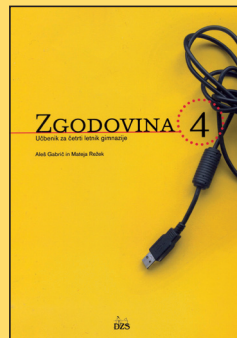
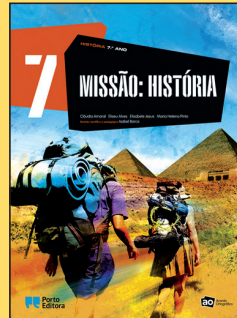
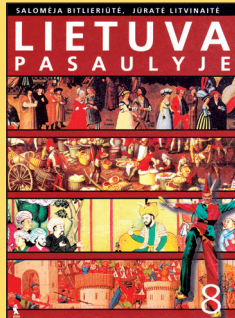
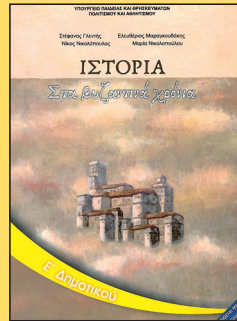
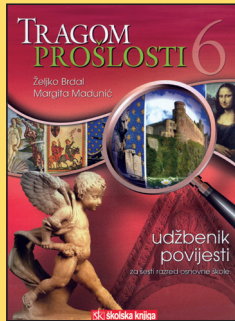


THE ARAB WORLD IN HISTORY TEXTBOOKS AND CURRICULA



Edited by Danijela Trškan

Slovenian National Commission for UNESCO

2014

Contribution to Intercultural Dialogue in the 21st Century

THE ARAB WORLD IN HISTORY TEXTBOOKS AND CURRICULA

Editor: Danijela Trškan

Contributors / Authors: Danijela Trškan, Eleni Apostolidou, Isabel Barca, Carol Capita, Laura-Elena Capita, Stéphanie Demers, Marc-André Éthier, Tsafirir Goldberg, Penelope Harnett, Snježana Koren, David Lefrançois, Tone Smolej, Benediktas Šetkus, Barbara Winslow

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INTRODUCTION

As a member of the Slovenian National Commission for UNESCO (2010-2014) and the leader of the project Euro-Arab Dialogue: Textbook Analysis, I have prepared several publications, which show the incorporation of the history of Arab countries into contemporary history textbooks and curricula for elementary and secondary schools and into the study programmes of history at Slovene universities:

- *Pregled zgodovine današnjih arabskih držav v slovenskih učbenikih za zgodovino [Review of the History of Today's Arab Countries in Slovene History Textbooks]* in 2011;
- *Review of the History of Today's Arab Countries in Slovene History Textbooks – Report for the Project Euro-Arab Dialogue: Comparative Study of School Textbooks* in 2011;
- *History of Today's Arab Countries in Slovenia* in 2012;
- *Arab World in the Subjects of History, Geography and Slovene Language in Elementary and Secondary Schools in Slovenia* in 2013.

All publications can be accessed at: <http://wff1.ff.uni-lj.si/oddelki/zgodovin/DANIJELA/DIDAKTIKAZGODOVINE/UNESCO.htm>.

The present publication, entitled *The Arab World in History Textbooks and Curricula*, is the last book which was published for the project Euro-Arab Dialogue: Textbook Analysis. It contains an analysis and evaluation of the history of today's Arab countries in the history curricula for elementary and secondary schools in ten countries: Canada, Croatia, Greece, Israel, Lithuania, Portugal, Romania, Slovenia, United Kingdom and United States of America.

The articles are written by professors, lecturers and researchers whom I have invited to participate in the project between 2013 and 2014: Eleni Apostolidou from University of Ioannina, Isabel Barca from University of Minho, Carol Capita and Laura-Elena Capita from University of Bucharest, Stéphanie Demers and David Lefrançois from University of Québec, Marc-André Éthier from University of Montréal, Tsafrir Goldberg from University of Haifa, Penelope Harnett from University of the West of England, Snježana Koren from University of Zagreb, Benediktas Šetkus from Lithuanian University of Educational Sciences, Barbara

Winslow from Brooklyn College of the City University of New York, Tone Smolej and Danijela Trškan from University of Ljubljana.

As an editor of this publication, I sincerely thank all the authors for their contribution to the intercultural dialogue in the 21st century.

For encouragement offered during the project from 2010 to 2014 I thank, above all, Marjutka Hafner, Director of the UNESCO Office of the Slovenian National Commission for UNESCO, and Gašper Hrastelj and Barbara Urbanija, also from the Office of the Slovenian National Commission for UNESCO.

Ljubljana, July 2014

Danijela Trškan, Ph.D.

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HISTORY TEACHING IN QUÉBEC: A CASE STUDY OF THE ARAB WORLD IN TEXTBOOKS

Abstract

This text analyses the role played by the people of the Arab world portrayed in the Québec history textbooks used in the course of early secondary education. Before describing the content of the textbooks that were analysed, it explains the educational context in which these textbooks are used, the content of the Québec Education Programme to which they are linked and the role textbooks play in history teaching in Québec.

KEY WORDS: TEXTBOOKS ANALYSIS, ARABS, HIGH SCHOOL, CANADA, HISTORY TEACHING.

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HISTORY TEACHING IN QUÉBEC: A CASE STUDY OF THE ARAB WORLD IN TEXTBOOKS

Introduction

Research on history textbooks in Québec is very dynamic. Several authors have analysed them from different angles, including the social representation of different human groups. In this chapter, we will analyse how the people of the Arab world are depicted in the Occidental history textbooks used in the course of early secondary education in Quebec. Before describing the content of the textbooks that were analysed, we will explain the educational context in which these textbooks are used, the content of the Québec Education Programme to which they are linked and the role textbooks play in history teaching in Québec.

Québec School System: Structures and Demography

In Canada, every province has the exclusive jurisdiction over formal education. In Québec, school is compulsory from age 6 to age 16. The Ministry of Education, Leisure and Sport (MELS) formulates curricula which regulates all learning domains. Preschool and postsecondary networks are also financed by the Québec state. Nonetheless, this paper only deals with history programmes, which are common to all students and determined by the state for compulsory education.

After preschool, students attend three two-year long primary school cycles, followed by two secondary school cycles, totalling five years. Generally, students move on to secondary education at age 12. According to date from the MELS, about 16% of students leave school without their diploma, but these numbers vary widely according to gender, first language and region. 12% of these students eventually complete their high school education later on, including in adult education programmes. About 117 000 students also follow vocational training in secondary school. Students who earn their secondary school diploma can attend CEGEP (collège d'enseignement général et professionnel), in order to qualify for university studies or for a technical career.

The public school system is divided along linguistic lines, with Francophone and Anglophone school boards spread throughout the territory. More than 80% of Québécois speak French as a first language and the proportion of the population that declares knowing French reaches 90%. Most day-to-day activities in Québec take place in French in most areas, where French is the dominant language of

education. Whatever their first language, children must attend French school until the end of their secondary education (around 795 000 students) in the public education network or in private, subsidised schools. Under special circumstances, however, some preschool, primary, and secondary school students can attend English-language public or private schools (about 85 000 students), namely when one of their parents has attended school in English in Canada. In addition, some schools and school boards have special status (about 8000 students), notably those serving First Nations communities.

Francophone students make up about 79% of the student population in primary and secondary schools, while Anglophone students represent 8,5% of this population and Arab-speakers make up 2%. Students from recent immigration (themselves or with at least one parent born outside of Canada) represent 7% of the total student population in the province. They make up less than 10% of students outside the urban region of Montreal and more than 45% of those within this urban region. 18% of all Montreal school-age students were born abroad. Fewer than 10% of students from recent immigration declare Arab as their first language or coming from countries where Arab is the official language. Two-thirds of all Arab-speaking students attend Montréal schools.

The school system is made up of a public sector (about 880 000 students) and a private sector (about 120 000 students). Both must dispense the same official curricula. Public school is free, while private schools demand registration fees, but they receive considerable public subsidies corresponding to their teachers' wages, around 43% of their total budget. Québec's public school system is secular and mixed at all levels (boys and girls together). Most private schools are also mixed and secular.

Teachers train to teach either in elementary or secondary school in four-year university programmes. Both programmes alternate university classes (three years' worth of classes) with practicums of varying lengths but totalling one year of classes. During their training to teach at the secondary level, students specialise in a subject domain (for the equivalent of two years of classes) such as French language arts, mathematics, or social sciences. In the case of social sciences, programmes are mainly centred on history, with some geography.

The Centrality of Citizenship Education in the Québec Education Programme

In the early 2000's, the Québec government introduced a new curriculum, first at the elementary level, then at the secondary level, an endeavour that has attracted the attention of several history educators.

According to the Québec Education Programme (QEP), the principal mission of schools is to educate autonomous individuals capable of acting as engaged, critical citizens (Gouvernement du Québec, 2004, p. 4). It further asserts that at the high school level, this task falls first to the History and Citizenship Education courses, though the latter requires the support of other courses to educate “responsible citizens, able to use their minds and skills to support the common good” (p. 21). Input is also expected from Ethics and Religious Culture, Geography, and Science and Technology courses, in particular.

According to its designers, the QEP involves educating students in History and Citizenship Education so that they will be able to problematize social phenomena, develop their own views, and structure their own identity. This is put forth as an alternative to inculcating doctrine or ideology by subverting history. History teaching itself should not be subjected to citizenship aims, however. Rather, civic competence should arise from historical competencies, in the sense that “the fact of determining the contribution of social realities to present-day democratic life” leads students “to wonder about the issues which, in turn, give rise to new interpretations of those realities, whether present or past” (Gouvernement du Québec, 2007, p. 24). Similarly, students should methodically inquire about social phenomena so that they can base their opinions and civic consciousness on historical foundations and “understand the effect human actions have on the course of history and [...] thus become aware of their responsibilities as citizens.” Finally, studying social phenomena should give students “the opportunity to decontextualize the concepts they have studied and transfer them appropriately” (p. 32) in their lives as citizens.

According to the programme’s supporters, it is necessary to stress citizenship education in order to educate autonomous, critical, enlightened and committed citizens (Parker, 2008).

Most writings in citizenship education reject uplifting aseptised historical narratives for use in civic education as counterproductive; they even deem them incompatible with the essence of history (Éthier, 2000; Galston, 1991). Although for these authors history is a tool that is neither infallible, nor even sufficient and necessary, they do see it as a means for understanding and criticising the workings of social institutions (Kymlicka, 2001). For them, school must help to educate enlightened, critical citizens, working from a solid, relevant knowledge base; if school does not defend democratic rights and hard-won social gains as basic as these, the social system from which it emanates must be overturned (Giroux, 1981).

In agreement with these writings, the Québec ministerial texts conspicuously reject in particular a form of traditional citizenship education based on the idea of the primacy of collective bodies in shaping personal identity. The rejected approach indeed subordinates rights and social justice to the cohesion of a political “community”: “*In*

the context of the advent of nation-states, a little more than a century ago, the generalisation of history education in public school took shape from concerns related to citizenship education. This involved teaching citizens, using a historical narrative, about their national identity and the validity of the political and social order" (Gouvernement du Québec, 2001, p. 337). At the time, school was viewed as an efficient institution for "installing" these elements of collective life at the core of future citizens' personality. Social reproduction was made possible by asking students to bend to certain civic rituals in order to openly display and reiterate their sense of belonging to a specific political community.

The new programmes rather recommend educational objectives more consistent with those proposed in scholarly writings which aim to bestow upon the discipline of history "[...] *the responsibility of helping to shape citizens who are capable of participating in society in an open and enlightened manner, in accordance with democratic principles and values*" (Gouvernement du Québec, 2001, pp. 337-338). To achieve this, students must be led to explore and define the historical roots of their social identity (p. 341). History indeed ought to help students to discover the "foundations of their identity" (Gouvernement du Québec, 2004, p. 348), because, by giving them "access to points of reference that make it possible [for them] to grasp that they belong to a community which shares common values, notably those associated with democracy" (p. 295),² history plays a part in structuring their identity. Needless to say, students are expected to embrace prescribed values: those which, according to the MELS, constitute the foundation of Québec society and should lead them to fulfil their "role as citizen[s] in [their] immediate environment, school, and within a larger community" (pp. 295-296), although this essentially entails values that allow one and all to have their opinions heard and respected. A close reading of the programme reveals that it conforms to all the standard dimensions of civic nationalism, i.e., identification of all of Québec's citizens with a common civic space, a common language, and a territory with defined borders. The history taught in school must rear "constitutional patriots", to borrow from Habermas (Dufour, 2001). It should educate free citizens, since through the inculcation of democratic values (to which they ought to adhere in order to see themselves as part of a supposedly just social contract), they should be motivated to assume enlightened participation in society (Gouvernement du Québec, 2004). Authors of the present article expressed their reservations concerning the genuineness of this objective. Those in favour of the programme overestimate it, in our opinion, and are mistaken when they see it as shaping citizens who are more autonomous, critical, enthralled by justice, and capable of eradicating the causes of oppression and building a world of give-and-take.

2 Thus, 'good' citizens inevitably express their competence by adopting behaviours like participation, commitment or taking a stand, and by embracing predetermined principles like "the rule of law and universal suffrage" (Gouvernement du Québec, 2004, p. 22). In this understanding, an anarchist and a communist (who have a common objective in wanting to put an end to the bourgeois state) would therefore be 'bad' citizens.

The programme rather equips students for the role of engaged or responsible students, while boasting doing more (Lefrançois, Éthier & Demers, 2009).

Guidelines and General Content of the History Programme in Québec Secondary School

The History and Citizenship Education Programme takes place over the first four years of secondary school, for 75 hours per year in the first cycle (grades 7 and 8) and 100 hours per year in the second cycle (grades 9 and 10). History is the main discipline in the field of social studies in terms of teaching hours. The History and Citizenship Education Programme is composed of two courses, which in essence include the same three competencies, notwithstanding some minute differences.

The first competency involves formulating problems and questions about past and present social phenomena (such as the American and French revolutions, for example) in order to examine them from a historical perspective (Gouvernement du Québec, 2004, p. 344). The social phenomena studied are thematic, such as a “first experience of democracy” in Fifth Century B. C. Athens, and presented in a diachronic fashion to the present-day.

The second competency proposes an active and domain-specific relationship to knowledge. Titled “Interprets historical phenomena using the historical method”, it implies that students need to actively research documents to establish facts. This involves occasionally finding, selecting, and classifying documents, analysing and assessing relevant data, comparing the points of view and interests of actors, witnesses and historians, and exposing and criticizing frames of reference, assumptions, and ideological underpinnings of texts (p. 347). Students are expected to develop an active relationship with knowledge and become gradually involved in deconstructing the discourses of global cultural narratives and notions of objective truth. The programme emphasises that the history course allows for historical events to be contextualized by considering the various perspectives of the actors involved, but there is no statement about the historical approaches to be used to identify and assess the biases or prejudices of the authors of the documents to which students refer. Programme designers thus insist on the idea that the history course helps contextualize events by comparing the particular origins, interests and perspectives of historical actors and of historians.

The third competency, “Constructs his/her consciousness of citizenship through the study of history,” is closely connected with the practice of deliberation, as a constraints-free, structured discourse founded on well-reasoned arguments (p. 348): *“To develop his or her competency, the student should learn how to reason based on facts and to justify his or her interpretation through argumentation”* (p. 346).

For one of the authors used as a reference by programme designers, the history classroom can and should offer students tasks centred on complex, problem-based, theoretical re-constructions: *“The situation [presented to students] is complex, because it provides a variety of historical perspectives, some of which might converge, while others diverge or are contradictory. Hence the solution to the problem is not borne of the simplistic triumph of one perspective over the others, but it is reached through a dialectical interpretation which integrates a number of those perspectives”* (Dalongeville, 2001, p. 276). The idea is to allow students to participate in social debates, presented as problems, which need to be solved. Deliberation thus gains greater importance as students are increasingly called upon to debate issues where confrontation of values and social behaviour is at play.

The first programme is taught in grades seven and eight. While it strives for “universal” history, it specifically focuses on Western European and North American history. Indeed, it covers events in Western history and their continuing effects today, such as the urban and commercial development of Bruges in the 14th century. More specifically, it presents twelve social phenomena: Sedentarisation; Emergence of a civilisation in Mesopotamia; First experience of democracy in Athens; Romanisation of Europe in the 2nd century; Christianisation of Europe in the Higher Middle Ages; Growth of cities and trades in Europe in the Lower Middle Ages; A new vision of humanity in Renaissance Europe; European expansion in the world in the 16 and 17th centuries; The American and French Revolutions; The industrialization in the 18th century; Imperialism and colonialism in the 19th century; The struggle for civil rights and freedoms in the 20th century. However, Western societies are compared to non-Western societies to explore various concepts: democracy, state, rights, imperialism, etc. For instance, Bruges is compared to Baghdad, Constantinople or Timbuktu. The history and citizenship education programme theoretically emphasises interpretation and critical confrontation of sources and perspectives of witnesses, actors and historians, such as Innocent III and Leo Africanus on the Crusades.

The second course is taught in secondary 3 and 4 (grades 9 and 10) and is mainly concerned with Québec history. The national history programme is divided in two distinct parts. In the first year, students study seven socio-historical phenomena in chronological order: relations between pre-Colombian indigenous peoples of eastern North America; contact between indigenous peoples and Europeans and the emergence of a colonial society in New France; British conquest and the change in Empire; the influence of liberal ideas on national struggle for liberation in the now British colony; the formation of the Canadian federation; the modernization of the Québécois state; and current issues in Québécois society since 1980. The second year is oriented toward a thematic study of Québec history. Five themes are studied diachronically, from 1500 to present-day. These themes include population and settlement, economy and development, culture and currents of thought, official power

and countervailing powers. These social phenomena and themes are circumscribed by transferable historical concepts (which include concepts such as imperialism, capitalism, etc.) and prescribed historical content: historical figures, dates, events, cultural manifestations (artwork, music, etc.).

The official title of the programme – History and Citizenship Education – eloquently demonstrates the extent and central importance of the mandate given, first and foremost, to history teachers. Educating citizens, while a general educational aim to be striven for by all teachers, is officially considered to fall within the purview of history teachers in particular, who are asked to help students develop an understanding of key concepts such as society, state, liberty, nation, etc., as well as three competencies which should habilitate them for “open and enlightened social participation within the public sphere” (Gouvernement du Québec, 2007, p. 1). This implies that students will learn to problematize issues facing contemporary societies and question the origins of these issues (subject competency 1), to establish and interpret facts through historical attitudes, processes and concepts (subject competency 2), and, finally, to rationally debate, then act while taking into account social and political implications and motivations of stakeholders’ propositions (subject competency 3) (Gouvernement du Québec, 2004, pp. 344-349). In sum, this programme could be depicted as aiming to enable students to make decisions about public issues that are “carefully reasoned, based on evidence and logical thought, and grounded in a realistic understanding of how the social world operates” (Barton, 2011, p. 1).

On the other hand, the history programme can also be described as a Québécois nationalist programme, since it insists upon “the promotion of a set of shared values and the development of a sense of belonging” (Gouvernement du Québec, 2004, p. 28) and is mandated with the social integration of immigrant students anchored in a “shared history.” According to the curriculum, all students should be taught to identify with provincial public institutions and the “democratic” values they supposedly embody. There is social reproduction of the conditions which feed the bourgeois nationalist hegemony: students identify with a territory and a set of values, which also leads away from questions of opposing interests (such as class struggle) within the nation, and of identities and solidarities which transcend it.

One criticism often directed at both courses is that they subscribe to an “uplifting” vision of history, parliamentary institutions in Quebec and capitalist social relations, while recognising that some democratic reforms are still needed – which could be (“magically”) achieved through the peaceful expression of ideas.

Textbooks in the Québec Context

In Québec, publishing houses – most of them major Québec media companies and French, British, or American multinationals – recruit teams of authors who write “teaching kits” (print textbooks for students along with print or virtual teaching manuals for instructors). These publishers invest important sums in textbook production. The state reimburses schools the costs of purchasing textbooks, which are accredited by the Bureau d’approbation du matériel didactique (BAMD) (Bureau for teaching material accreditation). This bureau is tasked with insuring that all textbooks conform to the curriculum. It does not censure books, as according to many authors, publishers and editors themselves take care of censoring content. The Bureau for teaching material accreditation evaluates the teaching kits in respect to the policies and content of the official programmes. The Bureau approves the kits if they meet programme requirements.

Textbooks have been the focus of considerable research, and for good reason: they occupy an important place in teaching; in a way, for teachers and students, they embody the programme. In Québec, possibly more than elsewhere in Canada, the study of the history text has received significant focus (see, for instance, Aubin, 2006). Government funds for purchasing kits are provided to schools only for approved materials. Seven social science kits have been approved for the second cycle of elementary school, five for the third cycle; five have been approved for history in the first cycle of high school, four for the second.

This is the curricular renewal context that has led the Ministry of Education to grant over 350 million dollars since 2002 for the purchase of officially approved instructional packages (comprising students’ textbooks and teachers’ handbooks), “forcefully requested by schools to help implement the curricular reform” (Chouinard 2002, December 10, p. A3). Between 2006 and 2010, Québec schools purchased 13 French language and 4 English history instructional packages – a total of 9922 pages.

This mass entry of new textbook material in schools has of course awakened history didactics researchers’ curiosity, further encouraged to invest this field of investigation by the opportunity to put their theoretical framework to the test upon unexplored though familiar ground.

Endless research has indeed – for many years and with great consistency – documented the major flaws of history textbooks – notably in regards to omissions, bias and social, ethnic and sexual stereotypes, to name but a few. This had effects: textbooks improved. Recent research and literature reviews nonetheless point to how textbooks impose discourse (which is still oft a biased one) on students, exert a decisive influence on lesson planning (sometimes even being used as substitutes for

curriculum), occupy the greater portion of class time and induce educational practices which are ill-fitted for learning higher-order intellectual skills.

For example, authors quoted by Boutonnet (2009) indicated that 60% to 95% of class time is usually allocated to textbook use (all materials and levels taken together); and in the third cycle of primary school, textbooks occupy a decisive place in teaching practices as well as when social studies learning situations are being planned. Indeed, though their authors did not intend this, textbooks can easily become surrogate programmes for the teachers; and because of their structure, students can come to see them as bearers of “the truth.”

Boutonnet’s conclusions regarding first-cycle high school textbooks are just as harsh as those concerning primary school textbooks. The proposed learning situations do not encourage students to cooperate, debate, or engage in democratic actions. Also, sources are often used inappropriately. The instructions are less conducive to reflection than to identification and transcription of the information in the textbook. These kits develop a verbal, superficial, or spurious civic consciousness, and they do so mechanically (pp. 91-92). On the whole, *“on the one hand, the programme seeks a reflective, critical, autonomous attitude; on the other, the teaching kits are limited to simply transmitting historical knowledge [...]. A very large gap lies between memorizing knowledge and critically constructing knowledge”* (pp. 34-35).

Content Analysis of Textbooks

No study has yet verified how massively renewed teaching materials for early secondary depict the role played by people of the Arab world.

For the purpose of this article, we analysed only a part of the teaching kits, we left aside the teaching handbooks, aimed at instructors, in favour of the textbooks written for students. We chose to leave out the workbooks because they are not approved by the Bureau for teaching material accreditation and are deemed unnecessary since an approved teaching kit should contain enough exercises for the students (Gouvernement du Québec, 2013). Furthermore, even though their popularity has significantly increased in recent years, we left out so-called “learning workbooks” – which are a hybrid between a textbook and a traditional workbook – since there are not approved by the Bureau.

We turned our attention to the first cycle programme, since elements of its content pertain to the history of societies that have occupied the territories corresponding to the present-day Arab world. A brief analysis of elementary level and the national history programme (second cycle secondary) textbooks shows that Arabs are simply absent from their content.

Thus, we reviewed and analysed the textbooks from five different kits. Each kit is comprised of two to four textbooks that allow them to cover the whole programme as prescribed by the MELS for the whole first cycle. The kits reviewed were as follows: *D'hier à demain (A and B)*, *Histoire en action (vol. 1 and 2)*, *L'Occident en 12 événements (vol. 1b and 2a)*, *Réalités (1b and 2a)*, and finally *Regards sur les sociétés (vol. 1 and 2)*. This accounts for 10 textbooks that were scrutinised. It must be pointed out that because the English school boards constitute such a small market, English language textbooks are loyal translations of French textbooks.

We started our analysis without choosing specific themes although two themes quickly emerged *La christianisation de l'Occident* and *L'expansion européenne dans le monde* although we did find trace occurrences in another theme *L'essor urbain et commercial*. All those themes are part of the first cycle of secondary school social studies curricula in Québec. The first – *La christianisation de l'Occident* – aims to teach students how Western culture came to be, in majority, a Christian culture from the end of the Roman Empire, through the Middle Ages and even in present time. The second – *L'expansion européenne dans le monde* – tries to show how through a burgeoning scientific and philosophical revolution the great kingdoms of Europe organised the great voyages which would lead to the discovery of the Americas and subsequent establishment of a first form of globalisation. Lastly, the third theme – *L'essor urbain et commercial* – focuses on the role of the developing bourgeoisie during the later part of the Middle Ages and their role in the urbanisation of society. Finally, to be considered as a “true” occurrence the excerpt or iconographic documents needed to mention specifically the word *arabe* (Arab in French). All other words which could allude to the Arab culture such as, *islam* (Islam), *turques* (Turks), *Baghdad* and others were coded as “spurious”. Every occurrence was then classified as being a reference to a cultural, religious, politic, scientific, economic or social element associated to the Arabs.

The most common occurrence found was one where the authors of the textbook address the issue of the new tools used to navigate the high seas during the period of the great explorations by the European kingdoms. For example, the following excerpt can be found under the image of an astrolabe:

“Cet instrument arabe utilisé à partir de 1480, permet de mesurer la latitude (position par rapport à l'équateur) avec le soleil” (Lamare, Hudon & Vervais, 2006).

[Translation: This Arab instrument used from 1480 and beyond enables the user to measure latitude – position from the equator – with the sun.³]

This excerpt and others like it can be found in the chapter that covers the theme *L'expansion européenne dans le monde* (European expansion throughout the world). Another frequent occurrence is the conquest of Constantinople by the Turks in

3 All excerpts were translated by the authors.

1453. This event is described as being a pivotal moment for the European kingdoms since it effectively renders the spice trade more complicated and costly:

“Depuis que les Turcs, en 1453, se sont emparés de Constantinople, la Méditerranée est verrouillée, le commerce est sous leur contrôle, les villes de l’Adriatique doivent aller à Alexandrie attendre et se disputer, à prix d’or, les soies et les épices [...]. Si bien qu’un quintal [...] de girofle, qui coûte aux Moluques 2 ducats, en vaut 50 aux Indes et se vend à Londres 213 ducats” (Dalongeville, Bachand, Poirier, Poyet & Demers, 2006).

[Translation: Since the Turkish conquest of Constantinople, in 1453, the Mediterranean sea is closed, commerce is controlled by the Turks. The merchants from the cities of the Adriatic must go to Alexandria to wait and buy, at prohibitive prices, silks and spices [...]. So much so that a *quintal* [...] of clove which costs 2 ducats in the Moluccas, is worth 50 ducats in India and is sold for 213 ducats in London.]

Explanations, shorter or longer, as shown above, are sometimes accompanied by an image that illustrates the (usually bloody and violent) conquest. However, there are some occurrences of authors mentioning that, even before the fall of Constantinople, Arabs were in control of the spice trade and usually traded with the city-states of Venice and Genoa. For example:

“À cette époque, le commerce maritime avec l’Orient est aux mains des Arabes. [...] De plus, ce sont les Italiens de Venise et de Gênes qui sont les intermédiaires privilégiés des Arabes” (Laville & Therriault, 2006).

[Translation: During this time, maritime trade with the Orient is in the hands of the Arabs. [...] Furthermore, the privileged intermediaries of the Arabs are the Italians from Venice and Genoa.]

In some instances, the word Arab is used to introduce the testimony of an individual who offers a different point of view from the usually western-centric vision of the world. For example, in the textbook *L’Occident en 12 événements*, the authors use the testimony of what appears to be an Arab historian retelling the taking of Jerusalem by the Franks in 1099.

As for the occurrences that were labeled as “spurious”, they are mostly found in chapters covering the theme *La christianisation de l’Occident* usually under the larger guise of the Muslim opposition to the crusaders. It is also possible to see traces of the Arab influence when the textbooks consider the importance of the city of Baghdad as another important merchant city at the end of the Middle Ages, this particular example can be found in the theme *L’essor urbain et commercial* (urban and commercial expansion). That being said, we must acknowledge that most of the “spurious” occurrences were documented because of our social representations (as Dalongeville [2001] envisions the term), which associate such events (as the Crusades, the city of Baghdad, etc.) to the Arab culture. Although it is impossible

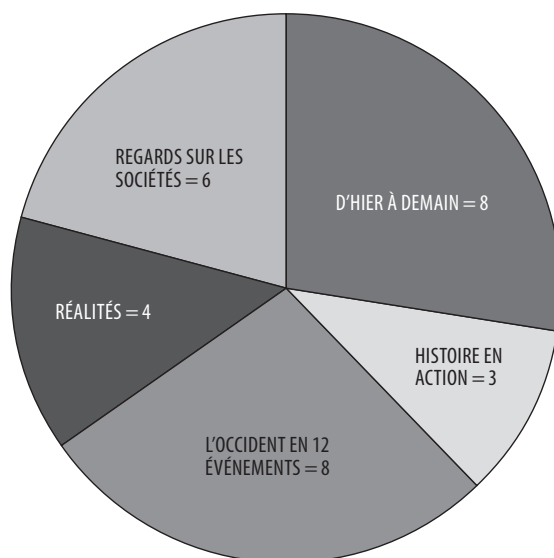
for the present analysis to determine if that would also be the case for students, we can presume that it would be so, in some way or another.

All in all the various occurrences, whether categorised as “true” or “spurious”, usually depict Arabs as mere facilitators of European success, bringing new technologies and knowledge the Europeans. Or, as opponents, in the spice trade or during the Crusades, who act as triggers for the need to discover new passages to India, which in turn, enables the discovery of the Americas.

In sum, one of the observations that we can state about the textbooks is that they are not similar, apart from the fact that they contain very little information about Arabs! *L'Occident en 12 événements*, and *D'hier à demain* have the same (and the “highest”) amount of occurrences (8), while *Regards sur les sociétés*, and *Réalités* have respectively 6, and 4. *Histoire en action* is closing the march, with only three extracts concerning Arabs.

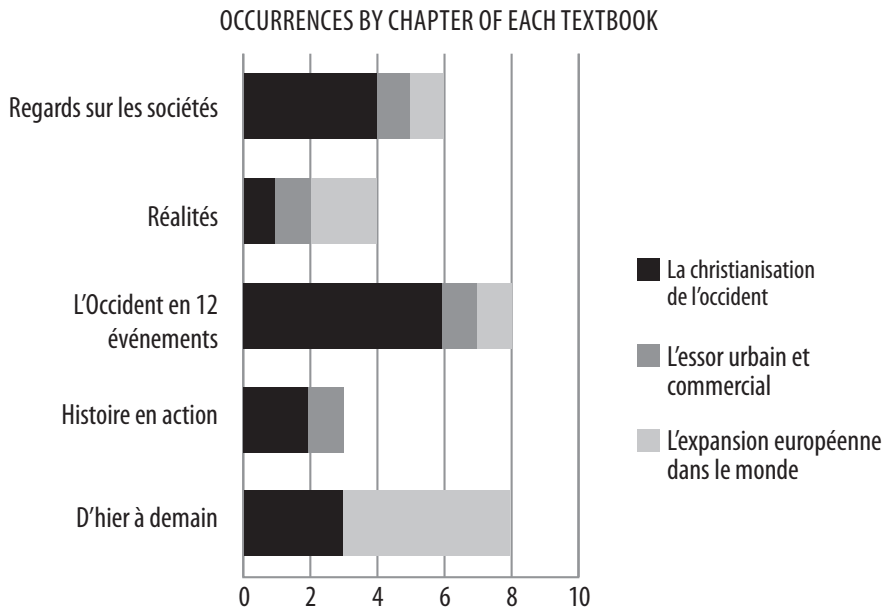
FIGURE 1

NUMBER OF OCCURRENCES FOR EACH TEXTBOOK



The other important remark to add is that there is a huge variation from a chapter to another. In fact, in every textbook, the chapter on the “European Christianisation” is the most important, but there is a variation in the length of quotes. In all but one textbook, the chapter on the “Urban and commercial growth” comes second, although the total frequency is higher in the chapter on the “European expansion in the world”, especially in one textbook.

FIGURE 2



Of course, “law of large numbers” is not playing in this sample, and the difference in the distribution of the utterances from a textbook (or even a chapter) to another cannot be considered as statistically significant.

Conclusion

Two main conclusions can be drawn from our data. First: Arabs were not taken into account by the textbooks’ authors, who reproduced obediently the programme formal content. To all intents and purposes, Arabs are effectively absent from those textbooks. Secondly: when they write about Arabs, everything happens as if authors of history textbooks were using Arabs as straight men for the European Hero of a Western World odyssey. The historical events covered are those that legitimise the Occidental perspective.

Next step in research about Arabs in History teaching would need to focus on the ways in which history teachers in Québec secondary schools teach about the role played by the people of the Arab world, and especially the teachers’ ability to identify and fixe factual errors, stereotypes or ethnocentric biases concerning these questions.

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PERCEPTIONS OF ARABS IN CROATIAN HISTORY TEXTBOOKS

Abstract

The article is dealing with perceptions of Arabs in Croatian history textbooks for primary and secondary school. Units on the Arab history are mostly found in chapters dealing with the medieval and contemporary period, encompassing topics such as the emergence of Islam, the Arab conquests, Arab culture in the Early Middle Ages, the Crusades, the Arab-Israeli conflicts and the Palestinian question after the Second World War. While Croatian textbooks present medieval Arab culture and civilization in a positive light, as part of the world heritage of mankind, the Crusades are presented from a European and Christian perspective (in primary-school textbooks in particular). Furthermore, the presentation of the twentieth century history shows that it is easier to apply a balanced approach for topics which do not carry the burden of contemporary conflicts.

KEY WORDS: THE ARABS, CROATIAN HISTORY TEXTBOOKS, ISLAM, THE ARAB CONQUEST, THE ARAB CULTURE, THE CRUSADES, THE ARAB-ISRAELI CONFLICTS, THE SEPTEMBER 11 ATTACKS.

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PERCEPTIONS OF ARABS IN CROATIAN HISTORY TEXTBOOKS

Introduction

In the Croatian education system, history is (still) an important subject. It is a separate and obligatory subject from the fifth to the eighth grade of primary school (11-14 years), in all four years of gymnasium (15-18 years), in the first two years of the four-year vocational schools and in the first year of the three-year vocational schools. In all grades, history is taught two hours a week. Traditionally, the subject of history has been strongly focused on the learning of facts, with very little emphasis on the development of skills. History is taught in two cycles: The first cycle is during the upper grades (5-8) of primary school, with a curriculum consisting of an overview of key historical events and processes from prehistoric times to the present day. The second cycle is taught in the four years of gymnasium, the secondary school programme designed to prepare students for university study. This cycle gives students a similar but more in-depth overview, broadened with additional data. The curriculum is divided into the following historical periods: in grade 5 of primary school and grade 1 of gymnasium (P5 and G1), students study prehistory and antiquity; in P6 and G2 they study the Middle Ages and the Early Modern period; in P7 and G3, they cover late eighteenth and early twentieth century; and in P8 and G4, history classes are dedicated to the twentieth century the first decade of the twenty-first century.

