, side-by-side with achieving justice within — and between — these states.

3.3 Emphasizing the establishment of and/or the development of democracy throughout the Arab states as a keystone for change in all respects.

3.4 Explaining the importance of developing the Arab League Organization on parallel lines to the United Nation and its organizations.

3.5 Emphasizing the equal rights of citizens, whether belonging to the majority or to minorities, within the Arab states, with an understanding and appreciation of differences between these groups.

3.6 Emphasizing the importance of equal opportunities of the two sexes.

3.7 Dealing with recent scientific developments in the world, and avoiding religious interpretations to scientific phenomena.

3.8 Stressing contemporary problems — at all levels [19] when dealing with religious topics.

4. General.

4.1 Dealing with issues at different levels, i.e.,
     individual, local, national, Arab and world
     levels.

4.2 Achieving integration - whenever appropriate -
     between related subjects (at least).

4.3 Paying a considerable attention to current
     issues and - in some cases - the analysis of
     the development of an issue throughout history.

4.4 Avoiding contradiction between the values
     embodied.[20]

Needless to say, the above mentioned criteria are
interrelated and interacting. The contribution of
different school subjects to the achievement of these
criteria is also different.

The next table describes the design of analysis of
the position of school materials in relation to the
suggested criteria.

Findings of the analysis of the Arabic Reading book
for the Eight Grade of basic education and discussions of
these findings can be summed up as follows:[21]

1.   Concerning the Study of Arab History:
     It has been obvious, without the need of using
     a rating scale, that the only item of the
     suggested criteria which is applied-frequently-
     in the book is emphasizing unifying factors of
     civilization unity among the Arab states.
     Other items are almost not existing.

          It seems that many educationists in the

Arab world prefer not to refer to the
separating factors of culture among the Arab
states according to the belief that such
reference may not help to achieve unity among
these states. On the contrary, we see that the
objective discussion to these separating
factors – at the school – and orienting
students in dealing with them, is one of the
bases for solidating the belief of Arab unity.

We may safely say that the items
concerning the global view of history and the
presentation of events and issues in a
dialectic way, though they are crucial from our
point of view, are absent from many school
materials, whether Arab or others.

2. **Concerning the Characteristics of the New Emerging
World System.**

2.1 The first element of the criterion item
concerning the concept of enemy, which is
concerned with the elimination of this concept,
is satisfied,[22] but the other element about
developing the objective analysis of issues, is
almost absent. This brings to mind the above
discussion concerning the absence of some items
about the study of Arab history.

2.2 There are some positive initial points towards
the establishment of the concept of cooperative
world,[23] but these points must be developed and

modernized, in terms of current problems and
issues, as well as the direct discussion of
relations between developed and developing
countries within the new world system.

2.3 There is no mention of the United Nations or
any of its organizations.[24]

2.4 This item concerning the effort and struggle
needed to establish the new world system, is
expected not to be developed, yet, with regards
to the newness of the whole issue.

3. The Arab Nation within the New World System:

3.1 There is almost no reference to the view of
Arab unity as a contribution to the world unity,
(within the new world system.) Most references
have been made to the contribution of Arab
unity to the prosperity of the Arab world.
However, the relevant lack may be due to the
fact that many dimensions and requirements of
the new world system might not be clear enough.

3.2 There are many references to the necessity of
building giant economic enterprises across the
Arab states, but there are almost no
references to achieving justice - whether
within or between -these states. This may be
due to the delicacy of some relevant issues, as
well as the attempt to keep the view of youth
of the Arab countries as ideal as possible.!

3.3 There is no reference to the establishment

and/or the development of democracy throughout the Arab states. The same comment of the last criterion item is applicable.

3.4   There is no reference to the importance of developing the Arab League organization.[25]

3.5   There is no reference to the equal rights of citizens of the majority and those of minorities.[26] The same wrong beliefs, discussed above, may be responsible for that situation.

3.6   There is an indirect possible reference to the equality of both sexes, but not in the sense suggested.[27]

3.7   Although scientific topics constitute a considerable part of the book,[28] most of these topics cannot be classified as dealing with recent scientific developments in the world.[29] In all topics there are no religious interpretations to scientific phenomena.

3.8   Religious topics are not relevant to contemporary problems.[30]

4.   General:

4.1   The following table shows the levels of the topics which are dealt with in the book. We can generally conclude that, except on the local level, this criterion item is rather satisfied. Actually, there is no formula to decide upon the relative balance between these levels (the same may be applied to different

educational stages).

