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.
Nationalism and World Unity: Educating for the 21st Century

'The Case of the Arab World'

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I. 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. 

The writer acknowledges his appreciation and deep sense of gratitude to the International Cultural Foundation; and the International Conference on the Unity of Sciences for funding this work; to Professor Tamas Kozma for asking him to write the present paper; to Professor K. Schleicher for his encouragement; and to members of the pre-ICUS meeting in Atlanta for their invaluable comments.
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. 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 highlight 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 – indivisible 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.

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. 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 avaricious leaderships, in the same sense.
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.\textsuperscript{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:\textsuperscript{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 unification 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.

1. 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. However, it seems that the Gulf crisis has revealed the fallacy of the second alternative of regional gatherings, 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 and to Arabic reading books in secondary education, with reference to other books.

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 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, 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, 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.  

3.5 There is no reference to the equal rights of citizens of the majority and those of minorities. 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.

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

3.8 Religious topics are not relevant to contemporary problems.

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. It can be seen as a category of integration. Nevertheless, there are some considerations which make this conclusion questionable.

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

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:

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

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.

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 textbooks. 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 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.


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.


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.


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: 


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.


11. Examples of the Politico-religious movements are: Wahabism in Saudi Arabia. Shousism 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 Muslim 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.
13. The project is conducted by the Center of Studies in Arab Unity, Beirut.

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

15. However, Egypt is almost the most affective 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.
10. 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. (1982/1989). 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:

<table>
<thead>
<tr>
<th>The Form (mainly)</th>
<th>Frequency</th>
<th>Remarks</th>
</tr>
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<tbody>
<tr>
<td>Qur'anic verses</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Hadith (an ordinary</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Prophetic tradition)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Poetry</td>
<td>4</td>
<td>one of them is a poetic drama</td>
</tr>
<tr>
<td>Story</td>
<td>5</td>
<td>Between a father &amp; son</td>
</tr>
<tr>
<td>Dialogue</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Quotations</td>
<td>2</td>
<td>one from Twinby &amp; the other from an ancient Egyptian wise man</td>
</tr>
<tr>
<td>Article</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Historical Article</td>
<td>4</td>
<td>characterized with the story type</td>
</tr>
<tr>
<td>Short Talk (on 6 countries)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1</td>
<td>Jokes</td>
</tr>
</tbody>
</table>
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.


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.


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.


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 living, 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:


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:


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
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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for the Second Preparatory Grade: Geography of the Arab Home and its History, Cairo: Ministry of Education (in Arabic).