Themes and topics dealing with the Arab history are mostly found in the curricula and textbooks for P6/G2 (in chapters dealing with the medieval period) and for P8/G4 (in chapters dealing with the contemporary period). These are: the emergence of Islam, the Arab conquests, the development of Arab culture, the Crusades, the Arab-Israeli conflicts and the Palestinian question in the twentieth century and especially after the Second World War. However, approaches to these topics differ from period to period and from one textbook to another.

The Rise of Islam and the Arab Conquests

There is a major unit in the P6 curriculum (one of 12 units) called *Europe and the Islamic world: contacts and contrasts*. This unit covers the period from the beginning of the seventh century to the end of the thirteen century and includes the following topics: the Arabian Peninsula before the appearance of Islam, the emergence of Islam, the Arab conquests, the founding of the caliphate, the development of Arab culture, and the period of the Crusades. The same topics are covered in the

secondary school curricula and textbooks, although they are not merged into a single unit: the emergence of Islam is treated as part of the history of the Early Middle Ages, and the Crusades as part of the history of the High Middle Ages.

Several questions arise from this material, especially the question of what is meant by the phrase “Arab history” in Croatian history textbooks. The unit *Europe and the Islamic world* encompasses, in geographical terms, the territory of the Arabian Peninsula and all lands conquered by the Arabs, stretching from the Iberian peninsula to India. Croatian textbooks regularly include maps of the “Arab conquests”. It should be noted that in all textbooks included in this analysis the Arabian Peninsula and conquered lands are shown in different shades of green (the traditional colour of Islam), thus implicitly equalizing Arab civilization with Islam. This is, according to J. Leerssen, characteristic of the European imagination in which the ethnic category “Arab” has never been sharply distinguished from the Islamic religion (*Imagology*, 2007, entry *The Arabs*). This is further emphasized in some textbooks where authors simultaneously and interchangeably use the words *Muslim* and *Arab* as synonyms in phrases such as “Muslim countries” / “Arab countries” and “Muslim towns” / “Arab towns” (Brdal and Madunić, 2007, p. 71).

The Arabian Peninsula in the period before the emergence of Islam is depicted as an area inhabited by nomadic (Bedouin) tribes that often fought against each other. However, central to the presentation of this period is the narrative of the emergence and spread of Islam. All textbooks include data, concepts, and names such as Islam, Allah, Muslims (although the term itself is never explained), the Qur’an as the holy book of the Muslims, and the year AD 622 as the beginning of the Islamic era. But in some other aspects the textbook narratives differ significantly. In some textbooks, the story of the rise of Islam and the story of the Arab conquest is one and the same (Budak and Mogorović-Crljenko, 2007, pp. 68-69). Others dedicate considerably more attention to the presentation of the culture, traditions, and customs associated with Islam. For example, they describe the five pillars of Islam, the architecture of mosques, the different ways of praying, the treatment of the poor in society, and rules concerning clothing and diet, and thus provide a much more positive image of Arab/Islamic culture and civilization (Brdal and Madunić, 2007, pp. 66-69). It should be said that, as a religion, Islam is described positively in all textbooks. They all contain either illustrations depicting mosques (e.g., the Dome of the Rock in Jerusalem and mosques in Cairo, Cordoba, and Damascus) or contemporary photographs of pilgrimages to Mecca. Some emphasize that the Middle East is the place of origin of three monotheistic religions – Islam, Judaism, and Christianity – which have some similarities to one another and share some of their most sacred places (Brdal and Madunić, 2007, pp. 70-71).

All of the textbooks – especially those for secondary school – deal extensively with the Arab conquests and the founding of the caliphate. The secondary school

textbooks include many more details about the changes of the Umayyad, Abbasid, and Fatimid dynasties and their rulers (Harun al-Rashid is mentioned by name). Arabs are portrayed as conquerors, yet they are not shown as particularly cruel or violent in comparison to other peoples from that period. On the contrary, their society is described as more tolerant in religious matters than some other societies of the time: although members of conquered peoples did not have the same rights as Arabs, they were able to keep their faith. Moreover, Christians and Jews in particular were recognized as “people of the Book”. None of the analysed textbooks mention the term *jihad*, or the meanings that are usually attributed to this concept (such as “holy war”).

The chapters about Arab culture offer the most positive view of Arabs and their civilization. There, Arabs are portrayed as being open to the cultural achievements of other peoples and civilizations (e.g., Greek, Persian, Indian, and Chinese), as mediators in the transmission of cultural assets between East and West. The textbooks particularly emphasize the point that many of the scientific achievements of ancient Greek civilization were preserved only due to Arab scientists. They also stress that science, technology, and medicine were much more advanced in the Arab world than in medieval Europe. Baghdad, Cairo, and Cordoba are described as having once been centres of knowledge and learning. There are numerous illustrations showing accomplishments such as the astrolabe, the decimal system, Arabic numerals, etc. Some textbooks even emphasize that “without the rich Arab culture our contemporary life would be unthinkable” (Brdal and Madunić, 2007, p. 71) – thus, they define Arab culture as a part of their own.

The Crusades

In contrast with the predominantly positive image of Arab civilization and culture, the Crusades are presented from a European and Christian perspective, especially in the primary school textbooks. Moreover, in this chapter some textbooks occasionally use phrases such as “Muslim infidels” or describe the Reconquista as a “struggle for the liberation from the Muslims” (Brdal and Madunić, 2007, pp. 71, 73). Such descriptions and phrases serve as a boundary which is set on the basis of the concept of *them* and *us*.

The desire for “the liberation of the Holy Land” is listed as the main reason for the launching of the Crusades. However, most textbooks emphasize that Arab caliphs and Arabs in general were tolerant towards Christians and Christian pilgrims until the arrival of Seljuk in the eleventh century. The usage of the phrase “the Holy Land” for Palestine further highlights the religious, pro-Christian perspective of the textbooks, because in this narrative the term primarily refers to the territory where Jesus lived and where Christianity emerged. Similarly, most primary-school

textbooks offer a simplified explanation for the causes of the Crusades: they emphasize only religious motives and “religious fervour” as the main reason for the war and do not question the decision to start the war (e.g. Brdal and Madunić, 2007, p. 74). Secondary-school textbooks are generally more sophisticated in presenting the causes of the Crusades, listing among them not only religious, but also economic and political reasons (such as efforts to gain personal freedom, livelihood, or property, or the aspirations of Pope Urban II to establish dominion over all Christianity) (Detling and Samardžija, 2008, pp. 92-93).

Another interesting point in the textbook narrative is the presentation of the conquering of Jerusalem by crusaders in 1099. Two out of three primary-school textbooks do not mention the massacre of the inhabitants of Jerusalem after the conquest of the city; only one among them mentions that a shadow was cast over the “great victory” because of the massacre committed after the conquest (e.g. Brdal and Madunić, 2007, p. 74). Reasons for this omission are unclear because otherwise there is no systematic attempt to whitewash the more gruesome details from the Crusades or to portray the crusaders as altogether positive. The textbooks do not refrain from mentioning the murders and plunder committed by the crusaders when they describe the conquest of Christian cities such as Constantinople or Zadar, nor from mentioning that the Crusades eventually turned into looting, and pillaging Muslim as well as Christian lands (e.g. Birin and Šarlija, 2007, p. 100). However, the fact remains that, in the condensed narrative of the primary-school textbooks, more attention is given to the atrocities committed against those who are considered as part of one’s own group, than atrocities committed against those who are considered as “others”. The secondary-school textbooks are much harsher in their descriptions and condemnation of the murders committed by the Crusaders after the conquest of Jerusalem: they mention, for example, the “streams of blood” and killings not only of Muslims, but also of Christians and Jews (Detling and Samardžija, 2008, p. 94).

While the primary-school textbooks mention only the names of a few prominent figures who participated in the Crusades, the narrative of the secondary-school textbooks includes many such names. The vast majority, however, are European monarchs, such as King Richard the Lionheart of England, King Louis VII of France, described in one primary-school textbook as an “ardent believer” (Birin and Šarlija, 2007, p. 102), or Holy Roman Emperor Friedrich Barbarossa. Pope Urban II is regularly mentioned in both primary- and secondary-school textbooks. From the “other side”, only Saladin (Salah al-Din) is mentioned, mainly as a sultan and a leader who re-captured Jerusalem. Some textbooks also emphasize that he granted free passage to Christian survivors after conquering the city (Detling and Samardžija, 2008, p. 94), thus echoing the image of Saladin as a noble enemy created by some contemporaries and later by the nineteenth-century European literature (G. Lessing, W. Scott).

Twentieth Century Arab History

Apart from the units on the Middle Ages, there are a few other paragraphs in Croatian history textbooks dedicated to significant events from twentieth-century Arab history. These paragraphs mostly cover the following topics: the dissolution of the Ottoman Empire after the First World War and the placement of the Arab territories in the Middle East under French and British control; Jewish immigration to Palestine and the creation of the State of Israel after the Second World War, Arab-Israeli conflicts and the Palestinian question; 1993 Israeli-Palestinian Peace Agreement and the continuation of the conflict. The Palestine Liberation Organization is also mentioned in some textbooks: it is, for example, described as an organization founded in 1964 with the purpose of creating an independent Palestinian state, which started “the armed campaign” against Israel (Koren, 2007, p. 193; see also Akmadža, Jareb and Radelić, 2009, p. 162).

The textbooks contain only brief descriptions of the events in the Middle East during the interwar period. More attention is paid to the period after the Second World War: the textbook narratives focus on the emergence of the State of Israel and the Arab-Israeli wars. It is evident from the textbook narratives that their authors seek to maintain balance and to show the different perspectives of the conflicting parties. The textbooks list reasons for the restoration of the Israeli state, which usually include the expulsions of the Jews from Palestine in the time of the Roman Empire, anti-Semitism in countries where they had lived for centuries, and genocide during the Second World War. On the other hand, they also include the strivings of the Palestinian Arabs to create their own state in Palestine and their opposition to the creation of the Jewish state. The textbooks describe in more detail the events that led up to the proclamation of the State of Israel in 1948, but they also describe how the return of Palestinian refugees after the First Israeli-Arab War was prevented and how the Palestinian Arabs lost their state. (Akmadža, Jareb and Radelić, 2009, pp. 161-162; Bekavac and Jareb, 2008, p. 148; Đurić, 2007, pp. 127-128; Erdelja and Stojaković, 2007, p. 189; Koren, 2007, pp. 191-192; Leček et al., 2001, pp. 217, 224-225). Some textbooks provide different interpretations of the conflict in historiography: it is mentioned, for example, that each of the parties in the conflict has its own name for the 1948 war – for Jews, it is the *War of Independence*, and for Palestinian Arabs it is *The Catastrophe* (Koren, 2007, p. 192).

The selection of illustrative material is somewhat different: textbooks often include photographs of David Ben Gurion, Golda Meier, or Theodore Herzl (e.g. Bekavac and Jareb, 2008, p. 148; Đurić, 2007, p. 129; Erdelja and Stojaković, 2007, p. 189), but photographs that show the Palestinian side of the conflict are rare. In the primary-school textbooks there is only one photo showing a Palestinian refugee camp after the 1948 conflict (Koren, 2007, p. 193). There is another photograph showing the handshake between Israeli Foreign Minister Shimon Peres and Palestinian

leader Yasser Arafat after the signing of the 1993 peace agreement in front of the White House (with U.S. President Bill Clinton in the background), which is a rare example of an illustration with peaceful connotations about twentieth-century Arab history (Koren, 2007, p. 194).

Occasionally, there are still some sentences in the textbooks that foil attempts to maintain balance and neutrality. For example, one of the textbooks claims that “in time, *the Arabs* [the emphasis is mine] started to use terrorist methods against the State of Israel, but also against the Jews all over the world” (Erdelja and Stojaković, 2007, p. 189). This is a statement in which all Arabs are indiscriminately associated with terrorism. According to another textbook, the reasons for the failure of the 1993 peace agreement can be found only on the Arab side: “*the Arabs’ refusal to recognize the Jewish state and the Palestinian demands for an independent state are the causes for the continuation of the conflict*” (Bekavac and Jareb, 2008, p. 148).

Finally, the textbooks regularly include photographs with short descriptions of the September 11 attacks, mostly images of the attack on the World Trade Center in New York. These attacks are unanimously qualified as acts of terrorism in all of the textbooks, but there are some differences in the manner how the textbooks qualify Al-Qaeda. Most of them describe it as a “terrorist organization”, but there are some that describe it as an “Islamic terrorist organization” (Erdelja and Stojaković, 2007, p. 242) or (even worse) call its members “Islamic terrorists” (Đurić, 2007, p. 171). It is an open question whether using such expressions that connect Islam and terror will induce or boost students’ stereotypes and prejudices against Islam as a religion of the terrorists.

Conclusion

Croatian textbooks clearly demonstrate efforts to present Arab culture and civilization in a positive light. This is best shown in those topics that describe traditions and customs related to Islam or in topics dealing with the cultural achievements of Arab scientists, architects, physicians, and artists. It is encouraging that the achievements of Arab culture are treated in all texts as part of the world heritage of mankind. However, it still seems that it is easier for textbook authors to apply a balanced approach for more distant historical periods and cultural topics which do not carry the burden of contemporary conflicts. But even the time distance is not a decisive criterion: topics such as the Crusades still show that many (although not all) authors, consciously or unconsciously, take sides and offer narratives in which one can still perceive a demarcation line that separates *us* from *them*, *indigenous* from *foreign*.

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THE ARAB WORLD IN THE SUBJECT OF HISTORY IN ELEMENTARY AND SECONDARY SCHOOLS IN GREECE

Abstract

This paper sought to locate references to the Arabs in the Greek History textbooks of the Elementary and Secondary Education. It was found that the Arabs are sparsely presented in the textbooks of the Byzantine and Medieval History where whole units can be found and also many indirect references. Arabs are also mentioned in the Modern and Contemporary Greek history textbooks in the context of the two World Wars, Colonization and Decolonization but the students do not have the possibility to acquire a coherent narration of the modern Arab countries' history. Finally the Arabs appear as Semites in the pre-Islam era of their history in the presentation of the prehistoric civilizations of Near East; the latter period constitutes an introduction to Greek prehistory and ancient history. While Greek students do not learn enough contemporary history, both the curricula and the history textbooks persist reproducing the official national narrative which conceives Greeks as an entity unaltered in time and always on the defensive. The Greek history textbooks without being hostile to other peoples tend to be nation-centric and Eurocentric. It is suggested that a flexible history curriculum, combining chronological and thematic approaches, where contemporary issues would be historicized, would be more appropriate for the students.

KEYWORDS: HISTORICAL CONSCIOUSNESS, HISTORICAL THINKING, NATION-CENTERED HISTORY, WORLD HISTORY, CURRICULA, TEXTBOOKS, ANCIENT HISTORY, MEDIEVAL HISTORY, CONTEMPORARY HISTORY.

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THE ARAB WORLD IN THE SUBJECT OF HISTORY IN ELEMENTARY AND SECONDARY SCHOOLS IN GREECE

The Greek Educational System Elementary and Secondary Education

Greece had always had a centralized educational system (Kyprianos, 2009, p. 302 and Dimaras, 2013, p. 249). The relatively recent founding of the Greek state (1830), the economic weakness of the peripheral societies, and the political reality of the country⁴ that demanded the absolute ideological control of education by the state, might be possible reasons for the situation described.

As Repousi defines it, Greek centralized system means: “*Official curricula, unique per class and discipline textbooks, the guidelines for school’s disciplines, the system of evaluation, timetables, the nomination of educational staff, are all determined by the ministry as compulsory and uniform for all educational establishments whether public or private*” (2011, p. 26).

Greek educational system is structured in three levels: primary, secondary and tertiary. Compulsory education lasts ten years since it starts from early childhood education. State elementary, secondary schools and universities are free.

Elementary education (ISCED 1) is provided in “*dimotika sxoleia*” which are state and private. Studying in an elementary school lasts six years, from age six to twelve. The main subjects are Greek, Maths, Religion, History, Environment, Physics, Foreign Language, Gymnastics, Citizenship, Art (theatre, music also), ICT. Finally once a week and for an average of one to three hours a “flexible (time) zone” exists for the development of interdisciplinary projects.

The compulsory secondary education (ISCED 2) is provided in the Junior High School (or Gymnasium) and addresses students between twelve and fifteen years old. The subjects are similar to the elementary school’s ones and additionally students are taught ancient Greek while once a week and from one to three hours they realize projects in local history, environment, vocational guidance, art, social and school life.

The post-compulsory secondary education (ISCED 3) is provided in the Senior High Schools or Lyceums. They are of two types: the “General” Lyceum and the “Vocational *Lyceum*” and they lead to tertiary education: Universities and ATEI

4 Dictatorships and anticommunism for almost thirty years.

(Higher Technological Education Institutions). There are also “Vocational (secondary) Schools” that lead to practicing licenses. In the “General” Lyceums there are obligatory and optional subjects, also special subjects needed for the tertiary education. In the Vocational Lyceums and Schools there is a plethora of lessons, some of them the same as the General Lyceum’s, and many other of technical interest.

The Greek school system also includes ‘special’ schools either on the primary or secondary level, like the “Art” schools, the “Intercultural” schools, the “Minorities” schools⁵, the schools for students of special ‘abilities’, and others. There are also “Experimental Schools” or “Schools of Excellence” connected with the education schools of the universities, in which students are accepted after exams, teachers are demanded to have advanced qualifications and in which prospective teachers are trained.

The Role of History in Greek Historical Consciousness, Historical Culture and Formal Education (Primary, Secondary)

In Greek historical consciousness, the past has always been a burden and a tool at the same time. Liakos mentions Seferis’ poem in which someone recovering from a deep sleep and holding in his hands an ancient marble bust does not seem to know what to do with it (2001, p. 27). It is on the basis of the same past that Greece claimed the right to self-determination in the 19th century, and a place in Western Europe. According to Yalouri’s ‘The Acropolis: Global Fame Local Claim’ (2001), Greece uses its special relationship to antiquity and the return of the Parthenon Marbles to reconstitute a prominent position in the world: “global” and “local” are interrelated in the case of the Greek identity (Ibid., p. 13). Similarly, Repousi notes that Greeks have always had a sense of ownership over history because of their early development of the discipline in the 5th century B.C. This feeling may easily lead to the idea that one has the ownership also over historical truth (2011, p. 3).

This short presentation of Greek curricula and history textbooks demonstrates that, both in terms of historical culture and consciousness and in terms of informal education, Greek identity is historically built in a highly ‘particularistic’ way (Lorenz, 2001, p. 76). Greek identity has at least two of the characteristics Rösen attributes to an ethnocentric identity: all the positive values are related to the national self (with the implication that the negative ones characterize the ‘others’) with the tendency also to victimize oneself. Additionally on a spatial level, the nation is situated in the centre while the ‘others’ are placed at the margins (Rösen, 2004, pp. 121-122), the latter characteristic affecting the way the ‘others’ are conceived and presented in textbooks or in educators’ and students’ speech. All the above are constructed

5 For the Muslims students of Thrace.

through a 'master' narrative (Ibid., p.121) in which according to historians two main patterns may be discerned: the 'resistance' pattern and the 'uniqueness of the Greek civilization' pattern. These two patterns are diffused equally by the older history textbooks (from the 1990s) and the more recent ones (after 2006)⁶ and also by literature, popular songs, the mass media, the Church and other organizations (Psarrou, 2005, p. 234). The same patterns were also identified in teachers' speech in different time periods (Frangoudakis & Dragonas, 1997, pp. 277-279; Kokkinos et al., 2005, pp. 233-234⁷) and also in students' speech (Apostolidou, 2006). These tendencies in Greek historical consciousness and culture are partially explained by the fact that Greece was either in war or in political turmoil from the 1821 war of independence till the dictatorship of 1967-1974. In relation to contemporary history, the recent multiethnic and multicultural profile of Greece along with the economic crisis and the antagonism the latter created among employees put the Greeks for once more on the defensive: a consequent fear about the corrosion of the national identity, even racism appeared (Frangoudaki, 2013, p. 199).

The strength of the official national narrative in Greece and the tendency to adopt a defensive stance against foreigners and in favour of Greek culture are also located in the history curricula, and the history textbooks despite the fact that after 2003 they were both modernized. The essence of the national narrative, the fact that 'Hellenism' crosses time unaltered, throughout ancient, medieval (Byzantine) and modern history, is realized in the structure of the history curricula Kokkinos (1993, pp. 155-159). Greek students repeat the same historical periods three times in their school years: they repeat Ancient History, Byzantine or Medieval, Modern and Contemporary History in the Elementary School, Junior High, Senior High School.

History in the Greek schools is taught for two hours per week in all the classes of the Elementary, Junior High and Senior High School (Lyceum). In the Lyceum there are also optional history courses. On the other hand, history is taught for two hours a week as a special subject for the theoretical direction candidates of tertiary education. In the technical lyceums history is taught for one hour per week in the first two years and as an optional subject for two hours per week in the last year.

The latest curricula to present are the following: the 2003 APS, (Analytical Programme of Studies for Compulsory Education), the 2003 DEPPS (the Cross Curricular Thematic Framework for Compulsory Education), the 2002 and 2013 instructions for history in the Senior High School (Lyceum), and the 2011 curriculum for local history. Actually there was intention for a modernization of the 2003

6 See the critique of Avdela, 2000, p. 247; Kasvikis, 2008, p. 191; Athanasopoulou, 2008, p. 252 about the 1990s textbooks and the critique of Gatsotis, 2008, p. 205 and Andreou & Kasvikis, 2008, pp. 97-99 about the books published after 2006.

7 Kokkinos et al. (2005) located differentiation in relation to teachers' ethnocentrism which depended on age and professional qualifications.

curricula but in relation to history the government postponed the project appointing a new committee in the place of the original one, till now for unspecified reasons (Sotiropoulos et al., 2012, pp. 47-53).

In order to assess the present Greek APS and DEPPS, one must take under consideration the constructivist approach that has prevailed in history education in the context of New History (Cooper, 2009, pp. 150-159). Within the above theoretical context a brief reading of the curricula will be attempted to evaluate the aims and the strategies suggested for the teaching of history.

The general aims displayed at the beginning of the Greek DEPPS are the development of historical thinking and historical consciousness with reference also to citizenship. As researchers have repeatedly noted (Repousi, 2011; Nakou & Apostolidou, 2010; Kokkinos et al., 2008) the above general aims are not realized by the APS (analytical curriculum) and in consequence by the history textbooks.

The Greek DEPPS (cross curricular thematic programme) and APS also seem to be contradictory: “DEPPS introduces a concept knowledge basis while APS is content saturated. DEPPS promotes cultural diversity and APS remains, despite the declarations, an extremely one-sided and ethnocentric programme, retracting the innovations of cross curricular approaches” (Repousi, 2011, p. 38). According to DEPPS students of the primary school among other things ought to, *“... appreciate the value of cooperation and of common bonds among people, to appreciate the need for peace and coexistence among the peoples, to develop respect for the culture and the traditions of all the époques and all the peoples, to appreciate the need to protect human rights, to respect democracy”* (DEPPS, pp.1-2).

In relation to cognitive processes, students of the primary school should be able, *“... to think on the relationship between man and the natural environment, to develop an understanding of time, space and change, to be able to make correlations and generalizations”* (DEPPS, p. 1).

Cognitive and moral stances (like the above) are compatible aims in learning history and their reference in the Greek curricula could be justified as long as history is not transformed into a ‘carrier’ for citizenship (Lee, 2007, p. 15): *“Provided that students get enough of it, good history teaching may well be a necessary condition for the formation of (a certain sort of) informed and critical ‘good citizen’”* (Lee, 2007, p. 17).

The latter affordances of the Greek DEPPS for the elementary school are undermined by *“the detailed way the teaching units are presented in the APS, (emphasis on content), and the lack of a metahistorical vocabulary (empathy, objectivity, significance) that would focus on history as a discipline. On the whole while students according to the general aim of the history lesson and the DEPPS are supposed to*

acquire historical thinking the APS direct teacher's attention to content" (Nakou & Apostolidou, 2010, p. 120).

In the APS, apart from the detailed and content-based way the teaching units are presented to the teacher, the idea of Hellenism as an unaltered entity appears once more through certain suggested questions and activities; consequently students are called for example to realize that military units during the 1821 independence war and the 1940 war were named after the elite Theban Sacred Band (in the 4th century BC) or to find similarities between outlaws who took refuge in the mountains in Ottoman times and fought the Turks with resistance groups of the 1940 war. Finally Byzantium's neighboring peoples are introduced by phrases like: "New enemies appear ..." (about the Seljuks and the Normans). On the whole the 'big picture' about Greece that Greek students acquire from their school history, is of a country always on the defensive.

The 'resistance pattern' is combined with the 'uniqueness of the Greek civilization' pattern as follows: "*Students ought to get to know the timelessness of the Greek language, the value of the Greek language as a tool for the creation of cultural achievements of the highest quality and its timeless course through the long history of Hellenism, to appreciate the Greek contribution to the Roman civilization, and the fact that Greeks conquered Rome by their culture ...*" (APS for the Elementary School, p. 13).

Finally the aim of understanding and tolerating differences, expressed in the DEPPS is again difficult to achieve since from research⁸ conducted, it was noted that the 2003 curricula refer mostly to early (ancient, Byzantine and modern) historical periods and much less to contemporary events, and it place less emphasis in presenting Greek history in its European, Mediterranean or Balkan perspective, while military and political dimensions predominate (Bounta, 2008, pp. 167-168). Other researchers note (Kokkinos et al., 2008, p. 3) that Greek "minorities" are not included in the narration of Greek history.

The same contradictions between the DEPPS and the APS can be located in the Junior High School Curricula and also within the APS special aims themselves: on one hand students are encouraged to realize the necessity of the selection and critical assessment in relation to historical evidence, on the other hand the same students are also encouraged to get to know the historic course of Hellenism from Antiquity till now⁹ and to appreciate the Greek contribution to the world civilization (APS, p. 30).

8 Content analysis of the text of the curricula.

9 "With reference to the wider world history", APS, p. 30.

In a similar way there are contradictions both in the ‘Teaching Methodology’ that follows the Primary and the Junior School APS and the APS describing the didactic course the teacher is supposed to follow: in the Junior High School methodology, reference is made to the need for the critical examination of the sources by the students and even to the presentation of different perspectives, also the use of local and oral history (APS, pp. 44-45); the APS recommend that when following exploratory methods in the classroom the teacher should be cautious, above all, to cover the APS units’ aims, (APS, p. 44).

A completely different picture and a more coherent one, is presented by the “Local History” curriculum of 2011. This is a ‘new generation’ curriculum, implemented within the “New School” (neo sxoleio) reforms of 2010 in Greece intended to incorporate the EU priorities about the improvement of skills in the 21st century: thus the New School project focuses on the development of students’ initiative and on exploratory learning methods. The history school curricula are criticized for being “subordinated to social aims” (Kavoura 2011, p. 20) but the 2011 local history curriculum makes explicit connections to development and learning theories, the new tendencies in the history didactics, to historical culture, public uses of history, and to the development of a *critical* national and historical consciousness (Local History, teacher’s guide, 2011, p. 15). It also refers to the ‘multicultural reality’ of the classrooms and the country (Ibid., p. 17), and to the interpretative nature of history (Ibid., p. 18) that both make ‘multiperspectivity’ in the school history classroom essential (Ibid., p. 23).

In the Senior High School (Lyceum) the ‘general aims’ stated are the development of historical thinking and historical consciousness (Instructions for History in the Lyceum, 2002, p. 2). The “specific aims” stated are that different perspectives are to be analyzed in the classroom while students are supposed to realize that history is based on the selection of sources (Ibid., p. 30). Once more while the general and specific aims are also skills-oriented, the actual description of the teaching units that follows is content-based.

On the whole, history curricula in Greece are contradictory because while they adopt a disciplinary orientation in the general aims, they focus on content based instructions in the separate units (APS). APS (Analytical Programme of Studies) also reproduce the official national narrative and the popular historical culture in Greece, both projecting a national identity built in a particularistic way and excluding all the ‘others’. Because of the highly centralized educational system in Greece, the above characteristics are also reproduced in the history textbooks that will be examined in the next part of this paper with special reference to the Arabs.

Arab History in Elementary and Secondary Greek History Textbooks with Reference to Curricula

This section is about history textbooks in Greece, how they are produced and the place that the Arabs have in them. Brief references will also be made to the APS (Analytical Programme of Studies) in those teaching units the Arabs are mentioned.

In order to assess textbooks' impact more fully it is good to also focus on "the complex relationship between textbook production, mandated curricula and the stated educational aims of national governments" (Nicholls and Foster, 2005, p. 173): Greece is considered to have a centralized educational system. Centralization is apparent both in the type of the curricula and in the selection and distribution of the history textbooks. The national curriculum in Greece is issued by the Institute of Educational Policy which bears a "political character and this is the reason why its leadership usually changes after every governmental change" (Avdela, 1998, p. 17). The curricula in Greece prescribe in detail the content and the type of the textbooks that will be distributed by the state in the schools (Koulouri, 2002, p. 96). Additionally, the national curriculum has to be approved by the Ministry of Education and the latter also issues 'instructions' about specific topics, instructions that are occasionally sent to schools throughout the whole school year. The main deficit in the system above is that only one textbook is distributed to the students, a practice which at the moment exists only in very few countries – none in the EU (Kavoura, 2010, p. 20).

In relation to the 'others' and how they are presented in the history textbooks in Greece it has been noticed many times by history educators, who specialize in the history didactics and the history of Greek education, that Greek history textbooks no longer include 'negative or hostile attitudes towards neighbouring peoples'¹⁰ (Koulouri, 2001, p. 17). Still they all agree (Koulouri, 2001; Dragona and Frangoudaki, 2001) that history textbooks are ethnocentric because they systematically ignore the 'other'.

Additionally there has always been differentiation between the APS or the textbooks on one hand, and the specific instructions sent to schools on the other. Kokkinos and Gatsotis note the recommendation given to teachers to "refer *briefly*" to certain teaching units, usually those describing 'distant' people or countries, like the USA, Japan, or China in the third grade of the Junior High School (2007, p. 41). Thus, the advantage of history students "by studying the social institutions and cultures of peoples far removed in time and space, students should be better able to understand the multiple ways of being human", is eliminated (Barton and Levstik, 2004, p. 38).

¹⁰ Koulouri here refers not only to the Greek textbooks, but to the history textbooks of the Balkan countries.

One ought also to examine the ways in which several peoples appear: “most world history texts are written from the Western point of view” (Hourdakis, 1999, p. 494). In the Greek case researchers have occasionally commented on the fact that the protagonist in the Greek history textbooks has always been the Greek people, while other peoples are referred to as long as they get related to Greeks, mostly as “rivals or opponents, who embezzle, conspire against or/and conquer the ‘Greek’ geographic space” (Kokkinos et al., 2009, p. 67).

There are two ways in which the Arabs appear in the Greek history textbooks: ‘directly’, in this case there are units *about* the Arabs, or ‘indirectly’, in cases where the Arabs participate in some historical event but not as protagonists. On the whole, the Arabs in Greek school history appear in those school years that students learn about Middle Ages, not only because in those years the Arabs were formed as a independent and distinct political entity, but also because in those years Greeks as members of the Byzantine Empire, mixed with the Arabs, either in conflict or in merchant and cultural relationships: in the eastern borders of Byzantium, Greeks or other subjects of the Roman / Byzantine Empire and Arabs were neighbors.

Additionally Byzantium is important for the course of Greek history and Greek identity: according to Greek historians and historians of Greek historiography Byzantium itself was used to realize the “continuity” schema that attributed the preservation of the language and religion of the Greek nation to Byzantium, so that the Greek nation never really ceased to exist (Liakos, 2001, p. 32; Gazi, 2001, p. 93). The above schema demanded that Byzantium was Greek and not multiethnic, while Greek school history textbooks have always emphasized the predominance of the Orthodox Christian religion and of the Greek language as the official language of the empire.

Moving to the present, international politics where Arabs appear as a dynamic factor are non-existent and there are only very brief references to the Arab-Israel conflict despite the fact that Middle East is a broad area geographically close to Greece.

The presentation of the Arabs in the Greek textbooks first addresses books and school grades where the Arabs are described broadly and taught in (some) depth and then the books that make only short references to the Arabs will follow.

Byzantine History in the Greek Junior & Senior High Schools and the Primary School

The most detailed account of Arab history in the Middle Ages is ‘Medieval and Modern History’ (2006) the second grade Junior High School textbook. This textbook narrates the story of the evolution of the Roman into the Byzantine Empire

within the context of the eastern and western peoples that surrounded it (Balkan neighbors, Arabs, and Europeans). In the last two chapters the book narrates almost the same time period (4th-18th centuries) but it focuses on Western Europe.

The title, 'History Medieval and Modern', may suggest its focus is on the West ('Medieval') rather on the East ('Byzantine'). In the past the textbooks of the same period were called 'Roman and Byzantine History' (Tsaktsiras et al., 1995), the implicit idea being the autonomous character of Byzantium which was not seen as a part of the wider Europe. A textbook with a similar title 'Roman and Medieval History' was withdrawn from schools in 1965 because it was found "to insult the public opinion" (Athanasiadis, 2009). The latter committed the double crime of seeing Byzantium as the continuance of the Roman Empire (thus less Greek in character) and at the same time as a part of the West.

Despite the fact that the current book devotes its three main chapters (out of the seven) to non Greek themes like the Arabs and the Medieval West, the point of view is Byzantine (in its Greek conceptualization) or Eurocentric, since world events as the 'Discoveries' that potentially connect with the New World are narrated as European deeds.

In the second chapter with the title 'Peoples in the environment of the Byzantine State' two separate teaching units are devoted to the Arabs:

"Arabs proved to be most important for the development of Byzantium. This people conquered the Middle East and the Northern Africa and sought to deprive Byzantium from the control over Mediterranean. Arabs developed a significant civilization taking advantage of previous civilizations while they excelled in trade. Occasionally they fought against Byzantium but they also had merchant and cultural relationships with it." (Dimitroukas & Ioannou, 2006, p. 41, from the introduction to the chapter).

In the first teaching unit with the title 'The Expansion of Arabs', we are given the history of the Arabs since the appearance of the prophet Muhammad, who unified them under the new religion, the Egira¹¹ and references to the Qur'an, noting that while it demands from the Muslims the expansion of the new religion, it prevents them from imposing it on Christians and Jews.

An account is then given of the reasons why the Arabs expanded that quickly: Byzantine Emperors alienated the Monophysites¹² of the Eastern Byzantium from the government in Constantinople, pressing them to convert to the orthodox dogma (a relevant source is available to the students, written by Michael the Great¹³). Another reason suggested by the textbook is the successful tax policy adopted by

11 Egira in Arab migration.

12 Monophysites were a Christian sect.

13 Patriarch of the Syriac Orthodox Church from 1166–1199.

the Arabs in Egypt, exempting the poor from taxation. A written source is also offered in this case accompanied by a relevant activity for the students (Ibid., p. 28).

Reference is made to all the Arab conquests in Africa, Asia and Europe and to the fact that it was Charles Martel, the Frankish statesman and military leader that prevented the Arabs from invading Europe (except from Spain). A special mention is also made to the fact that the Arabs *“did not limited themselves to continental expeditions but taking advantage of the naval experience of the people that inhabited Phoenicia and Egypt, constructed ships and put a claim on the Byzantine dominance over the Mediterranean ... besieging Constantinople twice, in the 7th and 8th century”* (Ibid., p. 27).

The teaching unit ends with the remark that the Arab expansion led Byzantium to territorial shrinkage, a reduction in agricultural production, and had negative consequences for Byzantine trade.