4.2   In some sense, there is a coordination between the study of reading and social studies at the eighth grade of basic education.[32]   It can be seen as a category of integration. Nevertheless, there are some considerations which make this conclusion questionable.[33]

4.3   Out of the whole topics of the Book, only six topics could be seen as dealing with current- and contemporary-topics.[34]

4.4   There is no contradiction between the values embodied.

From the above analyses and findings, it seems that Arab education has some positive points towards the achievement of the suggested criteria of the education of nationalism within the new world system, but there are still some major problems concerning the achievement of such criteria.   These   major problems can be summed up as follows:[35]

a.   The lack of the dialectic view, i.e., dealing with almost everything in terms of black and white.[36]

b.   The provision of good pictures without discussing relevant problems in a realistic way comparable to actual situations.

c.   Concentration on the past on the cost of the present and the future.[37]

d.   The lack of emphasizing the world frame-and-

world contribution - of the Arab unity.

e.   The atomistic view to Arab history on the cost
        of the global view.

f.   The lack of motivating students to change their
        world (in order to contribute to the building
        of the new world system).

Suggestions to develop the study of nationalism in
the Arab world can be represented-basically-by overcoming
the above mentioned problems, which means introducing
major changes to school materials, but first, to the
underlying thought.

SUMMARY

The present study provided suggested criteria for
the future of education of nationalism in the Arab World
in the light of some conceptions about the new emerging
world system and the supposed new Arab system, with
consideration at dialectics controlling the Arab history.
A design for the analyses of school material in the light
of the suggested criteria, was developed to be applied to
Arab text-books.

The findings of the analysis of a sample text-book
revealed that Arab education has taken steps towards
following the suggested criteria concerning the future
education of the concept of nationalism, yet, it is
rather far from some of the criteria of which many are

crucial in this context.

Major problems facing the achievement of such criteria were identified and summed up, as well as examined by other text-books. These problems have proved to be of a general nature. Although it can be thought that some of these identified problems are characterized by Arab culture, it seems that many of the suggested criteria have not been yet met in many — may be most — of curricula all over the world, not only because that the features of the new world system have not been settled yet, but also because of the conservative nature of education, which ought to be changed in order to support the establishment of the world unity.

NOTES

1. For example: Arab countries are attempting to establish an Arab system based on the Arab Nationality. On the other hand, Cyprus is a case where there is a claim of partition into Greeks and Turks.

2. See: Kozma Tamas (1990). Nationalism: points for consideration for the pre-ICUS Education Committee, Atlanta GA, December 7-9, 1990.

3. Shultz, George P. (1989). On Sovereignty. A paper presented to the National Academy of Engineering symposium Engineering and Human Welfare, October 4, 1989.

   Shultz has organized these arrangements into five categories of interest and concern. They are generally acceptable, but his consequent conclusions concerning the Middle East are questionable.

4. See: Mina, Fayez M. (1983). "A Curricular View to Moral Education". In: R. Carson (Ed.), Towards a Renaissance of Humanity: Rethinking and Reorienting Curriculum and Instruction (pp. 139-149). Alberta: University of Alberta (WCCI publication).

5. Hamdan, G. (1965). Egypt's Character, Vol.4, Cairo: Alam Al-Koteb (in Arabic), p. 636.

   In this context, Hamdan sees that when Arabs met Egyptians-before and after Islam, it was actually re-meeting of parents and sons or

grandfathers and grandsons, after being separated by
the desert which resulted by the drought. See:
ibid, p. 637.

6.   Ibid, p. 641.

        Note that there are other claims of the
European origin of cultural affiliation of some
northern and western parts of the Arab World, but it
is clear that these claims are almost of political
purposes.

7.   See: Ibrahim, Saad Eddin (1988). The Future of
Society and State in the Arab Home. Amman: The
Arab Thought Forum (in Arabic). pp 50-57.

        Ibrahim has chosen a dynamic process - instead
of a static process - in approaching the major
issues in Arab history by dealing with them in the
form of a comparative dialectic analysis. See:
ibid, p. 51.

8.   See: Ibid, pp. 52-53.

9.   Examples of the minor separating factors are ethnic
groups which are different from the majority, the
existence of other religions (Christianity and
Judaism) and other languages (e.g. Kurdish and
Barbaric). See: ibid, p. 53.