The second teaching unit of the same book under the title ‘Trade and the Civilization of Islam’ refers to the merchant colonies founded by the Arabs in India, in the south eastern Asia and China, and to the business innovations that were inaugurated by them, like the foundation of companies, banks and the use of checks.

In relation to culture and art, reference is made to the Arab translations of Indian, Persian and Greek manuscripts and to the interaction between Byzantine artists and Arabs. Special mention is made to the Byzantine artists that worked in the decoration of the big mosques in Damask and in Cordoba (pictures are also provided). Finally a paragraph under the title ‘The influence of the Arab civilization’ is dedicated on Arabian influences on the West in areas such as mathematics (numbers), geography, exploration, astronomy, chemistry and medicine. Mention is also made of the import of the Chinese paper to the West by the Arabs, as well as of apricots, artichokes, cotton, lemons and sugar cane. An activity is then planned for the students: they are given common Arabian words used in Greek (alcohol, rice, taburas – a musical instrument –, czifra – signature – etc.) and are asked to locate additional ones in Greek. They are also asked to infer the sectors and activities related to the above words.

The teacher’s guide which functions as an extension of the APS (Analytical Programme of Studies) also offers rich material. Instructions in the form of teaching aims are given to the teachers:

- *“make students realize the important role that Islam played in history,*
- *the role of Islam in the Middle East conflicts today,*
- *the important role the Arabs and the Jews played in the economic connection of the East with the Mediterranean and Europe”* (Dimitroukas & Ioannou, 2006, Teacher’s Guide, p. 51).

While in relation to activities students are encouraged to compare the text of Qur'an with the Pope's sermon in Clermont Ferrand in 1095, additional Byzantine and Arab sources are provided: one mentions that in the 8th century the Byzantine Emperor sent craftsmen and special tessellates to Medina for the Arabs to construct tessellated mosaics, while the other two, an Arabic¹⁴ and a Spanish-Jewish¹⁵ text, describe Baghdad in the most vivid colors.

In reference to the actual DEPPS (Cross Curricular Thematic Framework of Studies) a suggested aim for the specific teaching unit is for the students to "understand the character of Byzantium's relationship with the neighboring people and realize the need to accept different ideas and beliefs, also to appreciate the contribution of all peoples to civilization" (DEPPS, 2003, pp. 3-4). In the APS the aims given are that students ought to understand the interaction between the civilizations of Islam, Byzantium and the West, and also the significance of the confrontation between Byzantium and the Arabs (APS, 2003, p. 35).

Apart from the teaching units dedicated to the Arabs exclusively there are sparse references to Arabs in other parts of the textbook: Special mention is made to the oral poetry created by the 'Akrites' groups of warriors,¹⁶ a poetry that exaggerated the deeds of the frontier warriors against the Arabs. Arabs are also mentioned in the teaching unit about the Crusades between 1095 and 1204: the belief in atrocities committed either by the Arabs or the Seljuk Turks against the pilgrims that visited the Holy Land was considered to be the main reason motivating the crusaders according to the textbook narrative (Ibid., p. 59). Finally an empathy exercise is attempted, as it is asked of the students to construct a hypothetical dialogue between a peasant crusader and an Arab prisoner. The crusader is trying to explain to the Arab the reasons why he chose to participate to the crusade.

The 2001 textbook for the Senior High School and the previous one are written by the same authors (Dimitroukas et al.), so they present similarities in the approach and overlaps in relation to content, so only the differentiations will be commented in this presentation.

One difference is the description of the relationship between Byzantium and the Pre-Islamic populations in the teaching unit 'The appearance of Islam': "... *the nomads fought each other and despoiled goods from the (passing by) caravans; they did not form a serious threat for Byzantium ...*" (Ibid., p. 16). Another is the comparison attempted between Christianity, Judaism and Islam: "*Qur'an does not only regulate the religious behavior of the believers but also the duties and the rules that ought to be followed by the citizens, the civil servants and the government*" (Ibid., p. 17).

14 By the historian and geographer Ahmad al-Ya'qubi 10th century.

15 By the Jewish traveller Veniamin of Toudela 12th century.

16 Defenders of the Anatolian borders of the Empire.

In the unit ‘The Arab conquests and their consequences’, emphasis is given to the fact that the Arab expansion signifies the end of the Greco-Roman domination in the Mediterranean and the Arab-Byzantine condominium in the area (Ibid., p. 20).

In the unit under the title ‘The Arab Civilization’ the following account is given: *“In the Middle Ages the Mediterranean space constitutes a cultural entity... all the people living in this space have to exhibit significant achievements in literature, sciences, technology and arts ... despite their national, religious and others differences, cultural communications, interactions and influences can be noticed between the Christian and the Islamic world throughout the whole period of the Middle Ages and form a common cultural context in which the roots of the western civilization can be found ... the Arabs depending also on the Hellenistic tradition created a civilization of their own, while they contributed to the cultural development of the West”* (Ibid., p. 93).

A detailed account (Ibid., pp. 112-113) of the development of literature, philosophy, art and architecture from the 9th to the 15th centuries then follows.

An implied¹⁷ reference to the Arabs can be found in the “Iconoclasm” unit: Arveller¹⁸ connects Iconoclasm to the Arab influence (Ibid., p. 21):

“... the Iconoclastic policy, ... could reconcile Constantinople with the impoverished agrarian populations of the eastern Minor Asia who made their living out of the land that they now ought to defend from the invaders” (Arveller, 1977, p. 34).

The authors of the 1998 book for the first grade of the Lyceum¹⁹ (Liakos et al.) adopt a thematic approach instead of the traditional chronological one: they actually provide a narrative of how the idea of Europe developed²⁰ throughout the ages; European identity is presented as a response to different problems people faced through the ages and not as a fixed entity.

The main idea in the teaching unit under the title ‘Saracens: Official Hostility and Covert Cooperation’ is that during certain time periods, Europeans constructed their identity partly in relation to the Arabs or the Muslims and especially in the Crusades period (Liakos et al., 1998, p. 20). On the other hand, and as the title implies, despite the wide spread idea of the religious and cultural differences between Christians and Muslims, there was cooperation between the two populations on everyday life:

“... the controversy did not prevent completely the merchant and intellectual contact of the two worlds. Pope tried to prohibit the merchant exchanges with ‘infidels’ but there was extended smuggling in certain goods like arms and horses ... also the trade with the east supported financially the western Mediterranean world ... on the other hand,

¹⁷ The ‘Arabs’ as such are not mentioned.

¹⁸ Byzantinologist.

¹⁹ Optional subject.

²⁰ The title, ‘European Civilization and its Origins’.

many Christian intellectuals appreciated the cultural wealth of the Arabs ... while they were trying to recapture the Iberian peninsula they had contact with the ancient Greek philosophy and science mediated by the Arabs.” (Ibid., p. 28).

The above facts actually support Braudel’s view about the Mediterranean geo-physical, economic and communicative unity in a way that the history of the Mediterranean Sea is about both, Christians and Muslims.

The book considered the most ethnocentric when compared to the other current Byzantine history textbooks, and with a very traditional focus in military events (Andreou & Kasvikis, 2008, p. 102), is the Primary School textbook ‘In Byzantine Years’. Even the section referring to the Arab culture is presented under the title ‘The Other Face of the Arabs’ (Ibid., p. 60) while emphasis is given to the fact the Arabs assimilated in their culture elements of the Greek culture: “... *Byzantine craftsmen decorated Arabian temples and palaces while many Byzantine merchants visited Arab countries ... many times the two states exchanged diplomats ...*” (Ibid.). Thus the authors conclude that the Arabs and Byzantium were not always in war.

Under the title ‘A few words about Byzantium’s neighbors’, the authors of the book (Gledis et al., 2013, p. 54) attempt to account about the pre-Muslim past of the Arabs. Within the unit ‘Byzantium and the Arabs’ there is a paragraph under the heading ‘Crete in the hands of the Saracens’ (Ibid., p. 60) and refers to those Arabs that conquered Crete: “*The Arabs that inhabited Spain for many years lived peacefully. But in the 9th century a group of them, known as Saracens, dominated in the Mediterranean as pirates.*” (Ibid.).

Finally, reference is made to the Akrites group of frontiers warriors and special mention is made to Vasileios Digenes Akritas the hero of the most famous epic song of those years. The authors note that: “*Today, people in ... the whole of Greece, talk and sing about the ‘most fearless’ [hero] [Digenes Akritas] who can be thus considered the descendant of Hercules, Achilles, Alexander the Great, and at the same time an ancestor of the 1821 kleftes*”²¹ (Ibid., p. 61). Oral poetry excerpts of the more recent years that refer to the hero Diogenes Akritas are provided to the students, while the authors note that the specific songs are being sang till today (Ibid., p. 63). The textbook in this case seems to follow thoroughly the APS (Analytical Programme of Studies), which suggest similar teaching aims and activities (APS, p. 16).

21 The Greeks that escaped to the mountains throughout the Ottoman occupation.

Modern and Contemporary History in the Greek Junior & Senior High Schools and the Primary School

The narration of the 2007 third grade Lyceum history textbook starts with the Holy Alliance Congress of Vienna and ends with the 2001 inclusion of Greece in the European currency. Thirty units out of the forty one refer to European or World history. As Kokkinos et al. note “*it could be an exceptional book, which dedicates sufficient space to World²² history, while the percentage of history of the Eastern, Mediterranean and Balkan peoples and cultures is not negligible ... however the writers focus on political, military, and economic (history) ...*” (2009, pp. 81-82). Despite the fact that East is represented in this book, even within an international relations and diplomatic framework, and despite the role of Arabs or Muslims in the contemporary international politics, this 2007 book (Koliopoulos et al., 2007) does not allocate to Arabs as much space, as the textbooks of Medieval History.

There are no units wholly dedicated to the Arab or Muslim states, and there are only the following indirect references: in the ‘Decolonization and the 3rd World’ unit, reference is made to the founding of the Muslim Pakistan in 1947 (Ibid., p. 151) and to the Movement of Nonaligned (among others India and Egypt, Ibid., p. 153). In the same unit reference is made to the ‘Arab’ nationalism and to Nasser who in 1954 tried to liberate his country from the British influence (Ibid., p. 151). In the unit ‘The Development and the End of the Cold War’ reference is made to the 1956 English and French invasion to Egypt “to topple the Nasser’s government, (and the fact that) they were made to surrender after American and Soviet pressure” (Ibid., p. 146). Also reference is made to Algeria and its independence in 1962 (Ibid., p. 152). Also reference is made to the Arab-Israeli war and to the consequent rise in oil price of 1973 (Ibid., p. 148).

References to the Arabs but in an implied²³ (non explicit) way, are made in chapters like the one about Colonization, or in cases where states or geographical places where Arabs live or used to live, are mentioned. In the Colonization chapter for example reference is made, not to the Arabs, but to the Europeans that sought new markets and energy sources in Africa and Asia (Ibid., p. 53). Another example is the Ottoman Empire: till its dissolution in 1918, it exercised power in a tougher or looser way over territories with Arab inhabitants, even over a part of the Arab peninsula itself. Though, no mention is made to the formation of the Arab national consciousness in the period when the First World War broke out. The use of the term “Near East” (Ibid., p. 38) also includes the Arab populations of the area, nevertheless, it is used in a wider context, in relation for example to the “Eastern Question”. Also in the B’ World War chapter a comment is made about the El-Alamein front

22 16% World history, 43% West-centered and 9% Eastern history.

23 The name “Arabs” does not exist in the text.

where “the British and their allies (among them the Greeks) realized a strong blow to Romel” (Ibid., p. 126).

The 2007 third grade Junior High textbook starts with the Enlightenment and ends with the inclusion of Cyprus in the European Union in 2004. From the sixty five teaching units of the book, thirty five units are dedicated to European or World history.

Despite the fact that the content of this book is equally divided between Greek and European/World history we do not have many references to the Arabs. There are also only twelve units referring to the Balkans, or to the East.

There is only one indirect reference to the Arabs, where Arabs are referred to by their name but the context is Greek politics: in the teaching unit ‘Greece in the 1980s’ it is mentioned that the socialist governments of those years were ‘open’ towards Eastern Europe and the Third World countries, especially the Arab countries.

Like the previous textbook there are implied references to the Arabs whenever the textbook’s account refers to specific territories that potentially could be inhabited by Arabs: apart from the B’ World War, Colonization, and Decolonization chapters, there is an additional reference in the teaching unit “The Greek Revolution and Europe”, about the “Eastern Question” (Louvi & Xifaras, 2007, p. 35).

The 2012 sixth grade Primary school history textbook, despite its title, refers neither to ‘world’ or ‘contemporary’ history: Koliopoulos et al. refer briefly to European history (15th to 19th centuries) and in relation to Greek history, mostly to the 19th century with focus on the 1821 Greek liberation war. There are no direct or indirect references to the Arabs apart from an implied one, to the ‘Eastern Question’, in the teaching unit ‘The Crisis in Balkans’ (Ibid., p. 171).

Ancient History in the Greek Junior & Senior High Schools and the Primary School

‘Arabs’ as a distinct group appeared in history not earlier than the 7th century. Though, Semites are considered to be their ‘ancestors’ and they used to live in Phoenicia, Mesopotamia, Palestine. When converted to Islam, those Semites or Arabs, conquered territories in which today there are the contemporary Arab states. In that sense the Arabs of prehistory are all those eastern peoples that lived around the rivers Tiger and Euphrates in Asia, also Egypt and Carthage. In consequence “implied” references to Arabs will be located.

In the Greek textbooks specific units are allocated to the ‘The Eastern Civilizations’ (or Middle East civilizations). Though, not all the Greek books of ancient history

include such units; there is nothing in the Primary school books despite the fact that students of the Primary school are taught prehistory. As researchers note, prehistory in the Primary school starts not earlier than 3000 B.C while it is confined in the Aegean Sea civilizations (Andreou & Kasvikis, 2008, p. 97).

The secondary school textbook that covers more analytically the eastern civilizations, is the 2012 edition of the 2000 first grade Lyceum history textbook by Mastrapas. There are units about Mesopotamia, Egypt, Phoenicia, Jews, Hittites, and Persians.²⁴ The units cover their subject from the geographic, economic, social, historical and cultural point of view. In a summarizing unit Mastrapas examines the relationship between the eastern civilizations and the Greeks “... *these civilizations constituted the base for the development of the Greek civilization ... Greeks adopted the accomplishments of those peoples*” (2000, p. 53).

There has been critique on the eastern civilizations’ use as an introduction to ancient Greek history (Kokkinos et al., 2009, p. 67), especially in books where prehistoric eastern peoples are not adequately described: an example is the Junior High school book; the eastern civilizations constitute only one unit in the Bronze Age chapter, a unit preceding the Aegean civilizations of the ancient years.

Conclusion

This paper located ‘direct’ references of the Arabs in the Greek history textbooks, meaning specific units dedicated to the Arabs, ‘indirect’ references when they are mentioned but not as the main agents in the historical course, and ‘implied’, when their name is not mentioned but their presence can be inferred because of their participation in certain historical processes and their presence in certain geographical territories.

It was found that Arabs are spaciouly presented in the textbooks of Byzantine and medieval history where one can find whole units and also many indirect references, mainly of the Islamic period but sometimes of the pre-Islamic era. Their ‘ancestors’ are also presented as the Semites of Middle East and Egypt in the ancient history. The period when they are less presented is the modern and contemporary years: there are some indirect and implied references to the Arabs in contexts like colonization, the Second World War, decolonization, and the Cold War where they appear on an ‘accidental’ basis, because of the course of events. In this way there are references of the Arab-Israel conflict, but not systematic teaching of what and how the differences between Arabs and Jews came up. On the other hand, despite the fact that the contemporary history textbooks’ narration reaches 2004, most of the events

²⁴ The civilizations of Middle East cover twenty five units out of the eighty which is the whole of the book.

are not really world events but mostly refer to Greece within the European Union context.

On the whole, Greek students learn enough about the Arabs of the medieval years because of the peaceful or conflicting coexistence of the Greeks, the other subjects of the Byzantine Empire, and the Arabs, in the context of Byzantium. They learn about the ancient eastern peoples and civilizations in the Middle East as an introduction to ancient Greek history. They learn very little about contemporary conflicts. Also they learn about the Arabs or other peoples more in the secondary school than in the primary school, possibly because of an unspoken belief that students in the primary school should first of all learn about their own country.

In the above ways the main aims of the curricula, the development of historical thinking and historical consciousness are not realized in the school reality: they are partly countered first by the non disciplinary focus of the curricula themselves, second by the chronological structure of the same curricula and the repetition schema of the historical content three times in students' school time. History educators suggest that more flexible curricula combining chronological and thematic approaches in areas of interest for the students would make the lesson of history more relevant to students' lives and would give them the tools to be critical and informed world citizens (Stradling, 2001, p. 22; Barton, 2009, p. 265).

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LIST OF ANALYSED HISTORY TEXTBOOKS

For Byzantine History:

- GLEDIS, ST. et al. (2006) *In Byzantine Years*, E' Class of Primary School.
- DIMITROUKAS, I. & IOANNOU, TH. (2006) *Medieval and Modern History*, B' Class of the Junior High School (Gymnasium).
- DIMITROUKAS, I. & IOANNOU, TH. (2006) *Medieval and Modern History*, B' Class of the Junior High School (Gymnasium). Teacher's Guide.
- DIMITROUKAS, I., IOANNOU, TH. & BAROUTAS, C. (2001) *History of the Medieval and Modern World*, B' Class of Senior High School (Lyceum).
- LIAKOS, A. et al. (1998) *European Civilization and its Origins or Greek and European Civilization*, optional for A' Class of Lyceum.

For Ancient History:

- MAISTRELLIS, STR., KALIVI, EL. & MICHAIL, M. (2006) *From Mythology to History*, C' Class of the Primary School.
- KATSOULAKOS, THEOD. et al. (2006) *In Ancient Years*, D' Class of the Primary School.
- KATSOULAKOS, THEOD., KOKKOROU, G. & SKOULATOS, VAS. (2006) *Ancient History*, A' Class of Gymnasium.
- MASTRAPAS, ANT. (2000) *History of the Ancient World*, A' Class of Lyceum.

For Modern History:

- KOLIOPOULOS, I. et al. (2012) *History of the Modern & Contemporary World*, F' (6th) Class of Primary School.
- LOUVI, EV. & XIFARAS, DEM. (2007) *History Modern and Contemporary*, C' Class of Gymnasium.
- KOLIOPOULOS, I. et al. (2007) *History of the Modern & Contemporary World*, C' Class of Lyceum.

LIST OF ANALYSED CURRICULA

- DEPPS - Cross Curricular Thematic Framework for Compulsory Education (2003).
- APS - Analytical Programmes of Studies for Compulsory Education (2003).
- 2002 & 2013 INSTRUCTIONS FOR HISTORY IN THE SENIOR HIGH SCHOOL (They include extracts of the 1997 Common Framework History Curriculum for Primary & Secondary Education.).
- LOCAL HISTORY CURRICULUM & INSTRUCTIONS FOR THE TEACHER (2011) (for Junior High Schools).

THE ARAB WORLD IN THE ISRAELI HISTORY CURRICULUM

Abstract

The representation of the Arab world in Israeli History reflects the diversity of Israeli society and the complexity of relations over the ages between Jews and Muslims, Zionism and Arab nationalism, Israel and the Arab states. In general curriculum and textbooks present a positive image of the Arab world and Jewish Muslim relations in the middle ages. As for modern history, the Arab world is presented mainly through the prism of relations with its Jewish diaspora, the Zionist movement and Israel. While generally free of stereotypes and demonization the Arab world is presented mainly through the essentially negative framing of the Jewish-Palestinian and Israeli-Arab conflict. However, curriculum also includes a favorable study of Modern Middle-Eastern nation states and ends in a positive tone with an account of peace process with the Arab world. The diversity of Israeli society and educational system is reflected in the fact the religious sector curriculum presents a more negative image of the Arab world, while the Arab sector curriculum offers an extended study of it.

KEY WORDS: ISRAELI HISTORY CURRICULUM, HISTORY TEXTBOOKS, MULTICULTURALISM, ISRAELI-ARAB CONFLICT, JEWISH-MUSLIM RELATIONS.

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THE ARAB WORLD IN THE ISRAELI HISTORY CURRICULUM

Israeli Society and School System

Israeli society is highly diverse, constituting of two main ethnic-national groups, the Jewish majority amounting to 80% and the Arab minority amounting to a fifth of the Israeli citizenry and strongly affiliated with the Palestinian people in the occupied territories. Israeli Jewish society is also highly diverse by itself as its size was more than quadrupled in the state's 60 years through Jewish immigration from all over the world. The main two Jewish ethnicities which crystallized in Israel were the Ashkenazi- European Jews and the Mizrahi ("Oriental") Jews coming from Muslim countries. Beyond ethnicity Israel is also divided along denominational lines, with a substantial Muslim minority (over 90% of Israeli-Arabs), large ultra-orthodox and national orthodox Jewish communities amounting to a third of the student population and the rest of Jewish society spanning the range from traditionalist to atheist religious stances.

This diversity is reflected and enhanced by the structure of the Israeli educational system, which is formally quite centralized and state controlled, but in effect highly centrifugal and rigidly sectorial. The system encompasses four official sectors; the "State" (non-religious) school system, the "Religious State" (Zionist-orthodox) sector, the "independent" (financed albeit not supervised by the state) ultra-orthodox sector and the Arab (or Arabic speaking) school system. The state school system is the largest and will form the central focus of our account, as it also the one most clearly controlled by the state. Each system is somewhat differentially financed and has its own curriculum and pedagogical supervision framework. The two religious systems are more autonomous and strongly governed by religious parties' leadership, while the Arab and state sector are more closely controlled by Education ministry officials. It has been disputed whether this sectorial segmentation of education reflects a multicultural sensitivity to existing diversity, or whether it is in fact a form of segregation accentuating social fragmentation. Be it as it may, the structure accounts for the existence of multiple curricula, reflecting different political agenda, communal autonomy and religious or cultural values.

Situated in the midst of the Middle East, with Arabs making up to a fifth of its population, and Jewish immigrants from Arab countries amounting to over a third, Israel could be seen as a likely candidate for a cultural bridge into the Arab world. However, since the founding fathers of the state were European Jewish immigrants, Israel styled itself as a western outpost in the Arab world. This self-perception was further enforced by the strained and frequently violent relations with the

surrounding nations, which led Israel to rely on western nations for support. Thus the Israeli perspective on the Arab world, while geographically a look from within, is essentially an outsider's perspective. Jewish and Israeli history also encompass these contradictions; since medieval and early modern Jewish history is strongly and quite positively intertwined with Muslim and Arab history, but the history of the previous century is overshadowed by conflict with the Arab world.

The Role of History in the Schools

History is taught in Israeli schools in grades six to twelve with two weekly teaching hours allocated to the subject in each of the middle school grades and three weekly hours in each year of high school. History is part of the mandatory matriculation curriculum taught in grades 10-12, and a passing mark in the history matriculation exam is a precondition for academic studies. It can be concluded the subject maintains a significant place in the school curriculum. Due to the centralized nature of the Israeli education system the curriculum is highly regulated. The Ministry of education designs the history curriculum, issues guidelines to textbook authors and certifies textbooks. Since students' knowledge of the official curriculum is evaluated in the centralized matriculation exams, textbooks and teaching tend to adhere to the curriculum, though of course each educational sector sticks to its own centrally issued curriculum.

As in other democratic nation states, history teaching is supposed to serve various and to some degree competing goals. On the one hand history is to national identity and knowledge of the authorized narrative of national history. On the other hand, history education is supposed to foster analytic thinking and disciplinary practices allowing independent critical approach to historical accounts and narratives. Furthermore, history is taught not only in history classes but also in heritage, homeland and civics classes in the elementary school. Beyond the realm of the school it is encountered in extra-curricular sites such as museums and national monuments. However these will be beyond the scope of our present summary.

Arab World in History Curricula

The State Schools

The Middle-eastern Empires

History curriculum's ancient history sections contain meagre reference to the realm to become the Arab world through the rise of the Persian Empire at the time of Cyrus. However it is mentioned according to the tenth grade curriculum only as the

background to the return of Jewish exiles from Babylon and founding of the second temple in Jerusalem. More attention is to be given to the strained relations of the returning Jews with the surrounding ethnicities (Samaritans, Moabites, Edomites, Arabs), the supposed ancestors of the surrounding Arab nations (Israeli Ministry of Education, 2014a).

Intercultural Encounters – The rise of Islam and the Muslim World

The rise of Islam and the birth of what will later be seen as the Arab world constitute a substantial part of the 7th grade curriculum – sum 20 of 60 mandatory teaching hours. The stated goals are for students to understand “that the new religions established in the middle ages; Christianity and Islam clashed both theologically and politically” (Israeli Ministry of Education, 2010, pp. 23, 26-28). However, contrary to the “Clash of Cultures” theme implied by the goals statement, the list of topics to be studied stress that the principles of Islam are to be studied in view of “the common aspects of Islam, Judaism and Christianity”.

The rise of the Muslim Empire is to be taught with a focus on “the contribution of Muslim culture to Human society and culture”, and on the special status and religious-social-cultural autonomy the Jews of Babylon (Iraq) enjoyed under the rule of Islam (Ibid., p. 26). The section on life of the Jews in Muslim Spain is titled “the Golden Era” emphasizing that teaching should focus on the “cultural and social blossoming and the mutual influences between Judaism and Islam”. By contrast the Christian Reconquista of Spain is to be depicted mainly through the topics of forced conversion, inquisition and deportation of the Jews (Ibid., pp. 27-28). The same trends can be seen in an elective unit in the matriculation curriculum focusing on medieval urban history, in which Baghdad is to be studied as a “cultural centre of the Muslim world ... where knowledge and science flourish”, and its Jewish community is depicted through its autonomous institutions, and cultural relations with the Muslim society (Israeli Ministry of Education, 2014b).

The Ottoman Empire and Arab States as Background to the Jewish Diaspora

The whole of late medieval and early modern history of the Arab world, with central processes such as the rise of the Ottoman Empire or European influence in the Middle East, is missing from Israeli history curricula. References to the Arab world, if any, are made as a background to the Jewish diaspora of Muslim countries. Thus in the ninth grade curricula the Arab world is only hinted as a background to the “Transitions in Jewish society in North Africa” which mainly refers to the emancipatory effect of French colonization on Jews, setting them apart from the foreshadowed Arab background (Israeli Ministry of Education, 2010, pp. 38-39).

This selective attention is replicated in the high school Matriculation curriculum, where in Arab countries are mentioned only as the setting of “Zionist activity in the Muslim countries”, and the Ottoman Empire is depicted only through its “attitude to the Zionist settlement in Palestine during World War One” (Israeli Ministry of Education, 2014a). A section on the Jewish minority in the Mediterranean and the Muslim countries between world wars does bring about a comprehensive outlook on most of the Arab world, but again, only through the very limited lens of the Muslim societies’ attitude towards the Jews (Israeli Ministry of Education, 2014c).

The Arab World and Palestinian People Vs. the Zionist Endeavour and the State of Israel

The topic of Jewish-Arab relations in Palestine under the British mandate recurs twice, in the middle school curriculum for the ninth grade and in the mandatory matriculation curriculum for grades 11-12. While the ninth grades achievement goals stress students should “understand the complexity of relations between Jews, Arabs and the British in the period between the world wars”, the subject headings refer quite simply only to the “Jewish-Arab conflict” and “outbursts of Arab violence” (Israeli Ministry of Education, 2010, pp. 38, 46). The same topics are covered in brief also in the high school matriculation curriculum, mainly as background for understanding the Jewish population’s preparation for the oncoming political and military struggle for establishing the state of Israel (Israeli Ministry of Education, 2014c). This next phase of the relations with the Arab world is covered more extensively in the curriculum for various grades.

Within the section titled “Building the state of Israel in the Middle East”, the matriculation curriculum devotes extensive sections to the “struggle for independence”. Within this context the Arab league is to be depicted through its hostile reaction to the United Nations resolution to establish the Jewish and Arab states in Palestine, and through its role as aggressor in the 1948 war (Israeli Ministry of Education, 2014d). Some of these aspects receive more intensive attention such as cease fire treaties with and specific gains of the Arab states, or the birth of the Palestinian refugee problem to, which teachers were demanded to devote a full lesson each in 2013 (Israeli Ministry of Education, 2013b). As a whole, these topics relate to the Arab countries and to the Palestinians only as background or opponent to the Jewish state and people.

The Decolonization of the Arab World and Establishment of Arab Countries

The section which is most clearly devoted to the Arab world as we know it in the last decades, is the also significantly titled “the State of Israel in the Middle East”. Here teachers are demanded to teach about the “process of de-colonization and

the establishment of independent states in the Mediterranean” in reference to these States the curriculum guides them to focus on comprehensive issues such as “Unity and frictions in the Arab world” but also on the “Internal and international policies of Egypt, and additional states (Lebanon, Jordan, Syria or Iraq)”. Over a third of the section is dedicated to the Arab world by its own virtue. The rest refers to the negative impact of transitions in the Arab world on the fate of Jewish communities in the Arab states and to Israel’s recurrent wars with the surrounding Arab countries. However, the section on Israel in the Middle East is sealed with reference to the peace treaties with Egypt and Jordan (neglecting mention of the Oslo pact and its complexities). This transmits a sense of closure and reconciliation to Israel’s situation in the Middle East.

The Orthodox State Schools

The orthodox state schools system’s new high school history curriculum follows the general trends outlined above, but varies in the emphases given to specific topics. Thus, the space given to the rise of Islam is smaller, and the principles of Islam and similarities between the monotheistic religions are left out. More stress is given to the coercive and discriminatory aspects of Muslim attitudes towards the Jewish communities, through references to humiliating limitations of Omar’s Laws. Similarly, teachers are guided to refer to religious persecutions of Jews by fanatic Muslims (Al-Mowahidon) alongside the references to Jewish cultural and social prosperity. The cultural encounter and mutual inspiration and influence which Jews and Muslims enjoyed in the Muslim kingdoms are depicted as “challenges to Jewish existence”.

A separate section is devoted to the birth of the modern Arab states and national movements. However, it is focused on the inter war era and stresses the colonial powers role in the creation of the modern Arab geopolitical entities and the spurring of Arab nationalism, thus hinting at its artificial aspects. A similar move is made in dedicating a full section to the “evolution of a Palestinian Arab national identity in the land of Israel”, focusing on the diverse identities of the “Arabs of the land of Israel” and their dilemma as to being Syrian or Palestinian.

The process of decolonization and establishment of modern Arab states receive no independent attention outside the scope of Israeli-Arab conflict. Within this scope curriculum emphasizes the Arab states constant opposition to Israel’s existence and their struggle to eliminate it. A detailed outline is given for the teaching of the Israeli Palestinian conflict with a focus on the founding documents of the PLO and Hamas, hinting their similarity in determination to annihilate Israel. Thus, while the whole section affords a thorough and critical discussion of relations with the Arab world, it frames it in a clearly negative perspective. Ending the topic not with

the Israeli-Egyptian peace pact but with the ongoing “attempts at a diplomatic resolution of the Israeli Palestinian conflict” adds to the somewhat less than optimistic outlook on relations with the Arab world.

The Arab State Schools

The main difference between the Jewish and the Arab curriculum is in the latter’s strong emphasis on the history of the Arab world and the Middle East. Over half the teaching hours over six years are devoted to the rise of Islam, the Muslim empires, the ottoman era and the evolution of Arab national movements and states.

The Arab schools curricula devote extensive sections to the Arab world in the middle Ages, both in the middle school and in the mandatory matriculation curricula. While the middle school curriculum is in many ways still influenced by traditional views and even religious reverence for the “sacred history” of Islam (Naming the Caliph’s in their traditional superlatives for example), the high school curriculum incorporates more modern and critical disciplinary approaches (as implied for example in a topic such as “evolution of classes in Muslim society despite Islamic law’s declared denial of social Strata”).

The Arab curriculum is also unique in its focus on the Palestinian national movement, including the controversial issue of the Naqba, the plight of Palestinian society in the 1948 Jewish-Arab war. In light of this extensive focus on the Arab world it is quite surprising that the Arab curriculum does not reach beyond the early 1950’s. Thus the era in which Arab states went through the process of decolonization, espousing full independence and Pan-Arabic nationalism, and in which the Palestinian national movement crystallized, is left out of the Arab-Palestinian students’ curriculum.

Throughout most of Israeli history the Arab history curriculum was dominated and designed by Jewish decision makers. However, in the last decade the new Arab history curriculum (2007) reflects a somewhat deeper involvement of Israeli Palestinian intellectuals and practitioners. The emphasis on the Arab world can be seen as an adaptation of curriculum to the unique needs and identity of an indigenous minority. However, the evasion of more contemporary history hints that minority students are still barred from engagement with the more “dangerous” issues. Exposure to Israel’s wars with Arab countries and to the Palestinian national struggle is perhaps assumed to compromise Arab students’ loyalty. Moreover, the fact only Arab students are allowed or requested to have in-depth acquaintance with the Arab world appears to underline their otherness and their relation to the Middle East while highlighting the Jewish population’s detachment from it.

Arab World in History Textbooks

In general, as a few studies of Israeli textbooks in the last decades have shown, the representation of Arabs and the Arab world in terms of language, stereotypes or visual images is comparatively neutral (Bar-Tal, Adwan and Wexler, 2013; Podeh, 2002, 2010). Authors usually use nondiscriminatory language and refrain from demonization or charged adjectives. This could be accounted for to some degree by the Israeli textbook guidelines and certification process which make explicit demands for nondiscriminatory writing style (Israeli Ministry of Education, 2007). It also reflects growing trends within Jewish Israeli Academia and intellectual elites (though by no means among students and politicians) to view history in more critical or non-partisan terms and to respond more openly to Arab historical perspectives. To this we may add the possible influence of coincidence that the new curriculum and most new books were commissioned and published in a window of opportunity during the liberal-left (and former peace activist) Minister of Education Yael Tamir's term in office (2007-2009). The centralized production and "transmission" system governing creation of textbooks leads to a remarkable uniformity in textbooks within the same sector; from names to topics and their treatment, as we shall show below.

Ancient History

The great empires of the Fertile Crescent (now the heart of the Arab world) are mentioned only in the high school textbooks and there quite summarily, through the rise of the Persian Empire and Cyrus' declaration allowing Jewish exiles to return to Judea, reestablish the temple and religious life in Jerusalem. A more specific reference is made to local ethnicities which are related to current Arab countries (Amonites, Arabs, Horonites-Samaritans). The main frame of reference is negative, as the heads of these ethnicities oppose Jewish efforts to rebuild Jerusalem's walls and temples, the signs of renewed Jewish sovereignty (Avieli-Tabibian, 2008, pp. 26-27; Schwartz, 2008, pp. 12-13). However, all textbooks also outline the dilemma of the returning Jews – whether to exclusivity or universalism in their religious and social relations with surrounding ethnicities. Although it is made clear that the path taken was that of maintaining uniqueness through exclusivity, books give ample representation to Jewish voices from the period which were supportive of universalistic acceptance of neighboring peoples (Avieli-Tabibian, 2008, pp. 29-30; Schwartz, 2008, pp. 21-24). Thus in many ways the question of Israel's relations with the surrounding Arab countries is encapsulated in the textbook treatment of 6 century BC.

Middle Ages and the Rise of Islam

The most popular textbook for the middle school, refers to the varied topics of Muslim history under the promising heading “Worlds meet” (Avieli-Tabibian, 2011). This promise is realized to a large extent, as a detailed account of the founding of Islam is accompanied by reference to the culture of the Arab peninsula and its environmental context. This section, which includes a detailed account of the “pillars of Islam” (principle religious duties) and the Qur’an, closes with a learning task, comparing the three monotheistic religions and stressing the similarities and their implications. A short subsection also outlines Muhammad’s complex relations with the Jews of Yathrib, from imitation of Jewish rituals to conflict and persecution (Avieli-Tabibian, 2011, pp. 109-110).

The rise of the Muslim Empire is depicted in neutral or positive terms, with the Jews of the land of Israel described as eager to support the Muslims, and being rewarded by regaining the right to settle in Jerusalem. The sanctification of Jerusalem in Muslim tradition is described in harmonious terms stressing coexistence in the sacred spaces of the temple mount and Al-Aqsa mosque (currently a cause of much competition and tension in Israel). The founding of Muslim capitals, Muslim city life and the richness of Muslim culture are elaborated, stressing beneficial outcomes of the diversity of cultural influences. The great contribution of Muslim learning and sciences to Human knowledge and culture is expounded on, with detailed subsections on mathematics, astronomy, medicine, etc., and the digital version of the book is accompanied by interactive presentations on these topics (Avieli-Tabibian, 2011, pp. 120, 130-133; Centre for Educational Technology, 2013).

Another section is devoted to the relations of Islam with Judaism and the autonomous status of the Jewish community under Islam. The life of two Jewish communities (Babylon - Iraq, and Spain) under Muslim rule receives special attention, and in both sections the mutual cultural influences are presented. In the section on Babylonian Jewry the running text and the excerpts of historical sources repeatedly note the autonomy of the head of the Jewish Diaspora and his treatment with royal honors by the Caliphs (Avieli-Tabibian, 2011, pp. 137; Sorozkin & Pedaya, 2008, pp. 86-88). The section on the Jews of Spain is titled “Jews under the rule of Muslims - Tolerance and integration” (by contrast, the consequent section on Jews under Christianity is titled “from tolerance to persecution”) and depicts the rise of Jews to prominence in the Muslim economy and the courts. The text dubs the era as the “Golden Age” of Jewish culture, furnishing many instances of Jewish cultural achievements incorporating Arab influences, in the fields of secular poetry, linguistics and astronomy (Avieli-Tabibian, 2011, pp. 170-178).

The orthodox state school textbook follows the more particularistic trends hinted in the orthodox curriculum. No mention is made in the book of Muhammad’s

revelation or of the principles of Islam and their similarities with Judaism nor of the sanctification of Jerusalem to both religions and their coexistence in the city. The attitude of Islam to minorities is depicted in more complex, and to a large degree more negative terms (Doron, 1990, pp. 230, 234), with subtitles such as “Non-Arab converts are discriminated”, “The Caliphs promote a strict attitude towards the Jews” and “Jewish persecution in the Muslim Empire” (Ilani, 2013, pp. 35, 74, 86). However, far more attention is given to Jewish life and culture under Islam, which are described as “enjoying social and cultural blossom”. Subtitles refer to “Jews integrated in the Economic life of the empire” and “Jews take on high offices in the lands of Islam” with references to famous Jewish courtiers who were also Jewish community leaders. In the running text, (though never in headings) quite a few references are made to Muslim influence on Jewish culture and thought (Doron, 1990, pp. 282-283) noting that “innovative Jewish secular poetry resembled Arab poetry in style and contents” and more notably in acknowledging that “Maimonides [by far the most important of Medieval Jewish thinkers] was influenced by Muslim philosophy of the Muatazila” (Ilani, 2013, pp. 82, 83, 85). The ultraorthodox textbooks neglect mentioning the history of Islam and Muslim politics or culture.

Modern Era – the Arab World as Background to Jewish History

As in curriculum so in textbooks, history of the Arab world in the early modern era and well into the 19th century is all but absent from Israeli textbooks of all Jewish sectors. The only exceptions are references to the Ottoman Empire as the oppressor against which the Greek national movement rises. Accounts of the Ottoman role in this episode range from neutral (noting both Greek and ottoman atrocities) (Avieli-Tabibian, 2008, pp. 26-27) to negative (which detail the Greeks’ dire sacrifices and refer to Ottoman atrocities in text and images) (Domka, Urbach & Goldberg, 2008, pp. 34-35). Beyond that the Ottoman Empire is mentioned again only in passim as the ruling power from which the Zionist movement struggles to eke out a charter for settlement in Palestine and as the site of the main spoils of war for the victors of the First World War. In both these aspects the empire is depicted in neutral to negative terms. The Turkish Sultan, with which Herzl, the head of the Zionist movement tries to negotiate a colonization charter, agrees to take Zionist money but not to let Jews settle in Palestine (Avieli-Tabibian, 2008, p. 75) “*answering elusively ... manipulating Herzl as a trick in Turkey’s bargaining with France*” (Domka et al., 2008, p. 95). The first Jewish settlers in Palestine are described suffering from the “*heavy hand of ottoman bureaucrats*”. This depiction is accentuated in accounts of the Ottoman authorities “*Suppression of the Zionist movement in diverse ways*” (Domka et al., 2008, pp. 170) during the First world war by the Turkish general governor, described as “*infamous for ruthless tyranny*” (Naveh & Vered, 2008, p. 192) and “*wishing to terminally annihilate the New Jewish Settlements*” (Bar Hillel & Inbar, 2008, p. 203).

Although both in reference to the Ottomans and to the Arabs the use of language is mostly neutral and lacks stigmatizing stereotypes, the Arab inhabitants of Palestine are also referred to mainly in negative roles, such as a threat to the security and property of settlers or as cheap labor against which Jewish workers had to compete. A notable exception to this rule is the reference to the Arabs, and more specifically the Bedouins as an imitation model for the young Jewish immigrants who established “Hashomer” the first Jewish security organization in Palestine (Avieli-Tabibian, 2008, p. 113; Domka et al., 2008, p. 159) and a citation from Herzl “*I was deeply impressed by the Sultan’s benign sentiments [of loyalty to Palestine]*” (Naveh & Vered, 2008, p. 119).

The life of Jewish communities in the Muslim countries between the two world wars is a topic which appears in all High school textbooks. As a background to the topic, essential characteristics of European colonial regimes in these countries are given as well as some reference to Arab national movements. However, all these serve only as a background to the transformation of Jewish legal and social status and no general picture of the Arab world is drawn. The exception is one textbook in which the tension between colonial superpowers and local national movements in the Arab world receives an independent chapter detailing unique developments in each country (Gutman et al., 2009). Common to all textbooks is the unique Jewish perspective, in which European colonial empires are perceived as emancipating the Jews from the discriminatory status of Dhimmis and inducting them into European culture (Avieli-Tabibian, 2008, pp. 50-53; Bar Hillel & Inbar, 2010, pp. 72, 74; Gutman et al., 2009, p. 90; Naveh, Vered & Shahar, 2009b, pp. 80-82). The local Arab national movements are mostly depicted negatively, as sources of threat driving the growing tension between Jews and local Arabs during the 1930’s and onwards (Avieli-Tabibian, 2008, pp. 68-70; Bar Hillel & Inbar, 2010, pp. 76, 79; Gutman et al., 2009, pp. 95-97).

A rare reference to the Arab national movement at large is made in discussion of the Balfour declaration as contradicting the promises Britain made to the leaders of the great Arab revolt against the Ottomans (Avieli-Tabibian, 2008, p. 138; Bar Hillel & Inbar, 2008, p. 210; Domka et al., 2008, pp. 178-179; Naveh & Vered, 2008, p. 206). Although the topic is presented mainly from the Jewish perspective, as a great achievement of Zionist diplomacy, and a proof of the legitimacy of Jewish settlement and state building henceforth, the insertion of this controversy represents a new openness to a general Arab perspective. This perspective is quite rare in the chapters covering the British mandate period, where little attention is paid to the Arab states and the Arab national movement outside Palestine. At the most, the growing independence gained by neighboring Arab countries is mentioned as a cause for growing demands and aggressiveness of the Palestinian national movement (Domka et al., 2009, p. 23). Ample attention is paid, however, to Jewish-Arab relations under British rule, but these are only depicted from their negative and increasingly violent aspects (Avieli-Tabibian, 2008, p. 138; Bar Hillel & Inbar, 2009,

pp. 27-30; Domka et al. 2009, pp. 23-24; Naveh et al., 2009a, pp. 37-38). No mention is made of instances of co-operation or intercultural encounters, although these did occur in some economic and bureaucratic arenas. However, mention is made of Arab families sheltering Jews in the 1929 riots (Avieli-Tabibian, 2009b, p. 44; Bar Hillel & Inbar, 2009, p. 30).

The image of the Arab world and the Palestinians as a staunch opposition both to the righteous Zionist cause and to the decision of the legitimate institutions of the United Nations is central to accounts of the 1948 Jewish-Arab war or the War of Independence as it is called in all textbooks (Bar Hillel & Inbar, 2009, p. 82; Domka et al. 2009, pp. 72, 77; Naveh et al., 2009, p. 100). The Palestinian assaults on Jewish transportation and settlements, which mark the outbreak of war are stressed and contrasted with the defensive nature of Jewish strategy throughout the first months of combat (Bar Hillel & Inbar, 2009, p. 84; Domka et al. 2009, pp. 77, 84; Naveh et al., 2009, pp. 103, 109). The Arab League's take-over of the Palestinian political struggle, and later the concerted invasion of Israel by five Arab countries in attempt to prevent the establishment of a Jewish state construct a very negative image of the Arab world, even when presented in comparatively neutral terminology (Bar Hillel & Inbar, 2009, p. 99; Domka et al. 2009, p. 96; Naveh et al., 2009, p. 120). Adding to this picture is the fact that Israeli victory is attributed to Jewish motivation and solidarity, traits which are contrasted to the Arab forces lenience and divisiveness. But contrary to former Israeli depiction of the war as the small Jewish David's struggle against the many Arab Goliaths, current textbooks point to Israeli advantage in international support, manpower and logistics as decisive factors in the victory. This may be seen as down scaling both sides to non-mythic and non-demonic proportions.

It should be noted that all Israeli state high school textbooks also present the Arab perspective to some degree. Most books discuss in some way the Palestinian name for the war (The "Naqba"- the catastrophe) and its significance (Domka et al. 2009, p. 77; Naveh et al., 2009, p. 103). Similarly, all textbooks discuss the birth of the Palestinian refugee problem referring to Jewish atrocities and deportations of Palestinians as causes of Palestinian exodus, in addition to Arab states Palestinian leadership's shortcomings and desertion (Bar Hillel & Inbar, 2009, pp. 114-116; Domka et al. 2009, pp. 107-109; Naveh et al., 2009, pp. 142-145). The topic is presented as part of a controversy in which both Israeli and Arab perspectives are evoked. Such a depiction of Palestinian refugees and the Arab countries positions can be seen as a way to give voice to "other" and humanizing the Arab opponent. However, it is seen by some critics as lip service paid to political correctness demands while in fact entrenching Israelis in self-righteousness. Still, it appears that the Ministry of Education views the depiction of the topic in textbooks as authentically critical, to a point it found it subversive. As may be deduced from the fact the history supervisor went out of her way to post in the ministry's history website a

page instructing all teachers how to approach the topic of the Palestinian refugee problem, with a set of sources all emphasizing Arab leadership's responsibility, perhaps to counter the effect of textbooks.

The religious state middle and high school textbooks for the period again present a less positive image of the Arab world and less of it in general. Hardly any mention is made of the Arab reaction to Balfour declaration (Inbar, 2006a, p. 220), and much more space is given to persecution of Jews in the Muslim countries in the 19th century (Inbar, 2006b, p. 60). The Palestinian national movement is deemed artificial through a stress on its early leaning to the Southern Syria ideology (Inbar, 2006b, p. 77) and through evasion of Arab existence in Palestine in the ottoman period. The books also feature total evasion of the topic of the Palestinian refugee problem and of the Israeli – Arab peace pacts. However, it is worth noting that the middle school textbook also constructs a very positive image of the Ottoman Empire, as prospering through its religious tolerance and the stress on its benevolence in accepting the Jewish deportees from Spain (Doron, 1990c, pp. 15, 19-20).

Middle Eastern History

Following the section on “the struggle for statehood” all textbooks present sections on Israel in the Middle East. These cover the period of the 1950's to the 1990's and are basically constructed around the optimistic theme “from war to peace”. All textbooks present a synopsis of the forces of unity and fragmentation in the Arab world (Bar Hillel & Inbar, 2009, p. 126; Naveh et al., 2009, p. 170). Among these they refer to overarching identity nurtured through Arab and Muslim Culture but also stress the negative aspects of Arab league's countries strategy of enhancing unity through opposition to a common foe; in the Arab case through fostering enmity to Israel. *“The unified Arab Commonwealth was a union of Syria and Egypt ... initiated by the Egyptian and Syrian leaders was motivated by Pan-Arab ideology and political interests ... The battle against Zionism was the force that unified all the Arab League's members”* (Domka et al., 2009, pp. 126-128). Thus the basic presentation of the Arab world is interspersed with the notion of its conflict with Israel. The elaboration of the divisive forces in the Arab world also presents them negatively to some degree, as it reveals the claims of unity as false and uncovers the aggressive power relation underlying the façade of the Arab League. Thus a textbook notes that *“Nasser's Egypt and Ba'athist Syria always saw the leadership of their own country and party as the essential precondition for unity, thus contributing to competition and fragmentation of the Arab world”* (Domka et al., 2009, p. 131). Another textbook gives examples of *“Incitement and subversion: Leaders of Arab countries incited against neighboring countries rulers, as in the case of the 1958 campaign against Hussein king of Jordan”* and notes that in Egypt's attempt to coerce Yemen in union it did not balk from war *“using chemical warfare which aroused ferocious criticism”* (Avieli-Tabibian, 2009, pp. 152, 161).

Beyond the synoptic outlook on the Arab world, all Israeli state high-school textbooks include more in-depth accounts of post-colonial history of at least two Arab states (Most frequently Egypt and Jordan, apparently because of their consequent entry into peace treaties with Israel) until the 1970's. These accounts are quite balanced, with episodes of conflict with Israel amounting to less than 10% of the text and discussion of the contributions of Arab leadership to the development of their countries dominating the narrative (Bar Hillel & Inbar, 2009, pp. 144-148; Naveh et al., 2009, pp. 173-178). Thus textbooks cite Nasser, the revered Egyptian leader (and staunch foe of Israel) expanding the Pan-Arabic ideology in his book *"The philosophy of revolution"*: *"As I sit in my study I frequently ask myself: what is the role we should play in the world ..."* (Avieli-Tabibian, 2009, p. 161; Domka et al., 2009, p. 134). The first person allows empathizing with historical figures, as does description of Nasser as an authentic "Son of Egypt" *"Stemming from the people, living modestly and speaking the language of the people ..."* (Avieli-Tabibian, 2009, p. 162).

Although textbooks also add a critical appraisal of his leadership or conflicting historians' accounts of Nasser's achievement, the overall image of his reign and of the emergent Egyptian republic is positive. Similarly, Hussein king of Jordan is praised for *"Succeeding where other more prominent leaders failed, ... maintaining a stable regime... and in spite of the constraints on democracy allowing a relatively high level of freedom of expression and civic liberties compared to other regimes in the area"* (Domka et al., 2009, p. 141).

Following the sections focused specifically on the Arab world, all Israeli state High school textbooks devote independent sections to each of the four wars Israel engaged in between the 1950's and the 1970's (The Sinai war, the six-day war, the War of Attrition, and the Day of Atonement war). Since all these wars were fought against major Arab countries this essentially paints a negative picture of the Arab World as a constant threat to Israeli existence. However, depiction of these military conflicts is comparatively neutral, many times noting the problematic aspects of Israeli policy. The Arab countries' motives are explained pragmatically, not as stemming from inherent enmity, and in some cases, as in the wars of the 1970's it is Israeli obstinacy or haughtiness that is proposed as a cause of war. Thus for example, of the three causes for the Day of Atonement war only one relates to *"The Arab countries aspiration to wipe out the failure of the six day war"* while the other two are internal; *"Blocking the diplomatic track ... Egyptian peace messages met with Israeli refusal"* and *"Over confidence in Israeli military power coupled with wish to maintain the occupied territories"* and present sources exemplifying *"Israeli Defence Force's boasts and exaggerated self-confidence"* (Avieli-Tabibian, 2009, p. 194; Domka et al., 2009, pp. 185-186). Thus, the negative image of the Arab world is balanced by criticism of Israel and by comparison made more positive or complex.

The account of Middle Eastern international relations ends with descriptions of the processes which lead to the signing of peace pacts with two Arab countries- Egypt and Jordan, and with the Palestinian Liberation organization. This choice of events of events concludes the story of Israel's relations with Arab World in a positive tone. Furthermore, the Egyptian-Israeli pact is clearly depicted as initiated by an Arab leader- Sa'adat -who makes the daring move. Long moving excerpts from Sa'adat's famous peace address to the Israeli parliament stress both his personal conviction "*I have come to you today to build together a new life*" and the Arab people's commitment to peace "*I come on a mission of peace, the mission of the people of Egypt who know no fanaticism whose Muslim, Christian and Jewish sons live in friendship, love and tolerance*" (Avieli-Tabibian, 2009, p. 200; Domka et al., 2009, p. 197; Naveh et al., 2009, p. 257). Again, it should be noted that presenting the Arab leader speaking in first person encourages empathy and identification and enhances the impression of authenticity and good faith. A similar effect occurs in the account of the peace pact with Jordan which is accompanied by excerpts from Prime Minister Rabin stressing the personal engagement in peace making "*Not only our peoples shake hands for peace ... you and me are making our own peace, of soldiers and friends*" (Avieli-Tabibian, 2009, p. 208).

Compatible with the implied emphasis on good faith of the Arab leaders, hardly any mention is made of more real-political interests as motivations for the peace process. Textbooks devote no more than two sentences to the economic compensations promised by the United States to Egypt and Jordan as incentives for proceeding with negotiations, or the wish to be incorporated into the Western block. This stands in sharp contrast with the way pacts between Arab states are discussed in the section on unity and fragmentation in the Arab world in a way stressing the contrast between idealistic declaration and actual self-interested politics. In a sense this depiction implies the new Arab-Israeli alliances are more authentic and stable than old the inter-Arab alliances, creating a positive image of the "new" Arab world and the "new Middle East".

The depiction of the peace process is not wholly harmonious, however. Impasses and crises in negotiation are mentioned along with the American intervention and facilitation of talks. Ample space is given to the intra Israeli controversies regarding the price of peace and territorial concessions. All textbooks refer for example to the assassination of Prime Minister Rabin by an opposer of the peace process with the Palestinians (Domka et al., 2009, pp. 207-208; Naveh et al., 2009, pp. 273-274). Thus the focus of criticism is pointed inwards, away from the Arab world. Moreover, although mention is also made of "*rising Muslim extremism in the Arab world*", the closing lines of the section on Israel in the Middle East state that "*a growing number of Arab countries established relations with Israel*" painting a peaceful image of the Arab world (Domka et al., 2009, p. 209).

Unlike the Jewish schools textbooks, in which Arab world history takes up no more than 10% of the text in all, Arab schools textbooks devote immense space to the Arab world, as implied by curriculum demands. Half of the seventh grade textbook is devoted to the rise of Islam and the Muslim Middle Ages. One of the eighth grades two volumes textbook recounts the history of the Ottoman Empire and Egypt and the Matriculation textbook's two volumes detail the Modern history of the Middle East Textbooks from the 19th century to the 1950's. While these books reflect modern research in many ways, and give ample attention to the birth of Arab and Palestinian national movements, they mostly refrain from touching upon contentious issues closer to the present (Shemesh, 2009, pp. 89, 110). Thus while curriculum refers to the Palestinian Naqba (the "catastrophe"; Palestinian plight in 1948) textbooks do not yet incorporate the topic. Nor do they analyze tensions and conflicts within the Arab league and the Arab world in mid-twentieth century. The most notable exception is the expanded and critical discussion of the Balfour declaration, its contradiction with promises made to the Arab national movement and its formative role in the ensuing Jewish-Arab conflict. This represents an independent Arab perspective in an Israeli textbook and even a challenge to one of the pillars of Zionist legitimacy (Shemesh, 2009, pp. 171, 255-257).

Conclusion

Jewish and Israeli histories encompass a protracted, extensive and complex relationship with the Arab world. This relationship accounts for the substantial and varied representation of the Arab world in Israeli curriculum. As we have seen the depiction of the Arab world in Israeli curricula and textbooks oscillates between a neutral-positive image and a negative conflict framework of representation. The neutral-positive image draws on disciplinary research but is also fed by the heritage of medieval intercultural relations of Judaism and Islam. To some degree this neutral positive image also reflects the (dwindling) effects of the peace process of the 1990's, which raised the hopes of liberal intellectuals involved in curriculum planning and textbook production. It is the liberal elites' new critical stance towards Israeli history and politics that led to the focus on Israel's part in prolonging the conflict with its neighboring Arab states, thereby a more balanced, and by comparison less negative image of the Arab world. The convergence of all these factors leads to the positive representation and relative absence of demonization and stereotypes within the quite extensive portions devoted to the Arab world in curriculum and textbooks for the Jewish secular schools and even more prominently in those of the Arab state schools.

The more negative framework of representation appears to be influenced from the contemporary protracted conflict with the Palestinians and the Arab countries. It

is most evident from the choice of conflict as the sole frame of reference in depiction of Jewish-Arab relations in Ottoman and mandatory Palestine. The conflict framework is also dictated by the actual events and relations in the first 30 years of Israel's existence. However, the more suspicious stance to the Arab world and the negative imagery it entails are also influenced by religious and political affiliation, as the religious state schools' curriculum shows. Thus the varied and complex representation of the Arab world reflects not only the complex relations of Jews and Muslims, Israelis and Arabs, but also echoes the political rift and ethnic diversity within Israeli society.

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ARAB HISTORY IN HISTORY TEXTBOOKS AND CURRICULA IN LITHUANIA

Abstract

The article reviews how the history of Arab countries is represented in schools of basic education in Lithuania. First of all, the paper gives a concise description of the Lithuanian education system and defines the purpose of teaching history and its teaching system at the basic school (forms 5-10). The paper presents how much focus is given to the history of Arab countries in the *General Curriculum Framework* which regulates the curricula of all school subjects, including history. The paper also reveals how Arab history is represented in the history textbooks published by three distinct publishing houses. The research focuses on the textbooks published by *Briedis*, *Kronta* and *Šviesa* since they are widely used in the present-day schools in Lithuania. The article initially focuses on the sixth grade textbooks which cover an introductory course entitled as *World History*. The textbooks of Ancient History are not included in the scope of the research since they cover the period before the Arab conquests and the emergence of Islam. The paper reviews the eighth grade textbooks (History of the Middle Ages), the ninth grade textbooks (History of the New Ages) and the tenth grade textbooks (History of the 20th-21st Centuries). Aiming to determine the representation of the target topic, the research primarily focuses on the texts written by the textbook authors, a little less attention is given to the discussion of illustrations – maps, photographs and pictures, and there is minimum consideration of the assignments for pupils.

KEY WORDS: LITHUANIA, BASIC SCHOOL, ARAB COUNTRIES, HISTORY TEXTBOOKS, CURRICULA.

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ARAB HISTORY IN HISTORY TEXTBOOKS AND CURRICULA IN LITHUANIA

Education System in Lithuania

Lithuania has twelve years of comprehensive education and three cycles of higher education, including the programmes of Bachelor, Master and the Doctorate. The system is designed for pupils and students to be able to freely choose their field of studies enabling them to concentrate on specific subjects (Lietuva, 2014).

Pre-schooling is offered for children from birth to six years of age. It is optional and is only available upon parents' request. Pre-school education is provided both by public and private day nurseries, kindergartens, and schools-kindergartens.

Pre-primary education is provided for six-year olds, or earlier (but not earlier than five years) if parents request and if the child is mature enough for education. Education lasts for one year and is intended to better prepare for school. It is free and universal, but is not mandatory. Pre-primary groups are set up in kindergartens or schools.

Primary education is provided from seven years of age or earlier, if parents wish so, and if the child has reached a certain level of maturity. The completion of the programme that takes up four years provides pupils with primary education.

Basic education takes six years to complete. It is provided by basic, secondary, youth, vocational schools and gymnasiums.

Compulsory education is until 16 years of age. It normally lasts until the tenth grade.

Basic education may be followed by further studies in secondary or vocational schools. It is also possible to follow secondary education programme in conjunction with the vocational training programme aimed at the acquisition of the first qualification (Lietuva, 2014).

Secondary education in Lithuania is optional. Usually it takes two years (11-12th grades in secondary schools and 3-4th grades in gymnasiums). Students follow individual education plans. The programme may include vocational training modules.

The secondary education programme may be followed in secondary, vocational schools and gymnasiums. Secondary education completes in school leaving examinations.

Vocational training is provided by vocational schools. Apart from vocational training, vocational schools can provide basic and secondary education. The duration of the programmes may be from two to three years depending on whether the programme is designed to acquire basic or secondary education or if it is adapted for people with special needs. The duration of training for secondary school graduates is from 1 to 2 years.

Higher education study programmes are of two types: university and college. There are three cycles of studies: first, professional Bachelor's or Bachelor's Degree, second, Master's, and the third, Doctorate (Lietuva, 2014).

The Role of History in Basic and Secondary Schools

History is a popular subject and is taught at all stages of general education schools, i.e. Primary, Basic and Secondary.

In primary schools children do not study history as a separate subject. History is integrated into the subject called *World Cognition*. It is intended to help children to cognize and understand their immediate social and natural environment. Therefore, during their first two years of study children are presented with the most general information about the changes in human life from the oldest times to the present and they are expected to understand how people learn about the past. Studying the subject of World Cognition in forms 3-4, pupils expand their knowledge of history. They learn more about the life of people in different periods, the major events of the Lithuanian history and the most outstanding public figures (Šetkus, 2011, p. 45).

In the Basic school history is taught as a separate subject. Each form has two history lessons per week. The fifth formers are given an episodic (introductory) course on the history of Lithuania where learners get a brief introduction to the Lithuanian history from the oldest times until the present. One tenth of the course is devoted to the history of the learners' local area.

The sixth form is given an episodic (introductory) course on the history of the world, wherein learners are introduced to a concise view of the main historical events, state symbols and state holidays of the neighbouring countries of Lithuania (Belarus, Latvia, Estonia, Russia, Poland, Sweden). Such content constitutes one tenth of the lessons of this course. The rest of the lessons are devoted to the main events in the European history from the Ancient Greece to the 21st century.

In forms 7-10 learners are taught an integrated course on the history of the world (mostly focusing on the European history) and Lithuania. The seventh formers have

a course of the ancient history, the eighth formers have a medieval history course, the ninth formers study the modern history and the tenth formers have a course of the contemporary history (the 20th century).

At secondary school (forms 11-12) history is a mandatory subject. During those two years learners do a revision of the history of the world and Lithuania which constitutes the third centre of history curriculum content. Usually two weekly lessons are devoted to history, but their number might differ depending on the type of school. For instance, in gymnasia specialising in humanities there might be four lessons of history per week, whereas in gymnasia specialising in technology only one weekly lesson is held.

Currently in Lithuania the teaching content of history is regulated by the Ministry of Education and Science. The Centre of Education Development under the Ministry prepares a curriculum to be approved by the Minister of Education and Science. The curriculum is called the *General Curriculum Framework* since it covers the entire education sphere in schools of general education. The history curriculum is only one in a number of programmes. The *General Curriculum Framework* is intended for different stages of general education schools, i.e. for pre-primary, primary (forms 1-4), basic (forms 5-10) and secondary (forms 11-12).

The *General Curriculum Framework* is the only document followed by all history teachers. The framework indicates the general aims for History education and the content of teaching history in each form. They also provide standards of knowledge of History and competences which describe what a learner should know and be competent at after the subject is taught (Šetkus, 2011, p. 51).

The aforementioned document stipulates that the main aim of teaching History is to help learners to develop their historical consciousness and understanding that the present world, with its order and values, has been determined historically and constantly changes. It is emphasised that History must develop the learners' ability for critical thinking, to foster their principal values and creative thinking. While learning History pupils should become responsible and proactive citizens, capable of evaluating changes in people's life in the past and present, actively participating in the life of the society and the state.

History of Arab Countries in Basic School History Curriculum

Since the fifth formers are taught the history of Lithuania, the *General Curriculum Framework* does not include any information about the Arab countries.

The sixth formers are given an introductory course on the history of Europe. The *General Curriculum Framework* does not distinguish the history of the Arab countries as a separate topic. However, there are several topics which are usually related to the past of the Arab countries, namely “The Achievements of Ancient Greeks and Romans” (for example, about the city of Alexandria in modern Egypt), “The Rise of Christianity and its Differences from Other Religions”, “The Peculiarities and Culture of Everyday Life in Medieval Europe”, “Geographical Discoveries”, etc. (Lietuva. The Ministry of Science and Education, 2008, pp. 946-947).

The seventh formers are taught Ancient History and the course covers the history of the world since the prehistoric times till the 5th century AD and the Lithuanian history up to the 13th century. Learners have to develop awareness of the ancient Eastern civilizations – their natural environment, the establishment and development of their civilizations, their religions, the most significant achievements of the ancient civilizations, and they also have to perceive their influence upon other civilizations. Furthermore, pupils have to develop awareness of the Ancient civilizations – Ancient Greece and Rome. The latter civilizations are related to the territories of Asia (modern Iraq, Palestine, Lebanon, Syria, etc.) and Africa (modern Egypt, Libya, Tunisia and other countries) which were later populated by Arabs (Lietuva. The Ministry of Science and Education, 2008, pp. 957-958).

The eighth formers are taught about the Middle Ages. The *General Curriculum Framework* distinguishes the Arab history as a separate topic: the Curriculum Framework states that pupils have to perceive “how the Islam world was established and how it developed, what the relations between Arabs and Europe were like and what was their mutual influence on both the sides”. The *General Curriculum Framework* also includes some other topics which are usually interconnected with Islam and Arabs, namely: “Crusades”, “Religious Tolerance in Europe”, “European Culture”, “The Eastern Roman Empire”, “The Ottoman Empire”, “Geographical Discoveries”, etc. (Lietuva. The Ministry of Science and Education, 2008, pp. 958-959).

The ninth formers study the history of the New Ages (the 17th century – the beginning of the 20th century). The *General Curriculum Framework* does not propose that pupils have to learn the history of Arab countries. Nevertheless, there are topics where the Arab countries have to be mentioned in the context of the target topic, for example, “Imperialism, its Reasons and Colonial Expansion” (Lietuva. The Ministry of Science and Education, 2008, pp. 972-973).

The tenth formers study the history of the 20th century. The history of the Arab countries is not distinguished as a separate topic. However, it is usually related to such topics as “The Consequences of World War I”, “The Causes of World War II, its Course and Consequences”, “The Cold War”, “The Role of the UN in Peacekeeping”,

“The Collapse of Colonial Empires in Africa and Asia”, “The Major Problems of the Modern World”, etc. (Lietuva. The Ministry of Science and Education, 2008, pp. 973-974).

The eleventh and twelfth formers have to repeat the whole course of history – learners review all the topics from the Middle Ages in Europe to the modern society. The *General Curriculum Framework* distinguishes one topic which is closely related to the Arab countries. The topic “Europe and the Formation of Society in the Grand Duchy of Lithuania (till the end of the 15th century)” aims to introduce pupils to the “influence of the neighboring Byzantine and Islam civilizations”. Moreover, there are several other topics which also give some information about the Arab countries, for example, “The Feature of the Medieval European Culture (art, literature, education)”, “The Imperial Foreign Policy of the Great Powers and the Development of the Society in Europe during World War I”, “The Influence of World War I on the Development of Europe and Lithuania”, “The Consequences of World War II”, “The Influence of the East-West Conflict on the Development of the Society in the World and in Lithuania” (Lietuva. The Ministry of Science and Education, 2011, pp. 19-20).

Summarizing the content of teaching History provided in the *General Curriculum Framework*, it has to be stated that the curriculum of Lithuanian schools focuses on the European and Lithuanian history. The history of Arab countries as a distinct topic is distinguished in the course on the history of the Middle Ages, i.e. in the eighth and eleventh forms. Nevertheless, the history of Arab countries receives fragmentary consideration in the context of some other topics to be presented in forms 6-12.

History of Arab Countries in History Textbooks for Basic School

During the last two decades in Lithuania there have been published several alternative textbooks of History for every single grade. The review of the representation of the Arab countries in History textbooks in Lithuania does not embrace all of the available textbooks, but rather focuses on three alternative textbooks for every grade which have been most frequently used in Lithuanian schools in the recent decade. These are the textbooks published by three publishing houses – *Kronta*, *Briedis* and *Šviesa*.

In Lithuanian schools pupils are introduced to the history of the world in the sixth form, yet most of the topics of history are studied in the second semester of history curriculum content (forms 7-10) which takes up four years. This is the reason why only the textbooks for the aforementioned forms have been reviewed. The textbooks for the seventh formers fall out of the scope of this research since they focus mainly

on the territories of the modern Arab countries; however, back then they were populated by other nations.

Textbooks for the 6th Grade of Basic School

The History textbooks for the sixth form introduce pupils to the major events of the world history. The textbooks of all the selected publishing houses cover the period of the Ancient History and include one topic related to the ancient Egypt. One of the textbooks includes a chapter entitled “The Great Pyramid” which focuses on the Pyramid of Cheops (Čižauskienė, Stukienė and Morozovienė, 2003, pp. 34-37). Another textbook includes a chapter entitled “Egypt – the Gift of the Nile” which speaks about the natural environment, the Pharaohs, mummies, pyramids and the ancient Egyptian art (Šalna and Mickevičius, 2002, pp. 24-25). The third textbook has a chapter, entitled “Ancient Egypt”, which introduces pupils to the natural environment of Egypt and the achievements of ancient Egyptians (Gečas and Gečienė, 2003, pp. 29-32).

The textbooks also include several other topics about the history of the modern Arab countries thousands of years ago. There is one chapter, entitled “Repercussions of the Global Flood”, which focuses on Mesopotamia, and another chapter, entitled “The Development of Script”, which speaks about how script appeared in Mesopotamia and explains the peculiarities of script in ancient Egypt (Čižauskienė, Stukienė and Morozovienė, 2003, pp. 38-41, 42-45). Another textbook presents some vivid information about the oldest – Sumerian – civilization (“Sumer – the Oldest Human Civilization”). There is also a chapter on Palestine and the Jewish (“The Nation of the Promised Land”), and one more chapter is about the Phoenicians (“The Phoenicians – The Purple People”). The textbook also includes some information about a Phoenician colony in Northern Africa – Carthage (Šalna and Mickevičius, 2002, pp. 22-23, 26-27, 28-29).

All the textbooks include a separate chapter on Alexander the Great which present maps and descriptions about his conquered territories in Asia and Northeastern Africa. The countries in Northern Africa are also introduced in other chapters on ancient Greece and Rome; for example, there is some information about the Roman provinces in Northern Africa, about the trade between Rome and the aforementioned provinces. The chapter on the Byzantine Empire mentions that the latter had to defend itself from the attacks of Turks and Arabs.

The textbooks also embrace several topics about the Medieval period. In one of the textbooks there is a chapter on Arabs and Islam – “Allah is the Only God” (Šalna and Mickevičius, 2002, pp. 54-55). It focuses primarily on Muhammad, the Qur’an

and the Arab conquests and their culture. There is a map of Arab conquests, some photos of the Qur'an, the shrine of Kaaba in Mecca, a female Arab wearing traditional clothing, a picture of the Dome of the Rock in Jerusalem, and the Arabian script. The authors' text is interesting and provides a lot of information about the Islamic religion. The chapter says:

"One of the requirements is to repeat the following words every morning at dawn: 'There is no other God but Allah, and Muhammad is his prophet.' These are the most important words for any Muslim. These are the first words that babies hear as soon as they are born, and these are the last words uttered by the dying. The followers of Islam must pray five times a day facing the direction of Mecca – the hometown of Muhammad. Muslims have to adhere to strict norms of living: they have to fast for one month a year, they have to endow the poor, support the clergy and the mosque, to abstain from alcohol and pork, etc." (Šalna and Mickevičius, 2002, p. 55).