10.   See: ibid, p. 54.

11.   Examples of the Politico-religious movements are:
Wahabism in Saudi Arabia, Snousism in Libya and
Mahdism in Sudan. All these movements have become
controlling families, which do not differ from other

controlling families throughout the Arab-Islamic
history. Nevertheless, one movement - which is
related to this group of movements, the Moslem
Brotherhood, is still active in Egypt, Sudan and the
Eastern Arab area. The other groups of Islamic
movements include Ascetics, sufis, . . etc. In
general, the Arab world has witnessed - since the
late sixties - the rise of movements of Fundamental
Muslims everywhere in the Arab countries.

For further readings on the raised point, see:
Ibid. pp. 54-55.
Sa'aed M. (1986). "An Introduction to the
Diagnostic of the Religious and Political
Movements". The National Review of Social Sciences,
Vol. 23, pp. 18-44. (in Arabic).
Wahba, Mourad (1983). "Crisis of Social Revolution
in the Arab World". In: Mourad Wahba (Ed.) Youth,
Intellectuals and Social Change. Proceedings of the
Third EASRG (Euro-Arab Social Research Group),
Malta, 23-29, March 1980.

12. For more explanation, See: Ibrahim, Op cit, pp. 56-
57.

13. The project is conducted by the Center of Studies in
Arab Unity, Beirut.

For the mentioned conclusions, See: Saad
Eddin, I. et al (1988). The Future of the Arab
Nations: Challenges and Options. Beirut. Center
for Studies in Arab Unity. (in Arabic).

14. Unless these gatherings are well planned as stage(s) of the comprehensive unity.

15. However, Egypt is almost the most effective cultural center over the Arab states.

16. The Egyptian educational system consists mainly of basic education (8 years divided into two cycles; primary for 5 years and preparatory for 3 years), 3 years secondary education, then higher education. Secondary education here is considered in the sense of post-primary education.

    Based on the assumption that writing text-books is being very much affected by educational traditions and cultural characteristics, the writer focussed on the detailed analysis of a recent reading book (for the 8th grade of basic education), then studied the applicability of major findings of the analysis to other reading and history text-books.

17. Especially by covering all the aspects of an issue (pro-against, advantages-disadvantages. . . .), following the contradiction(s) within it.

18. It must be noted that such characteristics have not been settled yet. Therefore, the following analyses of the empirical study will report the possibility of the analyzed text to introduce these characteristics.

19. These levels include: individual, local, national, Arab and world levels.

20. It is supposed to deal with this item through the whole subjects of study-at all grades, or at least with subjects having a basic role in the formulation of such values, but in the present study they are restricted to the topics of Arabic reading of the Eighth Grade of basic education.

21. Abdel Rahman, I., El Tarzi, I. and Basha, E. (1988/1989). Reading for the Eighth Grade of Basic Education. Cairo: Ministry of Education (in Arabic). The book includes 34 topics, not all of them to be studied at school (usually about 20 to be studied at school). These topics are as follows: From God Almighty's Verse (The Holy Quran), Scientific unity among Arab states, The Arab world's message of civilization in an European historian's view, Our mineral wealth, The best of friends, Al-Edrissee, Real honour, What strong creatures!, Valuable advice, A historical view of Arab solidarity, One Arab nation (Poetry), Punishment of conceited oppressors (The Holy Quran), From the Arab youth ideals, The story of the treasure, Carrier pigeon, From the Prophet's guidance (Hadith Sharif), The helper of fallen nobles, The diligence of Arab women in peace and war, The Egyptian navy, The census, From cotton stems we produce paper and synthetic silk, A variety of jokes, Swims three years to return to the forefather's lands, Match sticks, From ancient Egyptian wise sayings, A prince

in court, A salute to Cairo (poetry), The most
active of creatures, Scenes from East and West, The
Walking fish, The newspaper boy who became his age's
greatest scientist, "Abouda Isn't Young"; from the
stories of October War, To El-Taef (A poetic drama).

These topics are present in many different
forms, which can be described as follows:

The Form (mainly)	Frequency	Remarks
Quranic verses	2	
Hadith (an ordinary Prophetic tradition)	1	
Poetry	4	one of them is a poetic drama
Story	5	
Dialogue	1	Between a father & son
Quotations	2	one from Twinby & the other from an ancient Egyptian wise man
Article	13	
Historical Article characterized	4	with the story type
Short Talk (on 4 countries)	1	
Miscellaneous	1	Jokes

Total   34

22.   Throughout the book, reference to what could be
       interpreted as relevant to the concept of enemy are:

       a.   In the topic of The Egyptian Navy: The Arab
             rushed into a navy battle in the year 25 Hegira
             in defence of Alexandria against the Byzantine
             Roman State. (p.52)

       b.   In the topic on From ancient Egyptian wise
             sayings it is quoted from the speech of a
             Pharaonic wise man to his son:

                   Do not confide in anyone, for he
                   might let out your secrets or twist
                   of them, then you will gain enemies
                   (p. 68).

       c.   A poetry of Salute to Cairo, includes a
             general reference to the role of Cairo on
             defeating aggressors. (p. 72)

23.   These points are almost given in the historical
       sense (e.g. Al-Edrissee and quotations from Arnold
       Twinby - in the topic on Arab world's message of
       civilization in an European's historian view and
       embodied indirectly - in some articles (especially
       the scientific articles.