Another textbook includes a chapter entitled "The Arab World. Islam" which focuses on the Arabian conquests and the emergence of Islam. Besides a map and two photos (picturing the modern Arabs and the shrine of Kaaba), there is also a lengthy extract from the collection of Arab tales "One Thousand and One Nights" (Gečas and Gečienė, 2003, pp. 52-53).

In the context of the Middle Ages and the New Ages Arabs are mentioned several times. For example, they are mentioned in the chapter entitled "The Empire of Charles the Great" which says the following: *"Charles planned to liberate Spain from the invading infidel Arabs, but, having crossed the Pyrenees, he lost the battle and was obliged to retreat. In their attempt to shield the retreat of the major forces of Franks, Charles's nephew Roland and his modest squad were killed. The heroes' death was glorified in a popular medieval poem "The Song of Roland"* (Čižauskienė, Stukienė and Morozovienė, 2003, p. 78).

Arabs and Muslims are mentioned in the chapters on crusades, the spread of religions in Europe in the 16th century, and the colonization of Africa.

In the context of the events of the 20th century and the beginning of the 21st century Arabs and Muslims are usually mentioned in the chapter on the terrorist act in New York on September 11, 2001 in all the textbooks. One of them includes a chapter entitled "The Wound of Terrorism". It writes about the terrorist acts which swept off lots of lives and were executed by "Al-Qaeda". Nevertheless, the authors of the textbook aim to introduce pupils to the terrorists' position as well:

"So where are the roots of hatred? Islamic terrorists are convinced that their countries have been turned into the suppliers of oil for the wealthy Western countries, primarily the USA. In their opinion, this fact impedes their progress and inhibits from overcoming poverty. In return for oil, Western countries cooperate with the governments of the Muslim countries and they thrive on the bribes they get. Muslims also resent

the US support of the Jewish country Israel which is applying the “iron-fist” policy against them. Even though Islam condemns murdering of innocent people, terrorists consider their resistance to the West to be a “jihad” – a sacred war against infidels” (Čižauskienė, Stukienė and Morozovienė, 2003, p. 202).

In the textbook there is a picture showing armed terrorists. In the centre there is a figure that looks similar to the leader of “Al-Qaeda” of the day who is holding an automatic gun in his hands. Next to him there are two other terrorists wearing Arab headgear, in the background there is an Arab on a camel and an oil rig. There is also a map “The Islamic World” in the centre of which there is the Arabian Peninsula (Čižauskienė, Stukienė and Morozovienė, 2003, p. 202).

Another textbook writes about the terrorist attack of September 11, 2001 too. There are photo with a title “Arab Suicide Terrorists”. The chapter also speaks about the ongoing conflict in the Middle East:

“Local conflicts are still happening in the world. The conflict between the Jewish and Arabs in the Middle East began a long time ago. Nobody can solve this conflict; the Jewish and Arabs are not able to come to agreement. The international tension is incited by the irresponsible heads of some countries. This can be said about the leader of Iraq – Saddam Hussein. He aimed at the occupation of the neighboring countries and wanted to create nuclear weapon. Therefore, the USA and its allies started a military campaign in Iraq and precluded the possibility of such danger” (Gečas and Gečienė, 2003, p. 187).

The third textbook elaborates on the aforementioned terrorist attack and names Osama bin Laden, a multimillionaire from Saudi Arabia, as its key organizer. The chapter also aims to reveal the possible reasons of those terrorists:

“The terrorist attack was an act of revenge for the US support to Israel in the conflict between the Palestinians and Jewish. The most powerful country in the world feels obliged to help others so it constantly supports a lot of countries, including the Muslim ones. The conflict between the Jewish and Muslims has been continuing for a number of years and there seems to be no end to it. The Muslims aim to establish their state – Palestine, but they cannot divide the lands with the Jewish” (Šalna and Mickevičius, 2002, p. 139).

The review of the textbooks for the sixth grade enables us to claim that pupils are introduced to the Arab countries in the context of World History. The textbooks primarily focus on the emergence of Islam and the Arab conquests in the Middle Ages as well as on the threats of terrorism at the beginning of the 21st century.

Textbooks for the 8th Grade of Basic School

All the alternative textbooks of history present information about the history of the Middle Ages. In the introductory part of Chapter 1 of the textbook published by the publishing house *Briedis* there is a map entitled “The Empire of Charles the Great, Byzantium and the Arab Caliphate in the 9th Century” and a 13th-century miniature “In the Arabian Library” (Kapleris et al., 2005, p. 11). The aforementioned sources inform pupils, even before they actually learn the history of the Middle Ages, that in those times the Arab Caliphate was the biggest country that had the greatest significance for Europe.

One chapter (which is supposed to be covered in one lesson) is entitled “In the name of Allah” and it speaks about the Arab Caliphate. The authors’ text is divided into four sections. The first section, “The Prophet Muhammad”, speaks about Muhammad’s life, his vision, the Qur’an, the prophet’s activity and his transfer to the city of Medina. The second section, “Islam Spreads”, speaks about the spread of Islam and the Arab conquests of the territories from the Indus River in the East to the Kingdom of the Franks in the West. The third section, “Upholding the Culture”, describes the Arabian culture and emphasizes the fact that the Arabs took over and refined the achievements of science and art of their conquered countries (Kapleris et al., 2005, pp. 15-17).

Speaking about the Arabian culture and science, the textbook says: *“There were a lot of institutions of education in Arab cities. For example, in Cordoba, which is currently in Spain, there were as many as 27 educational institutions! There were students from the Christian countries. The school libraries stored and copied the works of the antique researchers. Europeans were introduced to some of those works with the help of Arabian translations.*

Trade and crafts, flourishing in the Caliphate, prompted the progress of sciences. The Arab mathematicians took over the Indian decimal counting system and zero, and thus they introduced Algebra. Using complicated devices astronomers prepared quite accurate estimations of the size of Earth. They guessed that the Earth turns round the Sun. Geographers designed the maps of most countries and seas, and described the regions which had been unfamiliar to Europeans. Doctors were able to determine the causes of diseases, to anaesthetize and operate their patients. Up to the 17th century European medical specialists were learning the backgrounds of their field from the Canon of Medicine written by the famous scientist Ibn Sina (Avicenna). In the sphere of literature, Arabian love poetry and the collection of tales “One Thousand and One Nights” earned their fame. Islam forbade portraying Allah, his prophet Muhammad, people or animals. Hence, the artists of the time created artistic ornaments – arabesques.”

Through the Arabian countries Europe was introduced to Arabic numerals, through China – to the compass, paper and gunpowder. Arabs also gave Europeans sugar, coffee, carpets, forks and personal hygiene (Kapleris et al., 2005, pp. 16-17).

The fourth section of the aforementioned chapter, entitled “The Global Religion”, speaks about the Muslim duties – to follow the teachings of Qur’an, to pray five times a day facing the direction of Mecca, to fast for a month every year, to give charity for the poor, to visit Mecca once in their life, to spread Islam, to give donations to support the clergy and the mosque, to abstain from alcohol and pork and not to gamble. At the end it is said that in the 10th century the Arab Caliphate split into several countries, Islam spread further and nowadays it is the second greatest religion in the world by the number of followers. It is followed by a billion of people.

The aforementioned chapter also includes a map “The Arab Conquests in the 7th-10th Centuries” and eight illustrations. One 13th-century miniature pictures an Arab doctor who is performing an operation on the appendix, another – men and women praying separately in a mosque. The other illustrations picture the Qur’an, the shrine of Kaaba in Mecca, the Dome of the Rock in Jerusalem, etc. (Kapleris et al., 2005, p. 16). There are two excerpts from the Qur’an which inform learners about the relations of male Muslims and women, about the prohibition to consume certain food and alcohol, about the teachings of the Prophet Muhammad how Muslims must socialize with the followers of other religions.

In the chapter there are some creative tasks for pupils, for example: “Explore the position of women in a Muslim society. Collect some information and present it to the class”, “In groups discuss the norms of Muslim way of life. How do you assess them?”, “Explain why Muhammad encouraged Muslims not to argue with Jews and Christians. Explore why the Jews, Christians and Muslims disagree nowadays” (Kapleris et al., 2005, p. 17).

In another textbook of history published by the publishing house *Šviesa* there are two chapters (for two lessons) on the Arab history. The first chapter, entitled “Allah is the One and Only God!”, speaks about the inhabitants of the Arabian Peninsula, Muhammad, the Qur’an, and the history of the Arab Caliphate. There are illustrations picturing a praying male Muslim, Arab women wearing traditional clothing, the Qur’an and a mosque. There is a map of the Arab Caliphate, an excerpt from the Qur’an. The last sentence in the author’s text reminds that “nowadays even in Lithuania there is a religious community of Tartars who follow Islam.” There is an additional text which says that “the global centre of Sunni is in Turkey and a considerable number of them live in Northern Africa. The Shia live mostly in Iran and India. Lithuanian Muslims belong to the religious community of the Sunni and are subordinate to the spiritual authority of Muslims in Ufa (Bashkiria)” (Bitlieriūtė and Litvinaitė, 2004, pp. 54-57). The aforementioned textbook includes a separate chapter on the Arab science and culture – “The Secrets of One Thousand and One Nights” – which presents the Arabian achievements in algebra, astronomy, geography, medicine and reveals how Arabs surpassed Europeans in this respect. The chapter also speaks about Arab architecture, goldsmiths, literature and schools. The

last subchapter is dedicated to the society of the Arab Caliphate: it speaks about Bedouins, the city dwellers and the position of women. There are seven illustrations – of an anatomic picture of man made by Arabs in the Middle Ages, an arabesque, a spiral minaret in Iraq, an Arab engraver, a mosque in Medina, and the Caliph of Baghdad Harun al-Rashid (766-809). There are two excerpts – one from the collection of tales “One Thousand and One Nights” and the other from a description of Mecca written by a traveller in the Middle Ages (Bitlieriūtė and Litvinaitė, 2004, pp. 58-61). Since the textbook includes quite a few different historical sources about Arabs, the authors wrote 21 questions to analyze the given sources, and the chapter is summarized with additional seven tasks. One of them is formulated in the following way: “Prepare a presentation about the Muslims living in your town / neighborhood” (Bitlieriūtė and Litvinaitė, 2004, p. 57).

The third textbook, published by the publishing house *Kronta*, includes a separate section about Arabs entitled “Arabs and Islam” which consists of three chapters (three lessons). The first chapter is entitled “The Emergence of Islam and its Key Characteristics” and it consists of three topics: “Arabs and their Trades”, “The Prophet Muhammad and his Teaching”, “The Main Muslim Obligations”. The chapter includes two photos which picture praying Muslims in Tripoli (Libya) and the sacred stone of Kaaba in Mecca. There is a Persian miniature “Muhammad Visited by Archangel Gabriel” and a map “The Spread of Islam in 622-733”. Besides, there are two excerpts from the Qur’an about the worship of Allah and the month of Ramadan as well as a newspaper article about how Muslims in the Arab countries prepared for Ramadan in 1995. A short extract from the Lithuanian Encyclopedia presents the main facts about the appearance of Islam in Lithuania (Jokimaitis et al., 1999, pp. 22-26).

Another chapter, “The Arab Caliphate”, introduces learners to the Arab conquests, the rule of the Caliphate, the society of the Caliphate, its economy and, eventually, its collapse. It has to be noted that the authors of the textbook express a positive opinion about Arabs which could be illustrated by the following quotations: “Arabs were great warriors”, “Christians and Jews were tolerated [...] they could pursue practically any trade”, “Damascene weapons, Moroccan and Cordovan leatherware were well-known not only in the Muslim world”, “already in the 9th century they had perfectly operating banks: it was possible to write out a cheque in Baghdad and get the money in Morocco”, etc. The textbook includes excerpts from two documents which testify the Arab conquests, two pictures from the 13th century and a map “Trade in the Muslim World in the 10th century” (Jokimaitis et al., 1999, pp. 27-31).

The third chapter (lesson) is entitled “The Culture of the Islam Countries”. It reveals the achievements of Arab science, literature, architecture, and the significance of the Arab culture. It is described in the following way:

“The general level of Arab culture at the time was higher than that of Western Europe. While in Western European countries the level of literacy was decreasing (5th-10th centuries), the cities were neglected, lords were reigning in their dreary castles, in Eastern countries trade and crafts were flourishing and science was developing. Arabs did not only create their original culture, but also ingeniously took over the cultures of the conquered countries. [...] During the period of Arab rule, the cultural achievements of the conquered countries merged into one solid whole. They were mediators between the antique world and Europe. Together with numerous concepts, a lot of Arabic words were introduced into the European languages: admiral, syrup, algebra, elixir [...] Arab scientists were an authority in the world of science” (Jokimaitis et al., 1999, p. 34). The aforementioned topic is complemented by five illustrations and excerpts from 10th-11th –century documents testifying the value of books in the Arab Caliphate.

As it can be seen in the review of the history textbooks for the eighth grade, different textbooks present different information about Arabs, Islam, and Arabic culture. The topic is developed in one to three chapters. Nevertheless, all the textbooks present the emergence of Islam in a detailed way and highly assess the Arab science and culture. There are discernable attempts to relate this topic with the appearance of Islam in Lithuania and its followers in this country.

The textbooks present some information about Arabs in the other chapters as well. For example, in the textbook published by *Briedis* the chapter on Vikings includes the notes of a 10th-century Arab traveler Ahmad ibn Fadlan about his journey on the river Volga and his impressions of the encountered Vikings (Kapleris et al., 2005, p. 25). The chapter on the crusades to Jerusalem describes the crusaders’ fights with the Muslims and shows the high culture of Eastern societies at the time: *“knights were surprised by cities with water-supply and sewerage, paved streets, and the wealthy households of Eastern societies. Europeans grew fond of Eastern luxuries: spices, perfume, jewellery, fine silk fabrics. Their attitude to personal hygiene changed – they started taking care of personal cleanliness. In Europe people started growing apricots, lemons, pumpkins and rice”* (Kapleris et al., 2005, p. 55). The chapter on geographic discoveries says that the trade between European countries and India and China was controlled by Arabs, and they “would sell goods to Europeans at 8-10 times higher a price than they had paid themselves. As a result, the price of those goods grew in Europe” (Kapleris et al., 2005, p. 138).

The textbook published by *Kronta* describes the fights between Christians and Arabs in the Pyrenees peninsula in the 8th-15th centuries as well as the collapse of the Cordoba Caliphate. There is a 13th-century Spanish miniature picturing the fights between Christians and Arabs (Jokimaitis et al., 1999, p. 40).

In general, the aforementioned textbooks present some information about the Arab countries in the context of the medieval worldview, in the context of Mongol and Ottoman conquests, in the context of the Viking crusades and other topics.

Textbooks for the 9th Grade of Basic School

The textbooks of the New Ages History mostly focus on the European and Lithuanian history, and less attention is given to the history of Asia, America and Africa. There only fragments of the history of the Arab countries presented. All the textbooks write about Napoleon Bonaparte's invasion to Egypt and about the found Rosetta Stone which helped to decipher the Egyptian hieroglyphs (Kapleris et al., 2006, p. 55, 57). In one of the textbooks there is a whole page about the military campaign to Egypt, there is an illustration "Napoleon in Egypt at the Sphinx" (Brazauskas, Jurkevičius and Petrauskis, 2000, p. 32).

Another textbook includes a big illustration picturing the 1799 battle between Napoleon's army and Mamluk forces, i.e. the Battle of the Pyramids" (Jurkynas, Jurkynienė and Visockis, 2003, p. 48).

The textbook speaks about the beginning of the colonization of Africa in the 19th century. In context of this it is shown that Algeria, Morocco and practically all Western Africa were given to France, Libya – to Italy, Egypt – to England. There is information about the transfer of the Suez Canal to England which is illustrated in the included picture (Brazauskas, Jurkevičius and Petrauskis, 2000, pp. 193-194).

Another chapter writes about the interrelation of the European countries until World War I, describes the formation of military alliances and there is some mention of the Arab countries. It is revealed that there began a conflict between England and France in Northeastern Africa, and between France and Germany over Morocco. It is indicated that France invaded Tunisia (Brazauskas, Jurkevičius and Petrauskis, 2000, p. 197).

Textbooks for the 10th Grade of Basic School

The history textbooks present information about the period after World War I. The history of the Arab countries is first of all episodically revealed in maps. The map "Europe after the Treaties (1919)" shows that Syria belonged to France, while Iraq, Jordan and Palestine – to Great Britain (Bakonis, 2004, p. 8). Another textbook includes a map "The World in 1918-1938" which shows a wider context: Iraq, Jordan and Palestine belonged to Great Britain, Libya – to Italy, Northwestern Africa – to France. There is also some information that in this period Egypt, Saudi

Arabia and Yemen became newly established countries (Kapleris et al., 2007, p. 7). The third textbook writes about the mandates of Great Britain and France to govern the aforementioned Arab territories which are listed in the chapter (Kasperavičius and Jokimaitis, 1998, p. 12).

In the period from World War I until World War II there is little information about the Arab countries. The chapter “Great Britain and France in the Interwar Period” includes a subchapter “Relations with Colonies” which speaks about how Great Britain and France received a mandate from the League of Nations to govern most of the Arab countries which had previously belonged to Germany and Turkey. In the French colonies, just like in Morocco, Algeria and others there was a direct government and the English bestowed a limited self-government (Kasperavičius and Jokimaitis, 1998, p. 60).

The chapter “Colonial and Dependent Countries in the First Half of the 20th Century” speaks about the liberation movement: *“resistance to the European rule after World War I increased in Northern Africa. In 1919 Egyptian rebels demanded to abolish the British Protectorate and declare the country’s independence. The rebellion was quickly suppressed, however, the upheaval continued and in 1922 the English made some concessions: Egypt was declared an independent kingdom. Nevertheless, the British army stayed in the country, the English continued governing the Suez Canal, and their counselors supervised the Egyptian army and police. In Algeria, Morocco and Tunisia, governed by the French, in the interwar period there appeared the first political parties which demanded reforms. In the 3rd decade in the North of Morocco, which belonged to Spain, there arose a rebellion of the militant tribes of the Rif. The rebellion was suppressed only after several years”* (Kasperavičius and Jokimaitis, 1998, p. 258).

The countries of Northern Africa are mentioned in the context of World War II. There are maps given which show that the military operations took place in the French part of Northern Africa as well, there is some mention of the Battle of El Alamein. Another textbook includes a separate chapter entitled “Military Operations in Africa” which speaks about the military operations of 1940-1943 in the territories of modern Libya and Egypt. There is some information about the operations of the Italian army, and it is said that the German troops came to help them:

“In January, 1942 Germans and Italians initiated another massive attack. The English were forced to retreat. The front line stopped in only 100 km from the mouth of the river Nile, near El Alamein. However, in November the allied army of the US, headed by General Eisenhower, was brought to the French colonies – Algeria and Morocco. The French troops subject to the Pétain government joined their side.

By May, 1943 the joint forces of the USA and Great Britain crushed 11 divisions of Rommel’s army, i.e. the total of 250 thousand people, and dislodged the Italians and Germans from Northern Africa” (Kasperavičius and Jokimaitis, 1998, pp. 152).

In all the textbooks the Arab countries are mentioned in the context of African decolonization. One of the textbooks says: *“In the 7th decade some African countries (Egypt, Algeria, Ghana, Guinea, Mali) declared their intentions to create socialism. Their leaders wanted to overcome their lag by nationalizing the industry and cooperating agriculture. These countries received support from the socialistic countries. Ghana and Egypt refused the path of socialistic development in the 1970s.”* (Bakonis, 2004, p. 154).

The textbooks mention the war in Algeria that took place in 1954-1962. This event is described in greatest detail in the textbook published by *Kronta* in the following way: *“The struggle for independence manifested itself extensively in the French part of Northern Africa where most of the population was Muslim – Arabs and Berbers. This is where the movement against the French government began. In 1956 France acknowledged the independence of Morocco and Tunisia, but refused to accept a similar demand of Algeria. It was conditioned by the circumstance that Algeria was a place of residence for more than one million of European immigrants, and the country was rich in oil. The armed struggle continued for 8 years (1954-1962). Algerian rebels were especially violent, they murdered the peaceful Muslims and European immigrants who refused to support them; nevertheless, they were not able to defeat the French army. However, the war in Algeria was not popular in France, and there were no signs of victory. Therefore, President Charles de Gaulle resolved to retreat from the rebellious colony. In 1962 Algeria gained its independence and all Europeans fled from the country since they were afraid of the massacres whose victims had been hundreds of thousands of Muslims who had been cooperating with the French”* (Kasperavičius and Jokimaitis, 1998, p. 266).

Pupils are introduced to the liberation of Asian countries, including the Arab ones: *“The map of the Middle East changed. In 1943 the French mandated territories – Syria and Lebanon – proclaimed their independence. Soon the British mandate for Transjordan was abolished and the country was later named Jordan. The English were no longer able to preserve their rule in Palestine. The UN decided to establish two separate states in the territory of Palestine – one for Arabs and the other for Jews. Arabs did not agree with this decision. When on May 15, 1948 the Jewish proclaimed the establishment of Israel, the Arab countries declared war. That was the start of the Middle East conflict.*

At the end of the 5th decade the only colonies in the Middle East were the territories governed by Great Britain – protectorates in the East and South of the Arabian Peninsula. Well-known for their huge resources of oil, Kuwait gained independence in 1961, Oman – in 1970, and the federation of smaller emirates – the so-called United Arab Emirates – in 1971” (Kasperavičius and Jokimaitis, 1998, pp. 263-264).

All the textbooks of the history of the 20th century include information about the conflict between Arabs and Jews in the Middle East. In the textbook published by

Briedis this chapter is called “The Bleeding Promised Land”. It speaks about the resettlement of Jews to Palestine since the beginning of the 20th century, about the conflict between Arabs and Jews, about the ousted or runaway Palestinians, about the organization for Palestinian liberation, about Yasser Arafat. It is regretted that “*up to now there is no end to this conflict. A part of Palestinians do not acknowledge the Israeli right to exist, while the Jews claim that Palestine is the land promised by God to them. Members of Palestinian terrorist organizations organize suicide terrorist attacks in the territory of Israel. The Jewish soldiers respond by vengeful acts. [...] The contraposition of the nations is still intense*” (Kapleris et al., 2007, pp. 248-249).

The authors’ text is supplemented with other historical sources – the map “The Middle East Conflict, 1947-2007”, a diagram “The Ratio of Jews and Palestinians in Palestine in 1925-1948”, a German caricature, drawn in 1993, which mocks the peace talks of Israel and Palestine, and a photo of an Israeli soldier and Palestinian schoolchildren. Pupils are assigned the following tasks: “Name the causes of the Israeli – Palestinian conflict. Why hasn’t it been solved yet?” “Explain the main idea of the caricature entitled “A Leap over One’s Own Shadow” (Kapleris et al., 2007, p. 251).

The textbook published by Šviesa includes a chapter entitled “The Middle East” which speaks about the development of the conflict between the Jews and Palestinians in the 20th century. Pupils learn about the attempts of the United Nations to establish Jewish and Arabian states in Palestine, about four greater wars, the Camp David Accords, about the Nobel Peace Prize awarded to Yasser Arafat and Shimon Peres in 1993, about “*the continuing tactics of penetrating into the Arab lands which began after the Six-Day War – when the settlements of Jewish colonists are built*” (Bakonis, 2004, p. 161). The chapter says: “*back in the middle of the seventh decade different guerrilla groups established the Palestinian Liberation Organization (PLO) which was headed by Yasser Arafat. Soon there started disagreements among Muslims and Palestinians began fighting among themselves. In the 1990s PLO, as the national representative acknowledged by the UN, started systematic negotiations about the regulation of the conflict with Israel. The organization eliminated the most radical requirements in regard to Jews from its documents. Nevertheless, the conflict is still alive till the present day ...*” (Bakonis, 2004, pp. 161-162).

The textbook presents four maps: “Palestine until 1949”, “Israel 1948-67”, “Israel after 1967”, “Israel 1997”; there is a timeline with the most significant events, an excerpt from the resolution of the Palestinian National Council (17 07 1968), photos of Yasser Arafat and Ariel Sharon, a photo of a fighting Palestinian with a flag in his hands, a photo of a Jewish procession, statistical data about the population of Jerusalem according to their adherence to religions from 1905 to 1994, a caricature “The Negotiation of the Great – the Tussle of the Small” and some additional texts. There are six tasks for pupils, such as: “Which paragraphs of the PLO document

impede a peaceful resolution of the conflict?”, “When in 1993 there was an agreement made in regard to mutual recognition, the most radical requirement was removed from this document. What was it about in your opinion?” “What does the author of the caricature think about the Israeli-Arab conflict?” and others (Bakonis, 2004, pp. 160-163).

The textbook published by *Kronta* the aforementioned topic is entitled “The Conflict between Arabs and Israel”. It describes the actions of Arabs and Jews after World War II in detail. The initial stage of the conflict is described in the following way: *“In Palestine Arabs and Jews aimed to establish their own independent states. In November, 1947 the General Assembly of the United Nations confirmed the resolution about Palestine by the majority of votes. It planned to create the separate states of Jews and Arabs. The Jewish got 56 percent of the Palestinian territory. Jerusalem was to be bestowed a special international status. Arabs were very antagonistic to the information about the re-creation of the state of Israel in the historic homeland of the Jews. They were convinced that those are their lands and declared war against the Jewish attempts to establish their state. Even before the retreat of the British there started cruel bloody conflicts. In 1948 the newly established state of Israel was attacked by the armies of the neighboring Arab countries – Egypt, Syria, Lebanon and Jordan. Israel resisted the attack and also expanded their territory by 6.7 thousand km². From the territory occupied by Israel there retreated almost a million of Palestinians who settled in refugee camps in the neighboring Arab countries. They expected to return home quickly. Meanwhile Israel was developing fast. It was inhabited by Jews from all over the world; a lot of capital was invested, the industry and agricultural produce increased at great rates, the army grew stronger”* (Kasperavičius and Jokimaitis, 1998, pp. 292-293).

The textbook says that the conflict between Arabs and Jews was *“indirectly stimulated by the super powers which aimed to increase their influence in the region: the USSR supported the Arab countries, and the USA supported Israel”* (Kasperavičius and Jokimaitis, 1998, p. 294).

Even though the textbook presents some attempts to solve the prolonged conflict, there still is considerable resistance: *“the ultra-radical Palestinians who belong to the military organizations ‘Hamas’, ‘Hezbollah’, ‘Amal’ and others continue organizing terrorist acts [...] some Jews are also dissatisfied with peace and refuse to move from the territories which are given to Palestinians, they illegally break the existing agreements, build their houses there and set up different provocations”* (Kasperavičius and Jokimaitis, 1998, p. 295).

The aforementioned textbook there are two maps which illustrate Palestine and Israel after World War II, a photo of Yasser Arafat and a photo which pictures Palestinian youth throwing stones at the Israeli soldiers. Pupils are assigned the

following task: *“on the basis of the information published in the press, prepare a presentation about the present-day repercussions of the aforesaid conflicts”* (Kasperavičius and Jokimaitis, 1998, p. 296).

The textbooks write about the war in Iraq which began in 1990: *“in August of 1990 Iraq began its invasion to the neighboring Kuwait. The latter was stood up for by the USA and after some time it stopped negotiating with Saddam Hussein. At the beginning of 1991 Iraq was started to be bombed – the famous US army operation entitled ‘Desert Storm’. After a month and a half Iraq accepted the truce proposed by the USA. However, the problems did not disappear. Iraq was still unwilling to accept the UN resolutions, to cooperate with the UN inspectors who check the information about the production of weapons of mass destruction, and did not agree to let the inspectors in their significant objects. The USA was continuously accusing Iraq of supporting terrorists. This disagreement initiated a new war which started in the third millennium”* (Bakonis, 2004, pp. 174-175).

Another textbook says that the war which began in Iraq in 2003 *“crushed the regime of Dictator Saddam Hussein”*. However, the textbook raises some doubts in regard to the causes of the war: *“A lot of people doubt whether the Americans would have interfered if they had not been lured by the rich resources of oil in Iraq. Some residents of the country welcomed the soldiers as liberators while others believed they were occupants and began their guerrilla movements. The hope that peace will start as soon as the dictator is deposed disappeared. Iraq is still in total chaos. Every day there are announcements about the new attacks of suicide terrorists, about tens or hundreds of the killed. Everybody is involved in war: the Shia and Sunni communities, the criminal groups, the forces of American and their allies, terrorists. The USA and Great Britain did not manage to find any weapons of mass destruction. Nobody can say how long it is until there is finally peace in Iraq”* (Kapleris et al., 2007, pp. 250-251).

When pupils are introduced to the international threat of terrorism, there is some information about the Saudi Arabian millionaire Osama bin Laden, the organization of “Al-Qaeda” and its terrorist attacks of September 11th, 2001. The chapter on terrorism and Iraqi war is illustrated with several photos of Osama bin Laden, some members of the Palestinian Islamist terrorist organization “ Hamas, and an explosion in Iraq which was caused by a suicide bomber. On the other hand, the chapter includes some suggestions of an expert of Islam, prof. Akbar Ahmed, in regard to the possible ways of reducing the tension between the Western world and the Muslims (Kapleris et al., 2007, pp. 249, 251).

The aforementioned examples show that tenth graders are provided with information about the Arab countries in the 20th century. The countries of Northern Africa are mentioned at places or they are briefly discussed in the context of the major global events. The textbooks elaborate on the problem of the Middle East

– the development of the Palestinian-Jewish conflict. There is also some information about the war in Iraq.

Conclusions

In Lithuanian schools history is taught in grades 5-12, usually there are two weekly lessons of history. The programme obliges to teach the fifth-sixth grades an introductory course of Lithuanian and World History (the course is otherwise called *Readers about History*). The seventh-tenth forms are introduced to the history of Lithuania and the World from the prehistoric times till the present day; and the eleventh-twelfth grades repeat the most significant topics.

The curriculum of history (which is called the *General Curriculum Framework*) states that it should be focused on the history of Lithuania and Europe. Less attention is given to the history of the other continents – America, Africa, and Asia. Most of the history of the Middle East and Northern African countries is presented in the course of Ancient History in the seventh grade as there are chapters on Mesopotamia, Egypt, Phoenicia, Greece, and Rome. The History of the Middle Ages includes a separate topic of the Arab state and the emergence of Islam. The courses of the History of the New and Newest Times do not distinguish Arab history as a separate topic, nevertheless, the history of the Arab countries is episodically revealed in the context of the major global events.

The textbooks of history published by *Kronta*, *Šviesa* and *Briedis* elaborated most on Arab history in the context of the Middle Ages. Pupils are introduced to this topic in the textbooks for the sixth, eighth and eleventh grades. Most information is given in the history textbooks of the Middle Ages for the eighth grade in which this topic is developed in one to three chapters (lessons). All the textbooks explained the emergence of Islam, Arab conquests, the Arab Caliphate and Arab culture. Arab culture and achievements are covered in a positive way and are highly assessed. There is episodic information about Arabs and Muslims in some other topics as well.

The history textbooks for the ninth grade speak about the Arab countries in the contexts of Napoleon Bonaparte's campaign to Egypt and the process of the African colonization. More information is given in the textbooks for the tenth grade which focus on the period after World War I, the military operations in Northern Africa during World War II, the decolonization process of Africa. The textbooks elaborate on the Palestinian-Jewish conflict in the Middle East, the war in Iraq and the increased international terrorism. The authors of the textbooks aimed to provide pupils with a multi-perspective view of the recent past events.

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Basic School Textbooks for the 6th Grade:

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- GEČAS, A. and GEČIENĖ, L. (2003) *Pasaulio istorijos skaitiniai: vadovėlis 6 klasei. [Readers about World History: Textbook for the 6th Grade]*. Kaunas: Šviesa.
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Basic School Textbooks for the 8th Grade:

- BITLIERIŪTĖ, S. and LITVINAITĖ, J. (2004) *Lietuva pasaulyje: istorijos vadovėlis VIII klasei. [Lithuania in the World: History Textbook for the 8th Grade]*. Kaunas: Šviesa.
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- KAPLERIS, I. et al. (2005) *Laikas: istorijos vadovėlis 8 klasei. [Time: History Textbook for the 8th Grade]*. Vilnius: Briedis.

Basic School Textbooks for the 9th Grade:

- BRAZAUSKAS, J., JURKEVIČIUS, S. and PETRAUSKIS, K. (1999) *Naujųjų amžių istorija: vadovėlis 9 klasei. [History of the New Ages: Textbook for the 9th Grade]*. Vilnius: Kronta.
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BAKONIS, E. (2004) *Lietuva pasaulyje: istorijos vadovėlis X klasei. [Lithuania in the World: History Textbook for the 10th Grade]*. Kaunas: Šviesa.

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ARAB HISTORY IN PORTUGUESE TEXTBOOKS

Abstract

As empirical studies have suggested that the ideas formed within and out school all contribute to the construction of knowledge, the history textbooks might have a mild impact in students' learning. However some pieces of research also have pointed out that students attribute a relevant role to the history textbook in the process of their learning, and that teachers often recognise its relevant role too. This background justifies researchers' interest in focusing the views conveyed by textbooks. In the same wavelength, to exploring the views over Arab history in Portuguese textbooks a content analysis of four history textbooks in school year 7 was carried out. Main converging and specific approaches to Muslim and Christian encounters in the medieval Iberian Peninsula were analysed under three categories: a) thematic organisation, b) approaches to the coexistence of Christians and Muslims, c) postures on the nature of the Islamic culture. The analysis suggests that, without omitting critical historical situations the textbooks indicate a tentative balanced perspective of tension and peaceful coexistence.

KEY WORDS: MUSLIMS IN PORTUGUESE TEXTBOOKS; MUSLIMS IN HISTORY EDUCATION; MUSLIMS IN THE IBERIAN PENINSULA; MUSLIMS AND CHRISTIAN ENCOUNTERS; MUSLIMS, ARABS AND MOORS; ISLAMIC CIVILISATION IN PORTUGAL; MUSLIM HISTORY IN PORTUGUESE EDUCATION.

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ARAB HISTORY IN PORTUGUESE TEXTBOOKS

The Investigative Framework

As various empirical studies in history education have suggested, the ideas formed within and out school contribute to the process of construction of knowledge (Donovan and Bransford, 2005). Accordingly, history classroom appears as a complex micro-cosmos in which the ideas of several agents interact in multiple ways: the students bearing their previous experiences and knowledge, the teachers holding their professional models, the textbook authors exposing their perspectives about the content and the method of history and of education.

In spite of this caution about the impact that textbooks messages might have in the construction of learning and social values, research (at least in Portugal) has pointed out that students attribute a relevant role to the history textbook in the process of their learning, and that also teachers often recognise its relevant role especially for the planning of lessons (Moreira, 2004; Afonso, 2014). The same authors also explored how students give meaning to the past when working with the textbook. According to their findings, although we cannot take for grant that the textbook message is the most significant source for all students and teachers, we might consider that it somehow influences the teaching and learning of history. This presupposition has inspired several studies focusing the analysis of textbook views, especially on sensitive states of affairs (Nicholls and Foster, 2005; Valls and Facal, 2011).