24.   This might be due to the fact that the history
       curriculum at the same stage includes a section on
       Egypt, World and Regional Organizations.
       See: Mohammed, I. et al (1990-1991). Social
       Studies for the Third Grade of Preparatory Education

Egypt and the World. Cairo: Ministry of Education;
(in Arabic), pp. 284-287.

However, it seems that this section needs to be
extended and to be furnished with examples of
current issues, with the orientation of explaining
the role of these organizations in the new world
system.

A note must be given—in this context—that it seems
that the social study book of 1988/1989 had dealt
better with the issue, as being introduced in the
context of Egypt and World Peace.

See: El-Ghandour, F. et al (1988/1989). *Social
Studies for the Ninth Grade of Basic Education;
Egypt and Exterior World*. Cairo: Ministry of
Education (in Arabic).

25. The same comment in the last note is applicable.

26. Actually there is no reference to the mere existence
    of minorities.

27. In the topic of The diligence of Arab women in peace
    and war most parts of the article are concentrating
    on nursing.

28. Scientific topics constitute about third of the
    topics of the book (11 topics out of 34).

29. Seven of the scientific topics cannot be considered
    recent ones (one of which is historical). Two of
    the other (recent) topics use recent terms (related
    to chemicals and minerals), though dealing with
    rather traditional issues. One of the topics is

dealing with the concept of scientific policy (in the topic of scientific unity among the Arab stages), while the last one is concerned with census.

30. These topics include the first and the last topics of the Book. The first one is about creation and the other one is about Islamic reaching out.

31. This topic is Scenes from East and West.

32. See: El-Ghandour, F. et al (1987/1988). Social Studies for the Eighth Grade of Basic Education; Egypt and the Arab Home (First part). Cairo Ministry of Education (in Arabic).
Ibrahim, S.A. et al (1990/1991). Social Studies for the Second Preparatory Grade Geography of the Arab Home and its History. Cairo: Ministry of Education. (in Arabic).

33. It seems that it happens by chance that the syllabus of reading is on parallel line with the syllabus of social studies. That is, there is almost a fixed cycle for studying history at both preparatory and secondary education; Ancient, Islamic and Medieval, and Modern. Further, most—if not all—topics of social studies can be easily classified into Geography or History, though lying, at the preparatory stage, in one book for social studies.

34. These topics are: Scientific unity among Arab states, The Arab worlds message of civilization in a

European historian's view, Our mineral wealth. The census, From cotton stems we produce paper and synthetic silk, and From the stories of October war.

35. The same major criticism is applicable to most reading books at preparatory and secondary education. Some of the books checked in this respect are:

Mekky, M. et al (1990/1991). Reading and Literary Texts for the Third Grade of Preparatory Education. Cairo: Ministry of Education (in Arabic).

Mekled, M. et al (1989/1990). Reading for the First Grade of Secondary Education. Cairo: Ministry of Education (in Arabic).

Most of the above aspects of the mentioned criticism are applicable, with a fairly less degree, to the text-books of civics of secondary education.

See:

Sunaity M.A. and Ahmed A.A. (1990/1991) Civics for the First Grade of Secondary Education. Cairo: Ministry of Education (in Arabic).

Mohamed, S.R. and Abdel Latif A.I. (1990/1991) Civics for the Second Grade of Secondary Education. Cairo: Ministry of Education (in Arabic).

Unfortunately, civics-as a subject, has rather marginal status among school subjects of secondary education in Egypt.

36. There are some attempts to go beyond this prevailing type. For example. See: El-Ghandour et al, Social

Studies for the Ninth Grade, op cit, pp. 196-197.
(United Nations between Optimistic and Pessimistic).

37. Although the reading book for the Ninth Grade of
preparatory education (Mekky et al, op cit) has a
special section on: Science and Future, including
seven topics, of which most are of contemporary
significance, it seems that their relative size to
the book is rather small (7 out of 44). Further, no
topic of this section is required of students either
for study at school or for examinations.

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