We can hypothesise that in the context of history classroom the textbook might be explored in many ways: it can be used as a single version of the past to be studied and recalled, or as a (privileged) source for constructing evidential inferences in history (Lee, 2005). And, in respect to the values that history conveys, a humanistic and intercultural approach can be viewed as being at the heart of this discipline (Rüsen and Laass, 2009). Taking into account this framework as well as the specific historical focus here considered, some studies carried out in the history education field have focused on related issues such as students' explanations about the Arab-Israeli conflict (Dias, 2006) or students' systematic comparisons of the principles in three religions (Gaiteiro et al., 2009). In the same wavelength, some authors have been focusing the views appearing in textbooks on the Arab history and Islam, namely Valls (2008) in Spain, or Bertolini (2011) in Brazil.

The History Textbook in the Portuguese Educational Context

The Educational System

According to a law published in 2009, the compulsory schooling has now been extended up to the age of 18 (formerly was 16), implying that the school for all would be gradually move from 9 to 12 years. Before higher education (universities or polytechnic institutes) the educational system includes 4 levels of study preceded by preschool – which tends to be universal although not mandatory (Table 1).

Table 1: Educational System in Portugal till Higher Education

Levels of study	Years of schooling	Ages (Approximately)
Preschool		3-5
Elementary 1	1-4	6-9
Elementary 2	5-6	10-11
Elementary 3	7-9	12-14
Secondary	10-12	15-17

Most of the students attend public (state-funded) schools. Currently all (public and private) schools must follow the National Curriculum. There is a single curricular structure in the elementary school. In its last level (elementary 3) the curriculum subjects include languages (Portuguese and foreign languages), history, geography, mathematics, science, arts and technology, physical and musical education. Portuguese language and math have been gaining a higher status nowadays as the students are now being submitted to a final exam in those disciplines beyond the continuing school assessment. In secondary school, history appears mainly in the humanistic and social courses, being an optional subject for other courses such as Arts and Technology.

History in the Curriculum

History appears in the national curriculum since year 1 starting as a set of brief topics within a broader integrated area, and progressively gains an autonomous status in years 7-9 (Table 2).

Table 2: History in the Curriculum

History in the curriculum	<i>Environment studies (Natural+Social environment)</i>	<i>History and Geography of Portugal</i>	<i>History</i>	<i>History / History of Culture and Arts, etc.</i>
Elementary + Secondary	<i>Elementary 1 (ages 6-9)</i>	<i>Elementary 2 (ages 10-11)</i>	<i>Elementary 3 (ages 12-14)</i>	<i>Secondary (ages 15-17)</i>

Arab Themes in the History Syllabus

History syllabus is guided by a spiralled conception of exploring a set of the same historical topics across the schooling levels, in a gradually deeper and more complex approach. As the Arab history is interlinked with the Portuguese history along several moments of the past – at least from the Portuguese point of view, as its own formation and expansion is interlinked with the Muslim history of trade and expansion – some bits of it are explored since elementary level 2 till secondary school (included). In respect to its conceptualisation, the old narrative stressing conflict and difference between two ‘civilisations’, peoples or religions was removed from the teaching of history since the 1970s (at least). Some good historical studies on Arab history related to the Iberian Peninsula have contributed to that change.

It must be stressed that ‘Muslim’ is the most frequent term used for the references to the Arab history related to the Iberian Peninsula in the medieval and modern ages. This is due to the fact that at the beginning of the 8th century the Peninsula was rapidly occupied by the ‘Moors’, the people of Mauritania who shared the Muslim culture and religion. Muslims and ‘Muslim culture’ are considered more acceptable expressions to refer to the several Portuguese encounters with Moors, Arabs and other peoples sharing the cultural Muslim matrix. Another term, Mozarabs (*moçárabes*), is also used to refer to the Iberian Christians who lived in the Muslim territories and had held their freedom of cult (by paying a given tax), and often recognised as having established important bridges between the two cultures.

The themes around the Muslim history focus three core situations related to Iberian Peninsula:

1. The rise of the Muslim civilisation: The Arabs in the Arabian Peninsula, the rise of Muslim religion in the 6th century, its values and expansion toward eastern and western regions.
2. War and peaceful coexistence between Muslims and Christians: The Muslims in the Iberian Peninsula from the 8th to 15th centuries, their cultural contributions with a particular attention to the period till the 13th century (corresponding to the conquest of southern territories to the Muslims by the recently formed Portuguese state).

3. Trade and war: Muslim trade and Portuguese expansion, encounters of war and commercial exchanges.

In preschool years, a few historical ideas might be superficially addressed in topics related to human or social situations. At elementary 1 (school years 1-4), brief accounts or source interpretation might explore historical situations on Arabs, Moors or Muslims if they relate to their environment. At elementary 2 (school years 5-6), the three core issues begin to be treated in a more historical fashion, often following a diachronic approach to history. At elementary 3 (school years 7-9), the Arab people, the Moors or the Muslim peoples are mentioned especially in the following content topics: Year 7: European society in the ninth-twelfth centuries; Year 8: European expansion and change in the fifteenth and sixteenth centuries.

We shall focus the analysis on year 7 textbooks, where the Muslim civilisation related to Iberian Peninsula takes more visibility as an autonomous content topic. At year 8 there are frequent allusions to Muslims – Moors, Arabs, Turks – integrated in the narrative on European / Portuguese expansion, concerning their frequent encounters either in battles for sea and land domination or in exchanging situations of goods, slaves and information.

The Views on Arab History in Elementary Textbooks

Textbooks reflect educational prescriptions and historical trends. Currently in Portugal, they tend to follow recent epistemological and constructivist principles, by displaying a set of historical sources and inviting the students to think of key-concepts at the beginning of each unit, discuss diverse points of view and solve other types of conceptual tasks with varied levels of complexity concerning historical thinking.

To explore the views over Arab history in Portuguese textbooks this study will focus on elementary 3 (school years 7-9), the last 'cycle' of school where the subject of history is addressed to all students. References to the Arab history appear especially in school years 7 and 8. Accordingly, four of the most popular textbooks for those years, here randomly designated by books A, B, C and D, will be analysed.

Following the mandatory history syllabus, year 7 textbooks explore the Christian and Muslim relations in the context of medieval Iberian Peninsula. They revisit and deepen the history of Muslim civilisation formerly studied in year 5, focusing the rise and main principles of the Muslim religion, in the context of the Arab culture with a large trading tradition across the oriental and Mediterranean areas. They narrate the Muslim expansion movement, invite to appreciate its civilisation of synthesis shared with several peoples, and identify several cultural features that constitute

a relevant legacy for those living in the Iberian Peninsula. Therefore, this master narrative is supposed to be guided by concerns of giving a balanced view of two cultures coexisting for centuries and living diverse situations of war and peaceful coexistence. They identify diversified markers of interaction amongst the Christian and the Muslims – political and military, religious and cultural dimensions.

In spite of this tentatively balanced account, each textbook might give a specific contribution to help the students form their own viewpoints on peoples and civilisations that have been part of the Portuguese cultural matrix. They usually combine the historical account with a set of written and iconic sources, and task proposals. The variety of perspectives on the issue might perhaps be more visible when we look at those sources that precede or follow the core textbook narrative.

In an initial overview, the mapping of the political design of Iberian Peninsula and references to a culture of tolerance and a notable legacy of the ‘Muslim civilisation’ converge in the 4 textbooks. And in all of them the cultural influence in the Peninsula is described with a considerable detail either in the author account and the historical sources (Table 3).

Table 3: Muslim Cultural Legacy: Converging Views

Literature: ‘The thousand and one nights’ tale, poetry
Sciences: astronomy, medicine, math, chemistry, geography ...
Art: mosques, palaces, housing elements, decorated objects ...
Music: instruments and songs (pictured in primary sources)
Agriculture: techniques, plants and trees (rice, orange tree ...)
Trade: exogenous products (sugar, silk, cotton, spices ...)
Techniques: navigational, agricultural, handcraft ...
Arab words in the Portuguese language (oxalá, alcool, açúcar, alface, café, atum, xadrez ...)

Specific views of authors’ textbooks were traced according to three categories of analysis:

- Thematic Organisation;
- Approaches to the Coexistence of Christians and Arabs;
- Postures on the Nature of the Islamic Culture.

Book A

Thematic Organisation

Book A presents the historical topic in five themes by a chronological order: ‘the rise of Islam’, ‘the Muslim expansion’, ‘the Islamic culture’, ‘the Muslim occupation and the Christian resistance’, ‘two societies facing each other’. The exploration of each theme begins by the author account, accompanied by varied sources. Table 4 lists the sources displayed for the initial theme, ‘The rise of Islam’, by format and scheme message.

Table 4: Sources on the Rise of Islam, Book A.

Source format	Source Message
Date	<i>Hegira, year 1 in the Muslim calendar</i>
Text	<i>“Muhammad (Maomé) was born circa 570 in Mecca, an important commercial and religious city [. . .]. Having got the trust of some of his companions, Muhammad went on his preaching with a progressive success in spreading the Islam religion.”</i>
Text	<i>Facts and Deeds: pillars of faith Vocabulary: Islam</i>
Photos	<i>A camel caravan; pilgrimage to Mecca</i>
Text	<i>Qur’an excerpt: believers’ duties</i>

Those first pages also include proposals of source interpretation for selecting Islamic principles and duties and a survey about Islamic religion nowadays.

Approaches to the Coexistence of Christians and Arabs

To introduce the sources for ‘two societies facing each other’, the authors stress some main differences between those two civilisations: the rural and poor Christian territory in north; the commercial and urban Muslim territory in south. And they question about the relationships developed between those two worlds, and the role of the Mozarabs in that interaction. To help students to infer some answers to those questions, four sources from the same period of time are displayed: a) pictures representing a Christian and a Muslim playing chess, and Christians and Muslims fighting; b) written excerpts from literate Mozarabs conveying a lament for the Muslim occupation and simultaneously the recognition of religion freedom (12th century), and the fascination that young Christians showed for reading, speaking and write – even poetry – in Arab language.

Postures on the Nature of the Islamic Culture

The authors assert that the Muslim civilisation was more developed than the European in several ways. And they subsume its characteristic cultural synthesis as it derives from the contacts with many peoples.

Book B

Thematic Organisation

Book B opens each theme by an introduction composed of four sources intended to be an initial challenge to students' historical thinking. It does not follow a chronological sequence of themes: the initial overview is followed by 'Christians and Muslims in the Iberian Peninsula', 'characteristics of the Islamic religion'; 'main cultural contributions of the Islamic civilisation – a culture of synthesis', 'Christian and Muslim relationships in the Iberian Peninsula.' Table 5 traces the introductory sources for the initial overview.

Table 5: Christians and Muslims in the I. Peninsula Overview, Book B

Source format	Source Message
Map	<i>Christian and Muslim powers in the I. Peninsula, 11th century</i>
Timeline	<i>From the Hegira till Granada conquest (by Castilla)</i>
Authors' overview note	<i>"In the 6th century a new religion, Islamism, emerged in Arabia. Its followers developed a brilliant civilisation in cultural, technical and artistic aspects and formed a vast empire till the Iberian Peninsula. Christians and the Muslims lived in this territory for centuries with periods of war to regain their lands or in peace and sharing their cultures."</i>
Photo	<i>Medieval castle (Portugal)</i>

Students are invited to explore the topic around the key concepts – Islam, crusade, county, political independence, Muslim, re-conquest – guided by questions about how to describe the Islamic religion with about 600 millions of followers nowadays, the main historical contributions of the Islamic civilisation, Muslims and Christians interactions in the Iberian Peninsula, and the Muslim cultural legacy for the Iberian Peninsula.

Approaches to the Coexistence of Christians and Arabs

An account on situations of overt conflict and peaceful coexistence may be inferred from interpreting several sources: a) written excerpts of those times with

exhortations to war, from both sides; b) a picture (playing chess) and a historiographical excerpt emphasising the long periods of peaceful interactions among the two peoples and the religious tolerance by the Muslim powers.

Postures on the Nature of the Islamic Culture

According to this book, the Arab trade and the Islamic expansion permitted the contact with diverse places, cultures and ways of life, what allows to raise the following historical question on Islamic civilisation: is it heritage or innovation? The two contemporary historiographical sources displayed convey divergent answers to that question, a) arguing for a cultural absorption from other peoples, b) emphasising the Muslim cultural development beyond a mere transmission of knowledge from other peoples. The authors give signs to defend option B.

Book C

Thematic Organisation

Book C firstly presents an introductory approach to ‘Muslim expansion: Christian and Muslims in the Iberian Peninsula’, followed by a sequence of themes, the ‘Muslim occupation and resistance’, ‘Christian and Muslim civilisations’, ‘Muslim civilisation contributions’ themes.

The introductory page to ‘Christians and Muslims in the Iberian Peninsula’ conveys a proposal to looking at present and past relationships, by displaying two photos, medieval picture and text, a map and a timeline (Table 6).

Table 6: Muslim Expansion: Christians and Muslims in the I. Peninsula, Book C

Source format	Source Message
Qur'an excerpt	<i>Ritual ablutions before praying</i>
Photo	<i>Pilgrimage to Mecca</i>
Map	<i>Muslim empire, 8th century</i>
Figure	<i>Muslim traders</i>

Students are invited to give their initial meanings of the following key concepts – Islam, Islamic religion, Muslim, Holy war, Ramadan, caliph, commercial route, and to interpreting sources in order to identify religious principles and Arab regions and to infer some core ideas.

Approaches to the Coexistence of Christians and Arabs

The authors account for differences of living and thinking between the north, a more rural area, and the south, more urban and linked to commercial activities. They give a set of sources from those times including two views: three written accounts (the Arab Al-Idrisi text acknowledging the richness and abundance in Cordoba city, while the Mozarab Alvaro de Cordoba laments the replacing of the written Latin language with the Arab, and a Christian song laments the calamity of the domination but also recognises the existing religious freedom). Those written sources together with two pictures, one representing a Christian and a Muslim playing chess and another one portraying two musicians, give indicators of a peaceful coexistence and a culture of tolerance beyond the war affairs (pictured in a map and a text on the Muslim Iberian Peninsula invasion).

Postures on the Nature of the Islamic Culture

According to this book, the Muslim 'culture of synthesis' was an assimilation of knowledge as their own culture, acquired by several intercultural contacts and disseminated by them all over the empire. Although perhaps opting for the Muslim 'cultural absorption' theory, it recognises the outstanding contributions of this culture, recognising that in many aspects it was more developed than that of the Europeans.

Book D

Thematic Organisation

Book D gives an introductory section to situate the historical issue in time and place, then a single theme follows, 'the Muslim expansion toward the Iberian Peninsula: two worlds in presence of each other'. In a chronological sequence this theme encompasses 'the rise and principles of Islam', 'the Islamic civilisation', 'Muslim occupation and Christian resistance', contrasts and relationships between two worlds', 'the Muslim heritage'. Each subtheme begins with a brief descriptive account and several sources and activity proposals, and closes with an author account of synthesis.

The introduction gives a timeline (from Hegira to the 13th century), two political maps representing the Iberian Peninsula – one on the 12th-century, one on the 21st-century, and questions about the possibility of coexisting two peoples with deep religions and ways of life. An image of a castle built in north in the 10th

century, as a protection against Moors and Normands join this initial set of sources on the topic (Table 7).

Table 7: Christians and Muslims in the I. Peninsula: Introductory Sources, Book D

Source format	Source Message
Maps	<i>Comparing past and present: Christian and Muslim powers in the Iberian Peninsula In the 12th century and in the 21st century</i>
Timeline	<i>From Hegira to the 13th century</i>
Photo	<i>Guimaraes castle</i>

Approaches to the Coexistence of Christians and Arabs

Book D accounts for the peaceful coexistence based on respect and tolerance between the two peoples in spite of cultural and religious contrasts and situations of conflict. The sources to justify a relative peaceful coexistence are the picture on playing chess and the written testimony of the Mozarab Alvaro de Cordoba (on the fascination of the Christian young people by the Arab language). This book also notices occasional cases of political and military alliances between the powers from both sides.

Postures on the Nature of the Islamic Culture

According to this book, the Muslim contacts with different peoples made possible the development of knowledge in various areas. The authors assert that Muslims not only were disseminators of all that knowledge across the empire but also produced original outcomes in the field of sciences and in art. A set of sources on the Muslim culture legacy appears as justification of the authors' position.

A Brief Final Comment

Messages conveyed by the history textbooks in an open society might have a mild impact in learning if compared to those presented in societies where a single version of the past is required. But, whatever influences the textbook might have in each student along his or her school years, their authors seem to make genuine efforts to convey a balanced perspective on the Muslim and the Christian contacts, at least on medieval ages and, especially, in the period when Portugal was risen as an autonomous political entity. In this topic, the core issues in the history syllabus

are interpreted in coherence to educational goals such as development of attitudes of tolerance, dialogue and solidarity toward individuals, peoples and cultures, also proposed in the syllabus, without omitting critical historical situations of tension and conflict. In this topic, it is impossible to escape an account where two peoples struggle for land and imposition of their ways of life. However, the authors' textbook search for giving voice to both sides and, according to epistemological and investigative studies disseminate ideas conveying a tentative attitude of historical empathy with diverse agency in the past (Lee, 2005; Rösen and Laass, 2007) can be a positive contribution to a better (history) education in this globalised, diverse world.

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THE ARAB WORLD IN ROMANIAN HISTORY TEXTBOOKS

Abstract

The present article aims at identifying the main elements that characterize the perspective offered by History textbooks to Romanian students on the Arab world. Given its significance in the last decades (in terms of world politics, and of symbolic interpretations), the topic could offer a perspective on the way in which Romanian History textbooks deal with image building mechanisms, with stereotypes, and with the complex issue of relating political history with the cultural history. The analysis is focused on authors' texts, sources used, and learning tasks and seem to indicate that the Arab world is rather secondary in the analysis of the world history offered by Romanian textbooks. This is also due to the fact that the Romanian History Curriculum has a cursory interest in the topic. However, it seems that textbook authors are creatively interpreting curricular provisions, a fact that enhances the diversity of the approaches offered by the textbooks.

KEY WORDS: HISTORY CURRICULUM, PROGRAMMES OF STUDY, TEXT-BOOK ANALYSIS, CONTENT ANALYSIS, STEREOTYPES, IMAGE BUILDING.

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THE ARAB WORLD IN ROMANIAN HISTORY TEXTBOOKS

Introduction

Textbooks remain one of the main instruments of teaching. While the format or the media can and is changing, the main assumption that a book is necessary to convey data and interpretations in order to achieve the aims and objectives taken into consideration is one of the most cherished ideas in education. And it is rightfully so. The textbooks offer a possible interpretation of the curriculum, as a group of specialists view it – in terms of possible content, sources, and learning tasks. Furthermore, given the fact that all textbooks have to comply with (mostly) nationwide regulations (in terms of contents, didactic approach, topics coverage, format and printing quality), they can convey a sense of what the society as a whole regards as being important for young people to know and how to act on the basis of that knowledge. Textbooks are also a public (symbolic) property.

In the last several decades, a significant part of educational research has been devoted to the textbook analysis, especially for those that were used in History, Social Sciences, Humanities, Geography – that is, in those subjects where ideological topics were approached. Also, because textbooks are the most visible part of the curriculum, hence the pressure coming from the media, public opinion, and policy-makers on this particular aspect of teaching and learning. From the beginning, we might add the fact that is also the most unequivocally measurable element of the teaching-learning process: the economics of textbook production are more precise than the mechanics of long-term educational processes.

To sum it up, textbooks are, aside their actual role in the classroom, important because they are visible, measurable, and comparable.

Romanian Textbooks – Setting the Framework

Romanian History textbooks have already a long history of their own. Starting with the 1990's, their evolution is a good marker of the evolution of the educational system itself. For the present approach, it is important to note that the frequent changes in the curriculum has led to an awkward situation, in which several generations of textbooks had to be accommodated with changed curricula. Therefore, at this moment, History is taught with the aid of textbooks that were produced between 1997 and 2010.

The curriculum itself has undergone several changes that are significant. After a phase in which ideological biases were eliminated, the transition from highly centralized programmes of study to a curriculum proper took place between 1994 and 1996. From that moment onwards, the main changes that took place at the level of the curricula regarded the number of classes per week, the introduction of curriculum areas (History is in the same area with Geography, History of Minorities, Religion, and Arts) and, more recently, the shift towards competencies and transdisciplinarity.

Legal Framework and the Structure of the Romanian Educational System

The general legal framework for the organization, administration and provision of education in Romania is established through *the Constitution, the National Education Law* – a fundamental law, ordinary laws and governmental ordinances. Specific procedures and regulations are established through Government Decisions and Orders of the Ministry of National Education. The basic principles with regard to the education in Romania are established by the Constitution, Chapter II “Fundamental rights and liberties”, Article 32 “Right to education”.

The National Education Law (no. 1/2011) provides the legal framework for the exercise of the basic right to lifetime an education under the authority of the Romanian state. The law regulates the structure, the functions, the organization and functioning of the national state, private and confessional educational system.

The law aims at promoting an education based on values, creativity, cognitive and will capacities and action-based capacities, fundamental knowledge and skills, knowledge and abilities of direct usage, in the profession and the society. The law aims at forming by means of education the mental infrastructure of the Romanian society, in accordance with the new requirements imposed by Romania’s EU membership and by the existence within the context of the globalization and sustainable generation of a highly-competitive national human resource, capable of functioning efficiently in the present and future society. The educational ideal of the Romanian school consists in the free and harmonious development of human individuality, in forming the autonomous personality and in assuming a system of values which are necessary to personal fulfilment and development, the development of the entrepreneurial spirit, the active participation of citizens in society, social integration and employment. The state provides Romanian citizens with equal rights of access to all levels and forms of pre-university and higher education, as well as lifetime education without any form of discrimination. The citizens of the other EU states and the states belonging to the European Economical space and Swiss confederation enjoy the same rights.

According to the *National Education Law*, the pre-university educational system includes the following levels:

- early education (0-6 years), including *the ante-preschool level* (0-3 years) and *pre-school education* (3-6 years), which includes the little group, the medium group and the big group;
- primary education which includes *the preparatory grade* and *1st-4th grades*;
- the secondary education, which includes: (i) *the lower secondary or middle education*, which includes 5th-9th grades; (ii) *the higher secondary or High School education*, which includes 10th-12th/13th high school grades, with the following programmes: theoretical, vocational and technological.
- tertiary non-university education, which includes post-High School education.

High-school, vocational and technological education, training and high-school education are organized for specialization and qualifications set by the Ministry of National Education, according to the National Qualifications Register. The main purpose of the education and vocational training of children, young people and adults is to develop competences in the form of a multifunctional and transferable set of knowledge, skills/abilities and aptitudes, necessary for:

- (a) Personal accomplishment and development by achieving personal life objectives, according to one's personal interests and aspirations, and to the desire to learn throughout the whole life;
- (b) Social integration and active civic participation to the society;
- (c) Holding a job and taking part into the functioning and development of a sustainable economy;
- (d) Forming an outlook on life, based on human and scientific values, national and universal culture and stimulation of intercultural dialogue;
- (e) Education based on dignity, tolerance and observance of human fundamental rights and freedom;
- (f) Cultivation of sensibility towards human problems, the moral and civic values and respect for nature and natural, social and cultural environment.

In Romania, only diplomas recognized by the Romanian State, in compliance with the applicable laws, are valid. The statute of the graduation documents issued by the Educational facilities and institutions is established by order of the Ministry of National Education. The content and format of the graduation documents are set by Government decision, at the proposal of the Ministry of National Education.

Compulsory education is an 11-year education and includes primary and secondary education. The obligation to attend the 11-year daytime education ceases at 18 years old. In order to fulfil the objectives of education and vocational training through the national education system, state high school education is generalized and free.

In the last ten years, the focus – as stated in the legislation – has shifted to the challenges of introducing competencies-based teaching (from 2003 onwards). The documents take into consideration 8 domains of key competencies that give identity to the students' training profile. The idea that the 8 key competencies should be regarded as fields rather than circumscribed circles is due to the fact that in schools the time and practicalities of actual teaching and learning ask for a blending of the competencies in teaching approaches in order for them to be effectively taught and learnt. For post-compulsory education, the decision-makers have set the goal of further developing these competences, and to add elements that could support further education and training and increase the employability of the young generation.

The interest in developing a competencies-centered curriculum is because the term competence reinforces the potential for active engagement with content, as well as the potential to transfer skills and content to other contexts and the fact that history, in terms of competencies, has a strong link to the daily life of students. A competence is rooted in the acquisition of broad and explicit skills and is relevant to many types of problem-solving, for the construction of custom-made answers that preclude a 'repertoire of programmed answers' (Perrenoud, 2002).

The Programmes of Study or Subjects Curricula

In Romania, programmes of study are considered to be pedagogical projects that involve learning activities that are designed in a systematic way (in accordance with predetermined competences), and evaluation procedures. They are at the same time elements that regulate educational policies, and technical documents, addressing what has to be taught in each school subject and the teaching activities. Ways of teaching, types of knowledge, and the relation between them represent the main focus. Also, topics, issues, and themes are organized in accordance to the academic field, the demands of the society (the level of expected knowledge, at least), and the peculiarities of the community of learners. An element that further complicates the matter is the fact that they are also public documents that elicit the interest of third parties (media, for example). That is why a significant part of the students' perceptions of the past have their roots in the curriculum (Capita, 2010).

The programmes of study (PoS) for Romanian schools define competencies as 'organisers' which are used to create learning objectives and for selecting and structuring of content. But the debate about the extent to which specific subjects contribute to the competencies necessary in the out-of-school life is just at the beginning.

Although the structure of the programmes of study did not stimulate as many debates in the public sphere as did the issue of content, the option for a specific design model was a challenge for the education specialists, since the component

elements of the programmes are indicative of a certain way of looking at the problem of learning.

At this moment, two are the models in which the programmes of study are constructed. For Primary Education, the programmes include a note of presentation, general competences, specific competences and learning activities, recommendation concerning the content and didactic suggestions. For the Secondary Education, the structure includes the note of presentation, general competences, values and attitudes, specific competences and contents, didactic suggestions. The differences between the two models of programmes are important and are proof of the ongoing debate over the structure of the school subjects. In the first case, the accent seems to be on the way in which the student takes part in the construction of knowledge by means of learning activities that contribute to the development of specific competences; therefore, the elements of content play a secondary role. In the second case, competences and contents share the same position, while the learning activities are in the background. The two models have a direct impact in the development of the textbooks, considering that one of the compulsory criteria is the relation with the programmes of study.

The question, ‘why and how do we teach and study history?’ is an important part of the educational agenda for the last 25 years and is closely linked to the debates around the curriculum reform. While in the first years after the fall of communism the bulk of the debates was conducted within the professional community of historians and focused on the type of history that should be offered to the students, in the last decade the debates have extended to the issue of the model of the programmes’ structure that would be suited to answer the needs of a competences-based curriculum and the need for the evaluation of student performances.

In Romania, History is a school subject that is taught beginning with Grade IV up to Grade XII, and the number of hours varies in accordance with the schooling age and the profile of the High School, but also with the perceived contribution of History to the attainment of the European key competences for a specific age-group. At Grade IV, for example, there is a strong link with Geography (the focus is on the local landscape, history, and traditions, but also the first contact with the history of other peoples).

The Lower Secondary School plays a crucial role in the acquisition of the fundamental elements: the skills needed to operate with historical data, the fundamentals of a historical culture upon which to build further knowledge, and the links with other subjects. The information is organized on a chronological basis.

At High School level, the links between the subjects that are part of the curriculum area Man and Society are an opportunity not only to plan interdisciplinary approaches, but also a means to develop skills related to the management of scientific data, the adequate use of primary sources, the identification and assessment of an argumentation, but also to develop values and attitudes. On the forefront is the thematic approach, which also has the advantage of enabling the links with the personal experiences of students and their potential to tackle learning tasks (especially those linked with the use of information in new contexts). The number of sensitive and controversial issues is increased, and asks for personal approaches and the training of high-order intellectual skills; the development of (pro-active) attitudes is also more important. The general competences stated in the programmes focus on the “use” of historical knowledge within the school subject and outside it (e.g., in situations related to civic action, communication skills, lifelong learning). The following table summarizes the general competences for Secondary education.

Lower Secondary (Grades V to VIII)	High School (Grades IX to XII)
<p><i>The efficient use of specialized language and communication</i> <i>The exercise of (democratic) civic approaches and actions</i> <i>The application of relevant methods and principles in the approach and use of historical sources</i> <i>The use of resources that foster continuous learning</i></p>	<p><i>Using the terminology and information in both oral and written communications</i> <i>Developing civic behaviour</i> <i>Developing a positive image of one's self and of the others</i> <i>Developing sensitivity towards the aesthetic values of culture</i> <i>Using historical sources, adequate methods and techniques for problem-solving</i></p>

The present form of the programmes of study aims also to establish a better correlation between learning objectives and the age of the learners, especially by means of learning activities (hence their increased position in the programme of study), and to increase the interest of students in this subject. The focus on the learning process stems from what Roger Cousinet called “the pedagogies of learning” (quoted in Altet, 1997). The term learning has the advantage of shifting the pedagogical approaches from what the teacher does or says in the classrooms to what the student does. The student becomes, at the same time, responsible for constructing, and beneficiary of, the process of learning. Therefore, the content of learning is not simply the topic at hand or the knowledge organized beforehand by the teacher. The content is the construct of the students, not ‘objectively given’ unrelated to the learning, but the result of the process. The responsibility of the teacher lies in the fact that he/she has to define situations which allow students to become involved in and develop a learning process, in which learning approaches are an integral part of the content.

Beginning with the year 2003, the historical content in the PoS for all school levels is organized in five fields of contents: People and Spaces; Peoples, the society and the world of ideas; The state and politics; International relations; Religious life.

The Arab World in Romanian Textbooks – the Risks and Advantages of Conceptual Vagueness

In order to identify the salient features of the image of the Arab world delivered by Romanian History textbooks, we have to take into consideration the elements that are presented in the official programme of study.

In accordance to the official National Curriculum, the topics that are directly related to the Arab world can be summarized as follows (note the mismatch between various curriculum revisions and the date of the publication of some textbooks – it is the result of fluctuating curriculum policies).

Grade (date of curriculum revision)	Topic in the programme (date of the last modification)	Textbooks (first date of publication)
V (2009)	Peoples of the Ancient Orient <i>Reconstructing the history of a city-state</i> <i>Kingdoms and empires of the Ancient Near East (case-studies: Egypt, Persia, the kingdom of the Jews)</i> <i>Daily life in the Ancient Near East</i> <i>The cultural heritage of the Near East (schooling, literature, scientific knowledge, arts), case study: the pyramids</i> <i>The Arab world</i> <i>The formation and expansion of the Arab states, case-study: Mecca</i> (key concepts: Caliph, Islam, holy war)	1997
VI (2009)	<i>The Crusades</i> The formation and expansion of the Ottoman Empire	1998
VII (2009)	Europe and the rest of the world in the modern period (end-of-chapter lesson)	1999
IX (2004)	People and spaces in Antiquity (relevant topics: <i>the Sumerians, Jews, Egyptians</i>) <i>The formation of medieval peoples</i> (relevant topics: <i>the Arabs, the Turks</i>)	2000/2004
	The cultural heritage of Antiquity (relevant topic: <i>the oriental architecture</i>) The medieval civilization (relevant topic: <i>oriental influences in Europe</i>) Great religions (relevant topic: <i>Judaism, Christianity, Islam</i>) Forms of political organization in Antiquity (relevant topic: <i>the Egyptian monarchy</i>) <i>Islam and Europe</i> (relevant topics: <i>the Arab Caliphate, the Ottoman Empire, the idea of crusade</i>)	
X (2004)	Religion in the contemporary world (relevant topics: <i>Christianity, Islam, Buddhism, other religions, inter-religious dialogue, religious ecumenism, religious freedom and proselytism</i>)	2005
XI (2009)	Europe and non-european civilizations Religion in the contemporary world (topics: <i>fundamentalism; religious architecture, pilgrimage</i>); case-study: religious diversity in Romania	2006

The topics, when defined in terms of ethnicity and or present topography, seem to indicate a poor representation of the Arab world. That is, the present understanding of the concept (the Arab world as Northern Africa, the Near East and Middle East) leads to a focus on Antiquity (but without the academic term of Semitic peoples), and on the Middle Ages (with a strong focus on the Arab expansion, the Crusades,

the religious sphere, and the cultural relations). Of course, also on the contemporary period (mainly the XXth Century), but the focus would be on the Israeli-Arab conflict, as well as on rather recent developments (say, post-1989). More intriguing is the association between the Arab world and the Islam, although – to give just one example – some of the most populated Muslim countries (like Indonesia) do not appear at all. It seems that this understanding of the Arab world lacks a certain broader, cultural understanding of the issues at hand. Nevertheless, the topics selected are rather close to the item list proposed for the approach of the Arab world (UNESCO, 2012).

A wider approach is able, we think, to change a little bit this image. Let us look at the topic considering three levels of representation: lessons related explicitly to the Arab world, lessons related to topics covered by a broader definition given to the Arab world, and the topics that are linked to the history of the Arab peoples by implication (e.g., topics related to the History of the Ottoman period, but dealing with the Near East and Northern Africa). In other words, to consider the contents organized in lessons that are related to the Arab world in terms of ethnicity, geography, and cultural identity (the core), the topics that considers the Arab world in terms of geographic and cultural identity (the middle level), the topics that, although without a direct reference to the Arab world, could contribute to a better understanding of the theme (the fringe). One might, correctly, argue that the present-day Egypt has little in common with the Ancient Egypt; or that Iraqi official propaganda during the Saddam regime used the Akkadian and Assyrian traditions, as well as the Arab mediaeval history to enhance its legitimacy. Nevertheless, integrating a longer perspective might help in providing clues to how local identities were developed throughout histories.

Methodology

The analysis of textbooks is one of the more significant research directions in the last several decades. The fact that such teaching materials are visible, that they demonstrate intended narratives of the past makes them ideal objects of study, especially when public images, collective memory, and ideological ethos are concerned. On the other hand, the procedures related to the study of textbooks are still a matter of debate (Foster, 2011), especially in a period in which education is in a process of change at a global level (Repoussi and Tutiaux-Gullion, 2010).

Sometimes, the relation between present political events and the reflection on the quality of History textbooks is the starting point in developing criteria for analysis. In 2004, the J. B. Fordham Institute conducted such a research, and – unlike many other such researches, took responsibility of their approach. The statement is worth

quoting at length: “*Within days of the terrorist attacks of September 11, 2001, major textbook publishers began scrambling to revise their high school history texts to include information about 9/11. An understandable, even commendable impulse, but it went badly. Because these hasty updates or supplements had to be written by early 2002 in order to be included in the 2003 editions of the textbooks – publishing timelines are nothing if not long and slow – by the time they reached classrooms just about all the information in them was obsolete. Far more troubling, because textbook publishers bend over backwards not to offend anybody or upset special interest groups, the 9/11 information, like so much else in today’s history texts, was simplified and sanitized. The reader would scarcely learn that anybody in particular had organized these savage attacks on innocent Americans and citizens of 80 other nations, much less why. The impression given by most textbooks was more like “a terrible thing happened” – reminiscent of the two-year-old gazing upon the shards of his mother’s shattered glass vase and saying ‘It broke.’ The result: fat, dull, boring books that mention everything but explain practically nothing; plenty of information but no sorting, prioritizing, or evaluating; and a collective loss of American memory. World-history texts present similar problems. It’s hard to name a culture or era that doesn’t turn up somewhere in these sprawling compilations, but no real story is told. There’s no thread, no priorities, no winnowing of the important from the trivial, the history-shaping from the incidental. It’s as if a car’s chrome trim and speaker system were equivalent to its chassis and engine*” (Chester, E.; Finn, Jr. In Ravitch, 2004, pp. 5-6). The research took into account 12 criteria: 1. Accuracy; Context; Selection of supporting material; Lack of bias; Historical logic; Literary quality; Use of primary sources; Historical soundness; Democratic ideas; Interest level; Graphics (Ravitch, 2004). The result was that US History textbooks are, at the best, adequate; in fact, the coverage model seems to have had opposite effects to its intention. In terms of world History, Ravitch concludes that “*if we continue to teach world history as a mad rush through time and space, we should not be surprised when students remember little of what they have studied*” (Ravitch, 2004, p. 65). The observation is pertinent and demonstrates the ongoing battle over the coverage model of the approaches to history (Sipress and Voelker, 2011).

The most significant model (at least the most quoted) is the one proposed by Pingel (2010). In his guide related to the production and revision of textbooks, he identifies several categories of inquiry: types of texts/mode of presentation, analysis of content, perspective of presentation; finally, he states that “*the above-mentioned categories and methods of analysis can only be presented in a very general way. They represent a minimum standard for textbook analysis*” (Pingel, 2010, p. 71). Similar models have been proposed by others (Stradling, 2001), but all seem to have shortcomings (Nicholls, 2003), which argues that none of them is actually aimed at research, but mostly at the process of developing, evaluating (approving), and selecting textbooks. Notwithstanding the basic truth in Nicholls’ comments, the fact remains that the two processes, producing and researching textbooks, are quite

close, when considering the fact that recommendations for the development of textbooks (UNESCO, 2012) are quite similar in terms of revision and evaluating such materials. Even more so if we consider that texts are intended to be read by other people and their quality is given by the quality of the relation established between the author and the intended public: *“Most content analyses start with data that are not intended to be analyzed to answer specific research questions. They are texts in the sense that they are meant to be read, interpreted, and understood by people other than the analysts. Readers may decompose what they read into meaningful units, recognize compelling structures, rearticulate their understandings sequentially or holistically, and act on them sensibly. When we are capable of this kind of rearticulation, we attribute textuality to what we see as writing, pictorial images, gestures, Web pages, musical compositions, even behavioral sequences. Text results from reading and rearticulation”* (Krippendorff, 2004, p. 30).

In fact, the analysis of the process of textbook production is as indicative as the textbooks themselves, because it sheds light on the causes of the shortcomings that limit the efficiency of these materials, and strengthens the idea that context is important (Perlmutter, 1997; Repoussi and Tutiaux-Guillon, 2010), and that decisions that are made outside the actual educational domain do influence heavily on the final product (Ravitch, 2004; Perlmutter, 1997). Furthermore, as various examples suggest, research methodologies in the field, although superficially different – Marino (2011) and Foster and Nicholls (2005) are among the examples – seem to focus on specific recurring elements: the general graphic quality, the authors’ text, the sources, and the type of learning tasks.

The analysis took into consideration a number of 18 textbooks (see List of textbooks) from the total of 50 History textbooks in use. From the total, the analysis took into consideration only the textbooks that covered World History (i.e., textbooks for grades V to VII, and IX to XI); seven textbooks were for the Lower Secondary School, and 12 for the Upper Secondary School. The other school grades cover topics that are mostly related to the local, regional, and national history.

The first step was to identify the topics that are specifically related to the Arab world (the narrow definition), and then to the broader historical context (the middle ground). Finally, a content analysis of one topic in order to see to what degree the simple presence of a topic in the programme of study is confirmed by the focus in textbooks.

The Findings – Quantitative Data

As we have seen, the History curriculum is limited in its approach of the topic at hand. Textbooks, being more flexible than the programme of study, might place a greater stress on topics that seem unrepresented in the official curriculum.

Topics that are related explicitly to the Arab world

For the Vth Grade textbooks (3 textbooks), the lessons related to the Arab world are the following:

- *The Arabs – educators of Europe; Islamism (sic!) and the Arab art (case-study);*
- *The Arab world;*
- *The Arab world; The Bible and the Qur'an.*

In the VIth Grade materials (2 textbooks), the lessons that are specifically aimed at investigating the topic under debate are:

- *Medieval towns and villages [textbook lesson] – Baghdad (case-study), The Crusades (with case-studies: The conquest of Jerusalem, and the Knights Templars);*
- *Christianity and the Islam. The Crusades.*

For the VIIth Grade (2 textbooks), the lessons are the following:

- *The World at the end of the 2nd millennium [textbook chapter] – The Middle East, Jews and Palestinians, “Desert Storm”;*
- *World War II [textbook chapter] – The Allied victory (mentions of the campaigns in North Africa), The Post-war world and its issues [textbook chapter] – The appearance and evolution of new states, the Bandung Conference (case-study), the Conference for Security and Cooperation in Europe (mentions of the Arab-Israeli war, the Lebanon civil war), the Arab-Israeli war (textbox), The World on the threshold of the IIIrd Millennium [textbook chapter] – Stability and instability in contemporary politics (lesson, mentions on the Arab-Israeli war, Iran, Algeria, text-box on the first Gulf War).*

The textbooks for the Upper Secondary School (Grades IX-X are part of the compulsory education) represent a special case, since for the IXth Grade there are two generations of textbooks in use, one dated in 1999-2000, and another one dated in 2004 (7 textbooks in total).

In the first generation, the textbooks for Grade IX (3 textbooks) include topics like:

- *Byzantium and Islam (textbook chapter), The Arab Caliphate in the Middle Ages;*
- *Byzantium and Islam (textbook chapter), Islam and the Arab expansion, Byzantine and Arab civilizations;*

- *Byzantium and Islam (textbook chapter), The Arab Caliphate in the Middle Ages, Cordoba – an Arab city (case-study).*

For the textbooks published after 2004 (4 textbooks), the topics include:

- *The Islam, The formation of the mediaeval peoples [textbook chapter] - The Arabs, Islam and Europe [textbook chapter] – The Arab states;*
- *The Arab world [textbook chapter] – The Arabs and the Islam, The Arab Caliphate, The Arabs in Europe, Arab influences in the Western world, Christians and Muslims. The Crusades;*
- *Islam and Europe [textbook chapter] – The Arab Caliphate, The Idea of Crusade, Masterpieces of Muslim art in medieval Europe (The Great Mosque in Cordoba, the Alhambra, the Selimiye in Edirne/Hadrianopolis);*
- *The medieval peoples [textbook chapter] – the Arabs, Oriental influences in Europe, Islam [the political dimension], The Arab Caliphate.*

The change is obvious; the increase in coverage is not only in terms of content, but also in the widening of the scope, since more elements of cultural history are included, as well as the influence of the Arab world on the European culture.

The textbook for the Xth Grade taken into consideration has only one clear reference to the Arab world: *Religion in the contemporary society – Islam* (together with Buddhism, and Christianity).

The last grade that is focusing on World History is Grade XI (3 textbooks). The topics covered by the textbooks taken into consideration are:

- *Europe and non-european spaces – the mentioning of Israel, the Zionist movement, and the Palestinian movement, Romania and the regional conflicts of the XXth Century – mentioning of the Arab-Palestinian conflict, Religion and religious life [textbook chapter] – lessons on Religious fundamentalism, The pilgrimage, and Contemporary religious architecture;*
- *Economy and society in the XXth Century [textbook chapter] – The issue of energy resources. The oil and its crises (OPEC), Migrations in the contemporary world, Religion and the religious life [textbook chapter] – The great religions and contemporary issues (the relation between the state and the Church), The pilgrimage in the XXth Century, Islam between traditionalism and fundamentalism, Religious architecture, Romania and the regional conflicts in the XXth Century (case-study);*
- *Historic peoples and spaces [textbook chapter] – Europe and non-european civilizations (the colonial system and its crises), Religion and the religious life [textbook chapter] – Religious spaces and rituals.*

To sum it up, the occurrences are limited in scope and coverage. The image of the Arab world created by the textbooks is made up by a rather limited number of topics. Regarding the political history, the topics cover the creation of the Arab mediaeval

states (in terms of expansion), the Crusades, the appearance of the modern Arab states (integrated in the process of the decolonization), the Israeli-Arab conflict, and the post-1990 political developments in the region (in only one instance the authors link Romanian recent history, as member of NATO, with the situation in the Near East).

In terms of cultural developments, the topics are even less diverse: the cultural influence of the Arab culture on European arts and science, and the relation between the Arab world and Islam (in terms of faith, architecture, and religious observance); in a significant low number of cases, mentions of the conflicting traditions of jihad are made. Economic developments are as good as non-existent (the single example is related to the oil crises and the OPEC), as well as topics related to the daily life (one example).

Topics Related to the Broader Definition of the Arab World

Looking at the broader aspects related to the Arab world, when considering the historical developments that took place in the region, the long-term perspective is more appropriate. Instead of a strict three-way definition (geographical, ethnic, and cultural at the same time), let us consider only the geographical and cultural aspects. It is obvious that the number of topics is significantly larger and covers a significant portion of the curricula for grades V, VI and IX: the History of the Ancient Orient, the Roman and Byzantine empires, the Crusades, and the Ottoman Empire. But the presence of the Arab world lacks importance – the focus is on developments in the European space, even when considering the crusades (to give an example, there is only one textbook that introduces the Arab perspective – for the rest, the sources quoted are exclusively European).

Things change when looking at the topics covering the development from 1900 onwards (Grades VII, X, and XI).

The textbooks for Grade VII present the following elements: *State and nation in the 2nd half of the XIXth Century [textbook chapter] – Non-European models (lesson), The Baghdad-Basra railway (case-study); Civilization at the turn of the centuries [textbook chapter] – the Suez Canal (textbox), Europe and the rest of the world (synthesis lesson); The Post-war world and its issues [textbook chapter] – A divided world (mentions of the Suez Canal Crisis).*

In Grade X, students are confronted with: *The world at the turn of the XXth Century (content items related to India, China, and Japan in relation to European expansion), The European expansion [textbook chapter] – The discovery of the new worlds (the Arab explorers).*

In Grade XI, students have the opportunity to analyze elements related to: *Contemporary issues (textbook chapter) – The terrorism; Europe and the world in the XXth Century [textbook chapter] – The erosion of European domination (mentions of the Arab states and their independence); State and politics [textbook chapter] – Decolonization. The new states after 1945.*

The quantitative data allows us to draw some preliminary conclusions. First of all, there is a distance between the National Curriculum and the topics presented in the textbooks. This is the result of both the underpinning philosophy of the Romanian National Curriculum – that is concentrated on broad topics that might provide support for the learning and teaching of historical processes, and to train competencies such as critical thinking and cultural expression – and of the process of textbook development – that is an individual “translation” that aims at reconciling the intended curriculum with the taught curriculum. Second, there is a clear focus on political developments. In itself, this is not a bad thing, but the problem is that much of the topics are mostly elements that include conflicts: the Arab expansion, the crusades, the Arab-Israeli conflict, the first Iraqi war. Finally, the Islam is seen as a special issue of the region, ignoring the fact that Islam is a global religion.

The Findings – Qualitative Data

Qualitative data represent another set of issues. Putting aside the significance of simple occurrences, which are the result of the focus on European developments, the quality of the various types of text that represent a textbook lesson is significant. The levels of analysis that we are proposing are the authors’ text (facts versus opinions, arguments versus statements, the use of sources), the sources used (visual and written), and the learning tasks (what kind of learning tasks are proposed, to which extent they use primary sources). We have chosen a learning unit that is represented in both the Lower Secondary and Upper Secondary School History teaching, that is the initial Arab expansion (Grades V and IX). We will analyze the results for the Vth Grade.

The results are summarized in the table below:

Textbook	Authors' text	Sources	Learning tasks
<i>Teora</i>	<p><i>Narrative text, no interpretation. Geographical description of the Arabic Peninsula.</i></p> <p><i>The development of the Arab states from Muhammad to 1258 (the fall of the Omayyad dynasty).</i></p> <p><i>The elements related to the contribution of the Arabs to the European culture (mathematics, astronomy, medicine, the vocabulary), the role played by the Arabs in the diffusion of "Asian inventions".</i></p> <p><i>Case-study on Islamism [sic!] and Arab art: presentation of the main tenants of Islam, misinterpretation of the jihad (the spread of Islam through violence), misinterpretation of the ritual bath before the religious attendance in the mosque.</i></p>	<p><i>No written sources, 1 map showing the Arab expansion, 1 page of a manuscript dealing with geometry, 1 photo of the Cordoba mosque, 1 photo of the Kaaba in Mecca during hadj, 2 drawings (a Bedouin, and an Arab knight).</i></p>	<p><i>Descriptive learning tasks strictly linked to the facts provided by the authors' text and the map. One exercise in which students have to replace Latin numbers with Arab equivalents.</i></p>
<i>All 1</i>	<p><i>Narrative text, focus on political developments, the appearance of Islam, the Arab expansion through jihad, the structure of the Arab states, economic development. Elements of Arab culture: their role in preserving the texts of ancient philosophers, the Arabic numerals and their Indian origin.</i></p>	<p><i>Written sources: quotes from "The Life of the Prophet Muhammad", from Yaqubi "The book of countries", and the Qur'an (on the jihad).</i></p> <p><i>Visual sources: 1 map of the Arab expansion, the Great Mosque of Damascus, a page from the Qur'an (the Mosque in Cordoba is illustrated in another lesson).</i></p>	<p><i>Descriptive learning tasks, related to the authors' text. One learning task asks for definitions for specific concepts used in the authors' text.</i></p>
<i>All 2</i>	<p><i>Narrative text, focus on political and economic developments up to the IXth-Xth Centuries. Brief description of the life of Muhammad. The chronology of the Arab expansion in a textbox.</i></p> <p><i>In the lesson The Bible and the Qur'an, description of the fundamental tenants of Islam.</i></p>	<p><i>2 written sources: quote from the Qur'an (on jihad, and on the five pillars of Islam).</i></p> <p><i>Visual sources: 2 Arab miniatures (the Prophet, and a prayer in a mosque), 1 photo of the Isfahan mosque, 1 photo of an astrolabus, 1 Arab manuscript of the Qur'an.</i></p>	<p><i>Descriptive learning tasks. In the second lesson, lessons call for comparisons between written sources (the Bible and the Qur'an).</i></p>

Discussion

Both sets of data indicate a number of interesting elements. First of all, the effort to be non-conflictual, which is in itself good, but misses the opportunity to teach in sensible ways controversial issues – an element that actually might enhance critical thinking skills. Secondly, while Islam is regarded as a mainly Arab cultural element (which, historically speaking, is true), the textbooks seem to separate the regional cultural blending from more recent developments. The links between the ancient Roman and Byzantine heritage and some of the significant features of the Arab civilization are basically absent. True, the influences of the Arab world on Europe represent a counterweight to the Eurocentric approach, but such influences were present in many other aspects of daily life. At the same time, while stressing the cultural uniqueness of the region, the authors ignore differences within the Arab world – the diversity of, say, the European world is at odds with the superficial unifying perspective on the Arab world (there is practically no discussion about the difference between Sunnis and Shiites, although the difference between various Christian confessions is presented and discussed). It is a misleading perspective, and unfortunate recent developments show that diversity in that region is as high as in any other parts of the world. But more significant is the fact that the textbooks show no links with more important issues that are relevant for students' personal experience. There is no indication that Arab minorities are part of the cultural outlook of present-day Europe. That means that students miss the opportunity to link past human experiences to their present cultural and social milieu.

Conclusions

The Romanian textbooks have a rather limited perspective on the Arab world. This is part due to the adherence to the coverage model (although the History curricula seem to promote a topic-oriented approach), but also the result of a traditional approach to the textbooks as learning material. The dominance of the authors' text, the limited scope of both learning tasks (more descriptive than anything else), and the use of primary sources as exemplars, not as objects and instruments of study, all these result in the limited didactic impact of the textbooks on students' learning.

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LIST OF TEXTBOOKS

Grade V:

Teora: GHIORGHITA, L. & OANE, S. (1997) *Istorie. Manual pentru clasa a V-a*. Bucuresti: Ed. Teora.

All 1: BALUTOIU, V. & VLAD, C. (1997) *Istorie. Manual pentru clasa a V-a*. Bucuresti: Ed. All.

All 2: PETRE, Z., CAPITA, L., DVORSKI, M., CAPITA, C. & GROSU, I. (1997) *Istorie. Manual pentru clasa a V-a*. Bucuresti: Ed. All.

Grade VI:

All 1: BALUTOIU, V. & VLAD, C. (1998) *Istorie. Manual pentru clasa a VI-a*. Bucuresti: Ed. All.

All 2: BURLEC, L., LAZAR, L. & TEODORESCU, B. (1998) *Istorie. Manual pentru clasa a VI-a*. Bucuresti: Ed. All.

Grade VII:

Nemira: DUMITRESCU, D., DUMITRESCU, N., STAN, G. & TRANDAFIR, M. (1999) *Istorie. Manual pentru clasa a VII-a*. Bucuresti: Ed. Nemira.

Humanitas: OANE, S. & OCHESCU, M. (1998/2013) *Istorie. Manual pentru clasa a VII-a*. Bucuresti: Ed. Humanitas.

Grade IX:

All: BREZEANU, S. (2000) *Istorie. Manual pentru clasa a IX-a*. Bucuresti: Ed. All.

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HISTORY OF TODAY'S ARAB COUNTRIES IN ELEMENTARY HISTORY CURRICULA AND TEXTBOOKS IN SLOVENIA

Abstract

Seeing that the elementary history curricula and textbooks include world, European, and Slovene history the author's aim was to find to what extent they include historical contents relating to today's Arab countries. The analysis has shown that elementary history curricula and textbooks include the ancient civilisations and empires that had developed in the territories of today's Arab countries (Egypt, Mesopotamia, Israel, Phoenicia, Persia, Macedonia, the Roman Empire etc.). The greatest emphasis is given to the formation of the Arab State and its spreading, particularly in the 7th and 8th centuries and to the contribution of Arab and Islamic culture to the development of European culture in the Middle Ages. The events following World War II are connected with decolonization and the Israeli-Arab wars. In view of the importance of understanding of the development of Arab countries today, the history of Arab countries should be included to a greater extent in the Slovene history curricula and textbooks to contribute to better understanding and respect of cultural diversity already at elementary schools.

KEY WORDS: HISTORY TEXTBOOKS, CURRICULA, SLOVENIA, ELEMENTARY SCHOOLS, ARAB'S COUNTRIES.

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HISTORY OF TODAY'S ARAB COUNTRIES IN ELEMENTARY HISTORY CURRICULA AND TEXTBOOKS IN SLOVENIA

Introduction

“Life of the ancient generations – it has been said – sets an example for later generations, who can use the experience of the old ones for their benefit. It is the same with nations, from whose history one can sum up many findings.” (One Thousand and One Nights, 2010, p. 15).

In Slovenia the history subject is a compulsory subject in elementary schools from the 6th to the 9th grade (age 12 to 15). Pupils have 35 lessons per year in the 6th grade (1 lesson per week), 70 lessons per year in the 7th grade, likewise 70 lessons per year in the 8th grade, and 64 history lessons per year in the 9th grade (2 lessons per week).

The main purpose of the article is to present a synthesis of the chief finding regarding the research question to what extent Slovene elementary history curricula and textbooks include historical contents relating to today's Arab countries, how they present these contents and what their significance is in the Slovene history textbooks and curricula (Trškan 2011a, 2011b, 2012).

Therefore the results present the Slovene “image of others” or the image of the Arab world in history textbooks in the Republic of Slovenia in elementary schools.

History of Today's Arab Countries in Elementary School History Curricula²⁵

Three different curricula exist for elementary school, namely the history curriculum for elementary schools in the Slovene language, the history curriculum for bilingual elementary schools with additional contents on Hungarian history (in the territory of the Hungarian border), and the history curriculum with Italian as the teaching language and with additional contents on Italian history (in the territory of the Italian ethnic minority).

The curriculum includes obligatory and elective topics. The obligatory topics are political and socioeconomic reviews, while the elective topics are more concerned with cultural history and the everyday life of people.

²⁵ See more in: Trškan, D. (2012) *History of Today's Arab countries in Slovenia*. Ljubljana: Slovenian National Commission for UNESCO, pp. 17-22.

Seeing that the history curricula include world, European, and Slovene history it will be ascertained below whether the learning objectives also pertain to non-European nations and which teaching content in the elementary school curriculum pertains to the history of today's Arab countries: Algeria, Bahrain, Djibouti, Egypt, Iraq, Yemen, Jordan, Qatar, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Saudi Arabia, Somalia, Syria, Sudan, Tunisia, United Arab Emirates (also the territory of the Palestinian Autonomous Area and Western Sahara, which is today occupied by Morocco under international law).

In the case of learning objectives it has been ascertained that more objectives refer to getting to know world history. E.g. by the end of elementary school pupils should be able to:

- *“build, expand and deepen their knowledge of the most important events, phenomena, and processes from world, European, regional, and national history;*
- *build, expand and deepen their knowledge of the everyday life, work, and mentality of people in individual historical periods and the causes why these changed;*
- *develop the ability to understand and respect different cultures, religions, races, and communities;*
- *respect differentness and diversity;*
- *respect human rights and democratic citizenship”* (Curriculum: Programme of Elementary School Education – History, 2011, pp. 5-6).

A greater number of elective than obligatory topics relates to the history of today's Arab countries.

The obligatory topic Ancient Egypt and the Civilisations of the Fertile Crescent includes the following contents: The State and the People; Architectural Achievements and Science of the Oldest Civilisations; Religion. Under this obligatory topic pupils:

- *“explain the conditions for the creation of the first civilisations;*
- *describe the characteristics of the social order of the first states;*
- *based on the example of the first civilisations of the Fertile Crescent they describe the most important architectural achievements and the main achievements of science;*
- *based on the examples of the first civilisations of the Fertile Crescent they describe the religious system and mythology”* (Ibid., p. 10).

In the case of the elective topic Cultural Heritage of the Ancient Civilisations of Egypt, Mesopotamia and the Near East, several contents refer to the history of today's Arab countries. These are: Architecture, Pyramids, Temples; Hieroglyphs, Cuneiform and the Alphabet; Polytheism and Monotheism of the Ancient East. Pupils:

- *“explain the historical circumstances for the building of the pyramids, temples and other great buildings of the civilisations of the ancient East;*
- *explain the way architecture was carried out by the civilisations of the ancient East;*
- *compare the similarities and differences in the buildings of the civilisations of the ancient East;*
- *list the types of writings used by the civilisations of the ancient East;*
- *compare examples of the contents of the first written records from the civilisations of the ancient East;*
- *compare the similarities and differences in the religions of the civilisations of the ancient East” (Ibid., p. 11).*

The elective topic entitled *The Mediterranean – a Place of Cooperation and Antagonism between Cultures* likewise contains more topics relating to Arab history. These contents are: *Meeting Points of Civilisations: Franks, Arabs, Byzantium; Islam and the Crusaders; Ottoman Empire and Europe*. The learning objectives envisage that the pupils:

- *“describe the basic characteristics of the Frankish, Arab and Byzantine culture;*
- *analyse the reasons behind the conflicts between Europe and the Arab world;*
- *explain the characteristics of the Ottoman Empire;*
- *explain and describe the basic cultural differences between Eastern and Western Europe” (Ibid., p. 14).*

The obligatory topic *Political Characteristics of the 20th Century* includes the following contents: *The World Divided into Blocs; Decolonization of the Third World; Connections between Europe and the World*. Pupils:

- *“compare the political, social and economic characteristics of Europe and the world at the time of the bloc division;*
- *distinguish between the political circumstances during the Cold War and after the war;*
- *while referring to a map they compare the political map of the world prior to the two World Wars and after the Cold War, explaining the reasons for the changes;*
- *on a concrete example they analyse the differences between the military way of solving conflicts and the political way;*
- *describe the reasons for the integrations within Europe;*
- *state the main European and world integrations” (Ibid., pp. 22-23).*

In the case of the elective topic *Wars in the 20th and 21st Centuries* the contents are: *Wars as a Result of the Bloc Division of the World; Terrorism; Armament in the 20th and 21st Centuries*. Pupils:

- *“analyse the phenomenon of modern terrorism;*
- *explain the causes for contemporary conflicts and their consequences;*
- *describe the new technologies and weaponry that cause increasingly greater destruction;*

- *explain the impact of contemporary military technological inventions on life after the war*” (Ibid., pp. 25-26).

It has been established that pupils in elementary school already become acquainted with world history, which is mostly connected with the ancient history of Egypt, Mesopotamia and the Near East, and in the case of contemporary history with events in the second half of the 20th century. Elementary school pupils become acquainted with Arab history at ages 12-13 (in the 7th grade), namely with the formation of the Arab state in the 7th century, the expansion of the state in the 8th century and the spreading of Islam, and with Arab culture and the first conflicts between Europe and the Arab world. One flaw is that in the history curriculum for elementary school this content belongs to the elective topics.

History of Today's Arab Countries in Elementary School History Textbooks²⁶

Textbooks for the 6th Grade of Elementary School (for Pupils Aged 11-12)

Textbooks for the 6th grade contain several types of content relating to the history of today's Arab countries, emphasising in particular the achievements of the first greater civilisations or cultures.

Of the first civilisations or cultures located in the territory of today's Arab countries, the pupils become acquainted most with the ancient Egyptians, namely with their writing – hieroglyphs and papyrus; with the role of calculation and geometry in the building of pyramids, temples, tombs and houses; with the role of astronomy (calculation of time and calendars), and with the first beginnings of medicine (operations) and pharmacy (medicine preparation). They also became acquainted with the process of embalment or mummification. The achievements of the first civilisations are presented in various chapters (e.g. Remnants of the Past or Getting to Know History, The Beginnings of Science, Ways of Life, Man Creates).

There is mention of Phoenicia (merchant towns in the territory of today's Syria) or of Phoenicians who spread their alphabetic writing across the Mediterranean and Europe, from which developed the present-day European writing systems (Latin alphabet, Cyrillic alphabet).

²⁶ See more in: Trškan, D. (2011) *Overview of the History of Today's Arab Countries in Slovene History Textbooks: Report for the Project Euro-Arab Dialogue: Comparative Study of School Textbooks*. Ljubljana: Slovenian National Commission for UNESCO, pp. 15-20.

Pupils are taught that the territory of Palestine is said to contain the oldest city, Jericho.

When discussing Mesopotamia, it is emphasised that the Sumerians, as the first known inhabitants of Mesopotamia, invented picture writing, from which later on the writing system – cuneiform developed, that they used arithmetic operations and knew the basics of geometry for the architecture of buildings (one example is the ziggurat), and that they observed celestial bodies and prepared medicine from herbs. Examples of clay tablets came from areas in today's Iraq (Nineveh). Pupils learn that the first cities were created along the rivers Euphrates and Tigris in Mesopotamia (in today's Iraq etc.) and along the Nile River in Egypt, and that the most important invention was that of the wheel in Mesopotamia.

When discussing the counting of years, it is mentioned that the Muslims count the years from Muhammad's flight from Mecca to Medina in 622. Pupils become acquainted with the characteristics of Islam, first encounter the name Muhammad and come to know two cities: Mecca and Medina. When discussing paper, pupils learn that the processes of making paper were brought to Europe by the Arabs and thus first encounter the name Arabs in plural form. When discussing oil, they become acquainted with some of today's oil deposits, among which the countries of Kuwait, Iraq and Saudi Arabia are mentioned. Pupils learn that the numerals in use today are called Arabic numerals.

Textbooks for the 7th Grade of Elementary School (for Pupils Aged 12-13)

Textbooks for the 7th grade contain more contents relating to the history of today's Arab countries, placing the greatest emphasis on the oldest civilisations, which developed in the territory of today's Arab countries.

The History of the Today's Arab Countries

When discussing ancient Egypt, pupils become acquainted with the significance of the Nile River and the organisation of irrigation farming; with the national and social structure (authority of the pharaohs, other classes: noblemen and clerks, farmers, craftsmen, merchants, slaves); with everyday life (housing, food, clothing, beliefs, family) and Egyptian sciences (mathematics, astronomy, writing, architecture, calendar, beliefs).

When discussing the Phoenicians, pupils become acquainted with the city-states on the eastern coast of the Mediterranean, in the territory of today's Lebanon (Tyre, Sidon, Byblos), and with the merchant colonies founded particularly on the coasts

of North Africa (example of Carthage); when discussing the Israelites, they mostly become acquainted with the fact that the Hebrews colonised the land of Canaan or Palestine and that they founded their own state called Israel (rulers Saul, David, Solomon).

When discussing Mesopotamia, pupils learn that the first city-states (Ur, Uruk ...) and the great kingdoms (the Babylonian and Assyrian kingdom) were created along the rivers Euphrates and Tigris. Characteristic of these states was managing and planning irrigation farming, construction of buildings (palaces, temples, tall houses, Tower of Babel). Pupils become familiar with certain literary works (*Epic of Gilgamesh*), they learn that the Sumerians developed the first writing (pictography), from which the cuneiform writing system later developed on clay tablets; the Code of the Babylonian King Hammurabi is emphasised, as is the wheel among inventions, and the observation of celestial bodies and the belief in more than one god – polytheism.

When discussing the Greek colonization, pupils learn that the Greeks migrated and established colonies in North Africa as well. All textbooks mention the extent of the state of Alexander the Great on a map; they point out that he had conquered Egypt and founded the city of Alexandria there, which had a rich library.

The extent of the Roman Empire is also presented on maps; the textbooks teach pupils mostly that the conquered Carthage (in the Punic Wars) became the province of Africa.

Pupils learn that the Frankish ruler Charles Martel stopped the invasion of the Arabs into Europe in the first half of the 8th century, and that the southern part of Spain was occupied by the Arabs and was once again conquered by the Spanish with the Reconquista in 1492. They learn that the raids of the Arabs from North Africa (Saracens) were common in the Middle Ages, particularly into the southern part of Italy and Sicily.

When discussing the Crusades, pupils encounter Jerusalem (and Palestine), which the Crusaders wished to liberate from the hands of the Muslims with military campaigns. The consequences are emphasised: that Europe encountered Arab culture and science (new agricultural crops, Arab techniques in fabric making and ore production, Arabic numerals, paper).

When discussing the Turkish State, they become acquainted with the fact that the Turks had become islamised and founded a mighty state at the end of the 13th century that comprised many of today's Arab countries, which the pupils can recognise from a map.

The Arab State in the 7th and 8th centuries

The majority of the content can be found under the topic of the Arab State, in which pupils become acquainted with the new religion, Islam, with Arab conquests, and the extent of the Arab State, as well as with the characteristics and achievements of Arab culture in the time from the formation of the Arab State in the 7th century to approximately the 10th century.

Table: Content Outline in Elementary School History Textbooks

History textbook 1	History textbook 2	History textbook 3	History textbook 4
(Janša-Zorn and Mihelič, 2005, pp. 85-86)	(Simonič Mervic, 2003, pp. 113-114)	(Otič and Potočnik, 2007, pp. 81-82)	(Razpotnik and Snoj, 2007, pp. 106-109)
<i>Title:</i> <i>Arab State</i>	<i>Title:</i> <i>Arabs</i>	<i>Title:</i> <i>Arab State</i>	<i>Title:</i> <i>How the Arab State and Islam Spread</i>
<i>Subtitles:</i> 1. <i>New Religion</i> 2. <i>Arab Conquests</i> 3. <i>Arab Culture</i>	<i>Subtitles:</i> 1. – 2. <i>Arabs were United by Islam</i> 3. <i>Importance of Arab Culture</i>	<i>Subtitles:</i> 1. – 2. <i>Creation of Islam</i> 3. <i>Arabs and their Breakthrough into Europe</i> 4. <i>Important Achievements of Islamic Civilisation</i>	<i>Subtitles:</i> 1. <i>Muhammad United the Arabs</i> 2. <i>Islam – Faith in God Allah</i> 3. <i>Developed Arab and Islamic Culture</i>

Islamic Religion

Mecca is mentioned in all the elementary school textbooks as a religious or trade centre, in which Muhammad lived. All the textbooks (except the textbook 2) mention the sanctuary of Kaaba.

In all the textbooks Muhammad is presented as a merchant who encountered different people and beliefs on his travels and proclaimed the new faith in one god, Allah.

All the textbooks mention his flight or departure in 622 from Mecca to Medina with the term Hijrah or Hegira. Among the reasons for his departure are stated: unwelcomeness, several opponents of his teachings, the possibility of being murdered, and the fear and dissatisfaction of the citizens of Mecca that pilgrims would no longer visit Mecca.

In all the textbooks (except the textbook 2) Islamic religion is presented as the faith in one god – Allah; the five duties of Muslims are listed (belief in one god, prayer five times a day, alms to the poor, fasting and pilgrimage to Mecca). The textbook 1 adds that the Islamic religious teachings also dictate social life, national structure,

the economy, diet etc., which is mentioned in the textbook 4 as rules written down in the Qur'an, which Muslim countries transformed into laws. The textbook 4 also lists similarities with Christianity (prayer, fasting, Abraham etc.).

In all the textbooks (except the textbook 2) Qur'an is presented as a sacred book, in which the Islamic religious teachings are written. The textbook 4 also adds a description of the Qur'an (114 chapters, Arabic).

Sunnis and Shiites are mentioned only in the textbook 4. Sunnis are presented as those Muslims that acknowledge the Qur'an and the Sunni, and the Shiites as those that only acknowledge the Qur'an.

Arab Conquests

In all the textbooks (except the textbook 1) present the Arabian Peninsula as a desert peninsula with settlements along the trade routes, settled by Arabs – Bedouins or nomads, who were engaged in the rearing of sheep, goats etc. and were united into tribes.

The expansion of the Arab State is connected with the spread of the Islamic religion; therefore, all the textbooks stress that Muhammad united the people with his teachings, which his successors afterwards quickly spread to other lands. In the textbook 4 Muhammad is described as the military, religious and political leader of the Arabs.

Among the reasons for the fast Arab conquests all the textbooks list religious reasons, namely that one of the duties of the believers was to also spread the Islamic religion with weapons or that their religion encouraged warfare. Mentioned among the reasons are the trade reason (interruption of the trade routes between Europe and Asia due to the wars between the Persian and Byzantine State), the military reason (a trained and organised army, military tactics), the weakening of the Persian and Byzantine State and the dissatisfaction of the peoples in these two states (they viewed the Arabs as liberators). Jihad is mentioned in only one textbook (the textbook 1) as a religious war to spread Islam.

The time of conquests is mentioned in the 7th century or as the time of the spread of the Islamic religion and, simultaneously, of conquering new lands at the time of Muhammad's successors – the caliphs. Caliphs are presented as those Muhammad's successors that strengthened the authority over the Arabian Peninsula and afterwards conquered new lands and spread the Islamic religion.

In all the textbooks the extent of the Arab State or the extent of its expansion is mentioned in general terms, from the Atlantic Ocean in the west to the Indus River in

the east. The conquest of Spain and North Africa is pointed out. Only one textbook (the textbook 1) mentions the battle of Poitiers, where the Frankish army stopped the Arab invasion into Europe in 732.

The attitude of the Arabs towards the subjugated peoples is described in only one textbook (the textbook 4). The tolerance of the Arabs towards other peoples and their religion is stated. Many adopted the Islamic religion for its teachings or because Muslims pay less taxes. The caliphates (in Spain, Africa and Asia) are likewise mentioned in only one textbook (the textbook 4). Among the main consequences of Arab conquests, the following is listed: overtaking of trade between the eastern, Asian, and the western, European, countries; the development of science and art; the development of trade and trade routes; the spread of the Islamic religion and the Arab language in the territories conquered by the Arabs.

Arab Culture

The textbooks 2 and 3 state that the Arabs took over the knowledge of other peoples, mostly of the Persians and the Greek. All the textbooks mention that the Arabs translated Greek works and achievements into Arabic, thus preserving antique knowledge.

All the textbooks list the achievements of Arab culture or of the Arabs, while these are mentioned as the achievements of Muslims in the textbook 4. All the textbooks mention Arabic numerals, which the Arabs had taken over from the Indians and passed on to Europe, the stories collected in the book *One Thousand and One Nights*, and emphasise the achievements in science, architecture, and art. In the field of art, arabesques are mentioned; in the field of architecture, minarets, cupolas, and mosques; and in the field of science, mostly medicine, astronomy, geography, and mathematics. Only general achievements are mentioned, except in the case of medicine (knowledge of the functioning of blood circulation, operations with anaesthesia, syrups and medicine from plants, the treatment of smallpox etc.). The textbook 4 mentions the scholars: Al-Khwarizmi, Al-Razi, Ibn Sina, Al-Zahrawi, Al-Biruni. The textbook 1 adds Arab craft products made of fabric, leather etc.

The textbooks 1 and 4 state that the Arabs had a highly developed culture in the Middle Ages and that the Arab State was developed better than Europe in the Early Middle Ages. The textbook 4 explains that Arab culture mixed with different cultures and that under the influence of Islam it can be called Islamic culture.

Textbooks for the 8th Grade of Elementary School (for Pupils Aged 13-14)

Textbooks for the 8th grade include only two topics or contents relating to the history of today's Arab countries.

In the topic of the knowledge of the world and the circumstances in Europe prior to the discoveries, pupils learn that the Europeans received the knowledge of ship-building from the Arabs; that the geographic knowledge contained in Greek scientific works came to Europe through Arabs and the Crusaders; the knowledge of the Holy Land and its inhabitants was likewise described by people travelling with the Crusaders. Africa and Asia are said to have been little known by the Europeans, more so by the navigators and merchants who travelled to the North African and Asian ports. Pointed out is the traveller Ibn Battuta (14th century), a native of Tangier (Morocco), who travelled across Africa and Asia.

Another topic is the imperialist policy of the 19th century, in which pupils learn that European countries (Great Britain, France, Spain, Portugal, Belgium, Germany, Italy) divided Africa among themselves and founded colonies, subjugating their inhabitants. Great Britain in particular was said to have started reaching for the territories of Africa in the north, south and east after the opening of the Suez Canal in 1869. Pupils become aware of the fact that all of Africa, with the exception of Ethiopia and Liberia, was subordinate to imperialist European countries.

The textbook 4 also includes a topic of the Turkish State, in which the pupils become acquainted with the Turkish rulers who also conquered Arab countries (Selim the Grim, Suleiman I the Lawgiver) and conquered Syria, Palestine, Mecca and Medina, and the city of Cairo.

When discussing the history of Africa, pupils become acquainted with the history of North Africa, i.e. that it was settled in the 7th century by Arabs (there is mention of Berbers, Almoravids, Almohades).

Textbooks for the 9th Grade of Elementary School (for Pupils Aged 14-15)

Textbooks for the 9th grade contain several topics that relate to the history of today's Arab countries.

The first topic is the Palestinian issue, in which the pupils become acquainted with the reasons for the beginning of the conflict between the Arabs and the Jews and with the rise of the Zionist movement for the establishment of a Jewish State in Palestine.

The peace treaty with Turkey after World War I is important, because the pupils learn that the Turkish territory was reduced, that custody over Arab territories was assumed by France (Syria, Lebanon) and Great Britain (Palestine), and that Iraq and Egypt gained independence.

When discussing the time of World War II, pupils learn about the course of the war in North Africa, particularly in Egypt, where the Italians and Germans tried to destroy the British and occupy the Suez Canal, but that the British were successful in the battle of El Alamein. Also presented is the retreat of the German-Italian army from Africa (Egypt, Libya, Morocco, Algeria, Tunisia are the regions mentioned in this war).

Pupils become acquainted with the crisis areas and wars in the territory of today's Arab countries after World War II, i.e. due to the establishment of the Jewish state of Israel, which triggered several Israeli-Arab wars (1948, 1956, 1967, 1973 etc.), in which the present-day Arab countries of Egypt, Syria, Lebanon, Iraq and Jordan became involved.

In the textbooks 2 and 4 the pupils become acquainted with the creation of the PLO – Palestine Liberation Organisation under the leadership of Yasser Arafat and with the peace treaty of 1993 in Oslo, which foresaw the establishment of an individual Palestinian unit. In the textbook 1 pupils also become acquainted with the 1980-88 war between Iran and Iraq and the Iraqi occupation of Kuwait in 1990.

Under decolonization, pupils become acquainted with the gaining of independence of African states, particularly after World War II (the example of Algeria is given), and with the concept of neocolonialism, in the scope of which the former colonial great powers exploited the political unpreparedness of the independent states to economically, politically and militarily interfere with these states.

They are taught the acronym OPEC (Organization of Petroleum Exporting Countries) and the reasons for the oil crises after World War II (it is mentioned as an example that the member countries raised the price of oil during the Israeli-Arab war of 1973).

Conclusion

In the Republic of Slovenia history is an important subject at all levels of education. Slovene and European history are predominant and non-European history in part, which belongs to world or general history. World history is generally divided by continents: Asian, African or American history, which means that the history

of today's Arab countries is included in general or world history under Asian and African history.

In elementary school history is an obligatory and independent subject for pupils at ages from 11-12 to 14-15. An analysis of history curricula for elementary schools has shown that ancient Egypt is an obligatory content, while elective contents include the formation and expansion of the Arab state and of Islam and Arab culture in the Middle Ages; in the period after 1945 conflicts and modern terrorism belong also to elective contents.

Elementary school textbooks grant the most space to antiquity or to ancient civilisations that had developed in the territories of today's Arab countries (Egypt, Mesopotamia, Israel, Phoenicia) and large countries or empires (Persia, Macedonia, the Roman Empire). Under the topic of the ancient civilisations, the descriptions of the time and space of the first civilisations are given, i.e. the economic, social and cultural characteristics; in the case of the great empires, the extent of these empires is mentioned, also listing the territories of today's Arab countries. In second place is the content relating to the formation of the Arab State or Islam and its spreading, particularly in the 7th and 8th centuries. The third type of content is mostly connected with the events following World War II, namely with decolonization, for which the textbooks do not provide examples, but merely the years when countries became independent, and with the Israeli-Arab wars, for which the textbooks likewise do not provide precise descriptions, but merely short pieces of information on some of the wars (1948, 1956), with an emphasis on the unresolved Palestinian issue. Similarly, other events that relate to the history of Arab countries or that took place in those territories are merely mentioned (e.g. the Crusades, trade in Northern Africa, division of Africa among European countries etc.).

It can therefore be concluded that the greatest emphasis lies on the development of the Arab State and the spread of Islam in the 7th and 8th centuries. The positive image of the Arabs appears under the topic of Arab culture or Islamic culture, in which the authors stress this highly developed culture and connect it with the contribution to the development of European culture.

The history curriculum for elementary school also suggests that teachers are familiar with the current state in European and world countries, since this brings history closer to the pupils and trains them to view the modern world actively and responsibly (Curriculum: Programme of Elementary School Education – History, 2011, pp. 5-6).

In view of the importance of familiarisation with and understanding of the development of Arab countries today, the history of Arab countries should be included to a greater extent in the curricula or incorporated into the obligatory contents.

Therefore it is suggested that teachers include the history of today's Arab countries in various activities organised by schools, e.g. in elementary schools in additional lessons and extra-curricular activities, research papers and clubs. In order to incorporate the history of today's Arab countries in history lessons more books should be translated in Slovene that refer to the history of Arab countries. Teachers should select such historical examples and teaching material that also contribute to the understanding and respect of tolerance, human rights, democratic values, and cultural diversity, which are important for a multicultural and globalised world in the 21st century.

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LIST OF ELEMENTARY SCHOOL HISTORY TEXTBOOKS

Elementary School Textbooks for the 6th Grade (for pupils aged 11-12):

- RODE, M. & TAWITIAN, E. (2004) *Prvi koraki v preteklost: Zgodovina za 6. razred devetletke. [First Steps into the Past: History for the 6th Grade of Nine-Year Elementary School]*. Ljubljana: DZS.
- JANŠA-ZORN, O., KASTELIČ, A. & ŠKRABA, G. (2004) *Spoznavajmo zgodovino. Zgodovina za 6. razred devetletne osnovne šole. [Getting to Know History. History for the 6th Grade of Nine-Year Elementary School]*. Ljubljana: Modrijan.
- OTIČ, M. (2006) *Zgodovina 6: svet skozi čas. Učbenik za zgodovino v šestem razredu osnovne šole. [History 6: The World through Time. Textbook for History in the 6th Grade of Elementary School]*. Ljubljana: Mladinska knjiga.
- VERDEV, H. (2008) *Raziskujem preteklost 6. Učbenik za zgodovino za 6. razred osnovne šole. [Exploring the Past 6. History Textbook for the 6th Grade of Elementary School]*. Ljubljana: Rokus Klett.

Elementary School Textbooks for the 7th Grade (for pupils aged 12-13):

- JANŠA-ZORN, O. & MIHELIC, D. (2005) *Koraki v času. Od prazgodovine skozi stari in srednji vek. Učbenik za 7. razred devetletke. [Steps through Time. From Prehistory through Antiquity and the Middle Ages. Textbook for the 7th Grade of Nine-Year Elementary School]*. Ljubljana: DZS.
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- RAZPOTNIK, J. & SNOJ, D. (2007) *Raziskujem preteklost 7. Učbenik za zgodovino za 7. razred osnovne šole. [Exploring the Past 7. History Textbook for the 7th Grade of Elementary School]*. Ljubljana: Rokus Klett.

Elementary School Textbooks for the 8th Grade (for pupils aged 13-14):

- CVIRN, J., HRIBERŠEK BALKOVEC, E. & STUDEN, A. (2001) *Koraki v času. Novi vek. Zgodovina za 8. razred devetletke. [Steps through Time. Modern Times. History for the 8th Grade of Nine-Year Elementary School]*. Ljubljana: DZS.
- ŽVANUT, M. & VODOPIVEC, P. (2000) *Vzpon meščanstva: zgodovina za 8. razred devetletne osnovne šole. [Rise of the Bourgeoisie: History for the 8th Grade of Nine-Year Elementary School]*. Ljubljana: Modrijan.
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Elementary School Textbooks for the 9th Grade (for pupils aged 14-15):

- DOLENC, E., GABRIČ, A. & RODE, M. (2008) *Koraki v času. 20. stoletje: Zgodovina za 9. razred devetletke. [Steps through Time. The 20th Century: History for the 9th Grade of Nine-Year Elementary School]*. Ljubljana: DZS.

- KERN, A. N., NEČAK, D. & REPE, B. (2005) *Naše stoletje: zgodovina za 9. razred osnovne šole. [Our Century: History for the 9th Grade of Elementary School]*. Ljubljana: Modrijan.
- RAZPOTNIK, J. & SNOJ, D. (2008) *Raziskujem preteklost 9. Učbenik za zgodovino za 9. razred osnovne šole. [Exploring the Past 9: History Textbook for the 9th Grade of Elementary School]*. 2nd edition. Ljubljana: Rokus Klett.

ARAB COUNTRIES AFTER 1945 IN HISTORY TEXTBOOKS FOR ELEMENTARY AND SECONDARY SCHOOLS IN SLOVENIA

Abstract

Knowledge of the history of Arab countries after 1945 helps us to understand the events, processes and phenomena in the 21st century in today's Arab countries. Therefore this paper wishes to establish which events, figures and present-day Arab countries are shown in Slovene history textbooks in elementary and secondary schools. History is a compulsory subject in elementary schools and general secondary schools, and is also taught for one year in secondary technical schools, which is why contemporary textbooks which are being used in these schools have been analysed. An analysis of the texts in the textbooks has shown that young people become acquainted with three events and processes relating to today's Arab countries; namely the textbooks emphasise the Arab-Israeli wars the most, which helps young people to better understand the still unresolved Palestinian issue and terrorist organisations. The second process is decolonization and neocolonialism, especially in Africa, and the role of Arab countries in the Non-Aligned Movement after World War II. The third process is migrations of the population, where young people become acquainted with Palestinian refugees and with other migrations from Arab countries. Slovene textbooks still contain insufficient information to enable a better understanding of the current events in today's Arab countries.

KEY WORDS: HISTORY, TEXTBOOKS, HISTORY AFTER 1945, ARAB COUNTRIES, ELEMENTARY AND SECONDARY SCHOOLS, SLOVENIA.

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ARAB COUNTRIES AFTER 1945 IN HISTORY TEXTBOOKS FOR ELEMENTARY AND SECONDARY SCHOOLS IN SLOVENIA

Introduction

In 2011 the Arab world experienced a wave of uprisings, which began in Tunisia and continued in Egypt, Libya, Syria and other Arab countries. The paper tries to determine the extent to which students in elementary and secondary schools in the Republic of Slovenia encounter the history of Arab countries and whether they are familiar with the history of these countries after 1945 or their contemporary history. It wishes to know which wars, events, figures and countries after 1945 are mentioned, described or shown in elementary and secondary school history textbooks.

UNESCO categorises the following as Arab countries: Algeria, Bahrain, Djibouti, Egypt, Iraq, Yemen, Jordan, Qatar, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine (the Palestinian Autonomous Area), Saudi Arabia, Somalia, Syria, Sudan, Tunisia, United Arab Emirates (UNESCO regions – Arab states). The following shall also be added: Western Sahara, which is today occupied by Morocco under international law.

The history subject is a compulsory subject in elementary schools from the 6th to the 9th grade (age 12 to 15). Pupils have 35 lessons per year in the 6th grade, 70 lessons per year in the 7th grade, likewise 70 lessons per year in the 8th grade, and 64 history lessons per year in the 9th grade (Trškan, 2011, 9). In elementary school pupils learn how to “build, broaden and deepen their knowledge of the most important events, phenomena and processes in world, European, regional and national history” (Curriculum: Programme of Elementary School Education – History, 2011, p. 5).

Thus in the 9th grade pupils come to know the 20th and 21st centuries. Under the topic Political Characteristics of the 20th Century pupils become acquainted with the world divided into blocs and with integration between Europe and the world. One topic that relates to contemporary Arab history is the decolonization of the Third World. Under the topic on economic changes in the 20th and 21st centuries pupils become acquainted with the characteristics of globalisation and economic integration. The elective topic on everyday life in the 20th century also includes migrations, intercultural contacts and civil society movements. Under the special elective topic on wars in the 20th and 21st centuries pupils also become acquainted with other wars as a result of the bloc division of the world, and with terrorism. (Curriculum: Programme of Elementary School Education – History, 2011; Trškan, 2012, p. 21).

Table 1: Characteristics of Elementary School History Textbooks

	KERN, A. N., NEČAK, D. & REPE, B. (1997) <i>Naše stoletje: zgodovina za 8. razred osnovne šole. [Our Century: History for the 8th Grade of Elementary School]</i> . Ljubljana: Modrijan.	RAZPOTNIK, J. & SNOJ, D. (2008) <i>Raziskujem preteklost 9. Učbenik za zgodovino za 9. razred osnovne šole. [Exploring the Past 9: History Textbook for the 9th Grade of Elementary School]</i> . 2nd edition. Ljubljana: Rokus Klett.	DOLENC, E., GABRIČ, A. & RODE, M. (2002) <i>Koraki v času. 20. stoletje: zgodovina za 8. razred osemletke in 9. razred devetletke. [Steps through Time. The 20th Century: History for the 8th Grade of Eight-Year Elementary School and the 9th Grade of Nine-Year Elementary School]</i> . Ljubljana: DZS.	GABRIČ, A., RODE, M., GALONJA, T. & DOLENC, E. (2013) <i>Koraki v času 9. Učbenik za 9. razred osnovne šole. [Steps through Time 9. History Textbook for the 9th Grade of Elementary School]</i> . Ljubljana: DZS.
Number of pages	230	150	168	120
Number of pages for the world after World War II	37	26	29	28
Number of pages mentioning Arab countries	5	2	5	8

Three publishing houses have published textbooks for the 9th grade of elementary school: DZS, Modrijan and Rokus Klett. It has been established that the textbooks dedicate around 17% to the history of the world after 1945. Only the textbook published in 2013 dedicates around 23% to world history after 1945.

The history subject is a compulsory four-year subject in general and classical secondary schools (age 15 to 19) (2 or 3 lessons per week, 280 or 350 lessons) and three-year subject in professional secondary schools (2 lessons per week, 210 lessons). The history subject is a compulsory subject also in different secondary technical schools, where the subject encompasses 103 lessons (Trškan, 2011, pp. 10-11).

In general secondary schools students likewise learn about “the key phenomena and processes in world, European, regional, Slovene and local history” (Curriculum. History. General Secondary Education. General Secondary School, 2008, p. 8).

Thus under the compulsory topic Cooperation and Conflicts in the 20th Century students come to know and compare various conflicts caused by the Cold War, various forms of political, economic and cultural integration of the world, and various forms of integration of the third/undeveloped world after World War II. They likewise become acquainted with the goals and forms of terrorism. The same as elementary school pupils, secondary school students can become acquainted with civil society movements, human rights and migrations of the population under elective

topics (Curriculum. History. General Secondary Education. General Secondary School, 2008, p. 8; Trškan 2012, pp. 26-27).

Students in secondary technical schools can become acquainted with the problem of globalisation and terrorism and with contemporary wars only under the elective topic Europe and the World in the 20th Century (Secondary Technical Education. Vocational–Technical Education. Knowledge Catalogue. History, 2007; Trškan, 2012, p. 29).

Table 2: Characteristics of Secondary School History Textbooks

	BERZELAK, S. (1998) <i>Zgodovina 2 za tehniške in druge strokovne šole. [History 2 for Different Secondary Technical Schools].</i> Ljubljana: Modrijan.	REPE, B. (1998) <i>Sodobna zgodovina: zgodovina za 4. letnik gimnazij. [Contemporary History: History for the 4th Year of General Secondary Schools].</i> Ljubljana: Modrijan.	REPE, B. (2005) <i>Sodobna zgodovina: zgodovina za 4. letnik gimnazij. Prenovljena in dopolnjena izdaja. [Contemporary History: History for the 4th Year of General Secondary Schools. Revised and Supplemented Edition].</i> Ljubljana: Modrijan.	DOLENC, E. & GABRIČ, A. (2002) <i>Zgodovina 4: učbenik za 4. letnik gimnazije. [History 4. Textbook for the 4th Year of General Secondary School].</i> Ljubljana: DZS.	GABRIČ, A. & REŽEK, M. (2011) <i>Zgodovina 4. Učbenik za četrti letnik gimnazije. [History 4. Textbook for the 4th Year of General Secondary School].</i> Ljubljana: DZS.
Number of pages	204	237	279	248	308
Number of pages for the world after World War II	32	34,5	38	42	62
Number of pages mentioning Arab countries	4	5	4	5	9

Two publishing houses have published textbooks for the 4th year of general secondary school: DZS and Modrijan. It has been established that the textbooks dedicate around 15% to the history of the world after 1945. Only the textbook published in 2011 dedicates around 20% to world history after 1945.

Arab Countries after 1945 in History Elementary School Textbooks

Elementary school textbooks mention three main events relating to today's Arab countries, namely: the Arab-Israeli wars, decolonization and the Non-Aligned Movement, and migrations of the population in a global society.

Pupils in elementary school become acquainted with the crisis areas and wars after World War II precisely in the territory of today's Arab countries, namely due to the establishment of the Jewish State of Israel, which triggered several Arab-Israeli wars. They become especially acquainted with the fate of the Palestinians: *"After World War II the Western powers supported the desire of the Jews to have their own state. In May 1948 the State of Israel was established in the territory inhabited by Palestinians (Arabs). One day after its establishment six neighbouring Arab countries attacked Israel and started the first of the Arab-Israeli wars. Israel was supported by the USA, while the Arab countries were supported by the Soviet Union. In the second war in 1967 Israel occupied Jerusalem, the Sinai Peninsula, the Golan plateau and the West Bank. Many Palestinians emigrated to the neighbouring countries as refugees. These wars prevented an agreement between the Israelis and the Palestinians; the latter, in the desire to be independent, began to increasingly support the PLO – Palestine Liberation Organisation. Members of this organisation supported a violent fight against the Israelis in the 1970s and 1980s, which led to violent countermeasures from the Israelis (bombings). At the same time, the Palestinians focused the attention of the world public on their situation. Pressured by the Great Powers, both sides signed a peace treaty in Oslo in 1993, which foresaw the establishment of an autonomous Palestinian unit in the Gaza Strip and the West Bank."* (Razpotnik and Snoj, 2008, p. 113).

Pupils learn about the war of 1980-88 between Iran and Iraq and about the Iraqi occupation of Kuwait in 1990 (Dolenc, Gabrič and Rode, 2002, p. 115). They learn the most about Lebanon: *"For a long time Lebanon was considered the Arab Switzerland. However, in 1958 civil war broke out due to religious and political reasons, dividing it into enclaves, above all into the Christian and Muslim parts, which were controlled by various militias. Other Arab countries, Syria in particular, began to interfere in the internal affairs of Lebanon. Battles between individual militias and other armed groups became a part of the everyday life in Lebanon. Palestinians also settled in this country and began to attack the neighbouring Israel from its territory. For this reason Israel attacked Lebanon in 1982, starting the fifth Arab-Israeli war. Attacks were aimed at the military bases of the Palestine Liberation Organisation (PLO), yet the civilian population suffered the most. Occasional clashes are still occurring in this territory to this day."* (Kern, Nečak and Repe, 1997, p. 161).

Under decolonization, pupils become acquainted with the gaining of independence of African states after World War II (a map of Africa), and with the concept of neo-colonialism, in the scope of which the former colonial great powers exploited the political unpreparedness of the independent states to economically, politically and militarily interfere with these states (Ibid., p. 171).

When discussing the Non-Aligned Movement, pupils learn about the role of Arab countries in the movement (e.g. Egypt), and about the role of OPEC (Organization of Petroleum Exporting Countries). *"The Non-Aligned gained greater economic*

importance during the oil crisis. The main oil-producing countries became organised into the OPEC association in 1960. During the Arab-Israeli war (1973) members of OPEC began to raise the prices of oil and stopped its supply to the countries which were supporting Israel. The price of oil skyrocketed and the developed world entered the so-called oil crisis.” (Dolenc, Gabrič and Rode, 2002, p. 121).

From the thematic maps of the world pupils can make out the members of the Non-Aligned Movement (Gabrič, Rode, Galonja and Dolenc, 2013, p. 41), the developed and undeveloped countries in the 1990s (Kern, Nečák and Repe, 1997, p. 180), and the developed and underdeveloped countries in the early 21st century (Dolenc, Gabrič, and Rode, 2002, p. 136).

Pupils become acquainted with the new migration currents after World War II, which were triggered by decolonization, military conflicts, wars and dictatorships. The region of the Near East is also mentioned (Gabrič, Rode, Galonja and Dolenc, 2013, p. 113)

“Arab Spring”, which began in 2011 in Arab countries (Tunisia, Libya, Syria, Egypt etc.), is mentioned in the textbook that was published in 2013 and shown with a smaller photograph. Pupils thus learn about the current uprisings against the undemocratic authority in the world (Ibid., p. 43). They likewise become acquainted with terrorism and various groups (e.g. the Palestinian group Hamas and the Lebanese Hezbollah) (Ibid., p. 107).

Pupils learn about the mixing of cultures in the global era and about the consequences of contemporary migrations of the population: *“Many nations are beginning to fear that further development will destroy the special features of their culture. This fear is causing conflicts between nations and even between members of the same nation. /.../ In certain parts of the Muslim world it is forbidden to wear jeans or short skirts, because it symbolises an influence of Western culture. In certain countries the authorities control the media so that they would not show images from Western culture, since they believe it would harm their culture. In other cases members of a nation decide to resist the invasion of Western culture by reviving their traditional customs. Culture is not being spread only in the west-east direction. Immigrants moving from the east or south to the more developed countries in the west bring their own culture with them. Many Muslims are living in Western Europe today; they have moved there from Asian or African countries and foster their religion and Islamic culture.”* (Razpotnik and Snoj, 2008, p. 113).

Arab Countries after 1945 in History Secondary School Textbooks

Secondary school textbooks also mention three main events relating to today's Arab countries: the Arab-Israeli wars, decolonization and the Non-Aligned Movement, and migrations of the population in a global society.

Students learn about the crisis areas after World War II, particularly about the wars between Israel and Arab countries after the proclamation of the independent State of Israel in 1948.

The wars of the years 1948, 1956, 1967, 1973 and 1982 are described in detail in all textbooks, except for the one published in 2011. The following information is emphasised: the war of 1948 (Jews occupied most of the territory that the UN allocated to Palestinian Arabs), the Suez Crisis of 1956 (Israel, Great Britain and France were unsuccessful in preventing the Egyptian nationalisation of the Suez Canal), the war of 1967 (Israel occupied Sinai) and the war of 1973 (an unsuccessful attempt by Egypt and Syria, which ended in a peace conference in 1975, when the Israelis retreated from Sinai). (Repe, 2005, p. 216; Trškan, 2011, p. 27).

Students learn about how the Palestinian issue was created and how it was being resolved: *“The State of Israel deliberately populated Jews in territories it had conquered during the war. Palestinians were scattered across the entire Arab world; most of them settled in Syria, Lebanon and Jordan. There they scraped by in camps and were occasionally the target of internal confrontations in Arab countries, primarily in Lebanon and Jordan. In 1964 the Palestine Liberation Organisation (PLO) was founded. After 1967 it organised a military and political activity for liberating Palestine and two years later launched bigger guerrilla campaigns. In 1974 PLO was indirectly acknowledged by the UN as a representative of Palestinians; its leader Yasser Arafat was even allowed to appear in the General Assembly in 1975. Arafat, who passed away in 2004, was succeeded by a new Palestinian leader, Mahmoud Abbas.”* (Repe, 2005, pp. 215-216).

Students become acquainted with the peaceful agreements on Palestinian autonomy in Israel between PLO and Israel after 1993 (Berzelak, 1998, p. 168; Repe, 2005, p. 216).

The textbook of 2011 describes the Near East crisis on as many as 4 and a half pages (Gabrič and Režek, 2011, pp. 100-104), presenting to the students the wars and events from 1948 to 2000. Emphasis is placed on the unresolved Palestinian issue: *“In September 1993 the Israeli Prime Minister Yitzhak Rabin and the Palestinian leader Yasser Arafat nevertheless shook hands under the patronage of the American President Bill Clinton. Israel and PLO acknowledged each other and in the next two years concluded several agreements on Palestinian self-government in the occupied*

territories. In his negotiations with the Israeli, Arafat had to agree to many compromises. Hence Palestinians became divided into advocates of the reasonable policy of the PLO and followers of Hamas. Hamas is a militant Islamic movement, founded during the First Intifada, which demands the establishment of an Islamic state across the territory of all of Palestine, does not acknowledge Israel and fights against it with terrorist acts. /.../ In 2000 the Second Intifada broke out; the Israeli began building a security fence around the Gaza Strip and the West Bank.” (Ibid., p. 104).

Students learn more about the Suez Crisis of 1956 and the role of the Egyptian President Nasser, who obtained the Suez Canal, thus becoming a so-called Arab national hero, who stood up against Great Britain, France and Israel and gained the support of the Soviet Union: *“Gamal Abdel Nasser (1918-1970): He was elected Egyptian president in 1956. He nationalised the Suez Canal in the same year /.../, which triggered a joint attack by Israel, Great Britain and France (until that time the latter two countries owned the company which managed the Suez Canal) on Egypt. Arab countries immediately stopped shipping oil to the attacking countries, while Egyptians sank ships in the Suez Canal, thus blocking it. The USA exerted pressure on France and Great Britain for starting such a reckless adventure, while the Soviet Union threatened military intervention in defence of Egypt, thus gaining a powerful ally in Nasser in that part of the world. The Pyrrhic military victory brought political shame to the aggressors, while Nasser became an Arab national hero, because he had stood up against the Western imperialists and in addition to oil obtained another powerful geostrategic ‘weapon’ for the Arab world — the Suez Canal, which is the shortest route from Asia to Europe and as such influences the price of oil, especially oil from the Persian Gulf, on the world market.” (Dolenc and Gabrič, 2002, p. 174).*

The crisis in Lebanon after World War II is also presented in detail: *“There was constant great internal tension in Lebanon after the war, since it was divided into several Christian and Muslim creeds, and since other Arab countries, Syria in particular, interfered in its internal affairs. At first it was economically wealthy, as its banks mostly accumulated oil capital. In 1958 civil war broke out and the USA intervened at the request of the government, but quickly withdrew. In the next two decades the civil war continued and Lebanon was divided into various enclaves, above all into the Christian and Muslim parts, which were controlled by various militias. Its towns were frequently demolished; assassinations, kidnappings, street fighting, planted bombs, religious and ethnic conflicts were only one part of the everyday life of the local population. As a synonym for such a situation, political jargon introduced the expression ‘Lebanonisation’.” (Repe, 2005, p. 216).*

The period after World War II devotes more attention to decolonization and the struggle of African countries to attain independence, and to the emergence of neo-colonialism and the Non-Aligned Movement, in which Arab countries also played

an important role (Berzelak, 1998, p. 170; Repe, 2005, pp. 222-223; Gabrič and Režek, 2011, pp. 97, 106).

The text in the textbook does not describe in detail the decolonization or the gaining of independence of the British, French (Algeria) and other colonies in the second half of the 20th century. For example, one of the textbooks lists the years of the gaining of independence of various countries in a special table: 1910-19 (Saudi Arabia), 1920-29 (Egypt), 1930-39 (Iraq), 1940-49 (Israel, Jordan and Syria), 1950-59 (Libya, Morocco, Sudan and Tunisia), 1960-69 (Algeria, Mauritania, Somalia, Kuwait and South Yemen), 1970-79 (Djibouti, Bahrain, Qatar and United Arab Emirates) (Repe, 2005, 222; Trškan, 2013, 52). Thus students become acquainted with the years in which many of today's Arab countries gained independence. They can also discern which countries became independent after 1945 from the thematic maps of the world (Dolenc and Gabrič, 2002, p. 177).

Students also come to know emigrations, namely the migration waves to Palestine. They are taught that the formation of Israel triggered great migration after World War II, since Jews were beginning to move there. *"In the territory of Palestine they clashed with the Arab population living there and became involved in several wars with the neighbouring Arab countries. Each triggered a new wave of refugees, this time Palestinians, who were retreating from Israeli expansionism to the neighbouring Arab countries. After the Six-Day War of 1967, when Israel usurped territories which belonged to the foreseen Palestinian state, Israeli occupying authorities began to intentionally build Jewish settlements on the west bank of the Jordan River, thus deliberately altering the structure of the population of this region."* (Gabrič and Režek, 2011, p. 257).

In the textbook students can also read about terrorism in the Near East, where Palestinians also resorted to terrorist acts in their fight for their own state and against Israel. *"A series of attacks on Israeli civilians attracted attention particularly in the 1970s and 1980s. The central Palestinian organisation PLO later on gave up terrorism, yet new terrorist groups emerged in the 1980s: Hezbollah in Lebanon, Palestinian Hamas etc."* (Ibid., p. 133).

Students also learn about when women's suffrage was enacted in individual countries. Thus it is mentioned that women gained the universal right to vote as follows: in Egypt in 1956, in Algeria and Morocco in 1963, in Libya and Sudan in 1964, in Oman in 2003 and in the United Arab Emirates in 2006 (Ibid., p. 235).

Conclusion

In the Republic of Slovenia the curricula and textbooks include world history, which also includes the history of today's Arab countries. Elementary and secondary school history textbooks devote some attention to the contemporary history of Arab countries after 1945.

It has been ascertained that in elementary school pupils become acquainted with the Arab-Israeli wars, the fate of the Palestinians, the situation in Lebanon, the war between Iran and Iraq, and the war between Iraq and Kuwait after World War II; they come to know the decolonization process or the gaining of independence of African countries, and the role of OPEC and the non-aligned countries. As one of the problems of the contemporary world the textbooks emphasise political and economic migrations and terrorism.

Likewise, students in secondary schools become acquainted with the crisis areas in the Near East; they especially learn about the wars between Israel and Arab countries after the proclamation of an independent State of Israel in 1948. The wars of 1948, 1956, 1967, 1973 and 1982 are not described in detail; more attention is dedicated to the Suez Crisis of 1956, the formation of PLO - Palestine Liberation Organisation in 1964, led by Yasser Arafat, and to the Lebanon crisis. Only one secondary school textbook from 2011 devotes attention to all the wars and to the Palestinian issue until 2000. Students likewise become merely acquainted with decolonization and the struggle for independence of African countries, since the textbooks provide only tables or maps that show when African countries gained independence. Secondary school textbooks contain more information on migrations after World War II and also explain the case of Palestinian refugees. The most recently published elementary school textbook contains information on global terrorism, while the most recently published secondary school textbook provides a review of the enacted women's suffrage also for some of today's Arab countries.

It can be concluded that Slovene history textbooks contain merely basic information on decolonization and neocolonialism; there is a bit more information on the Arab-Israeli wars and much more about the Palestinian issue. It is recommended that history textbooks incorporate more events relating to the contemporary history of today's Arab countries, so that young people could more easily understand the topical events, problems and processes of the 21st century.

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ARABIC LITERATURE IN SLOVENIAN UNIVERSITY AND HIGH SCHOOL SYLLABI

Abstract

The paper identifies Anton Ocvirk as a Slovenian pioneer in lecturing on Arabic literature, mainly on the basis of German and French sources, and as the first to have pointed out Arabic motifs in Slovenian literature. Of particular importance is his student and successor, Janko Kos, who compiled the first Slovenian anthology of world literature and assigned to Arabic literature a chapter in his *Survey of World Literature*. It is partly owing to him that Arabic literature, particularly 'The Hunchback's Tale' and selected poems, has consistently found its way into Slovenian high school textbooks.

KEY WORDS: ARABIC LITERATURE, SLOVENIAN UNIVERSITY SYLLABI, SLOVENIAN HIGH SCHOOL SYLLABI AND TEXTBOOKS, ANTON OCVIK, JANKO KOS.

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ARABIC LITERATURE IN SLOVENIAN UNIVERSITY AND HIGH SCHOOL SYLLABI

The paper outlines the place of Arabic literature in select university programmes at the Ljubljana Faculty of Arts and in high school textbooks between 1945 and 2014.

Arabic Literature at the Ljubljana Faculty of Arts

After 1945, the syllabus of the study group World Literature and Literary Theory envisaged for first- and second-term students lectures and tutorials in the History of World Literature which included 'Oriental Literature, Classical Antiquity'. Professor Anton Ocvirk (1907-1980), being the only teacher qualified to lecture, could not teach as many different subjects as required by the syllabus, but he responded to the students' requests by providing some guidelines on studying Oriental literatures at the seminar sessions in 1948/49 and 1955/56 (Pacheiner-Klander, 2008, p. 123). The notes taken at these introductory lectures have been preserved. By way of introduction, Ocvirk emphasises that the survey is intended to help comparative literature students navigate through older non-European literatures. The focus is to be on those chapters from Oriental literature and those personages and works that exercised an indirect or direct influence on the development of European writing and thought. Arabic literature is addressed after its Chinese, Japanese, Indian and Persian counterparts.

Ocvirk divides Arabic literature in two major periods: before and after Muhammad. He stresses that he is being selective because Arabic literature, for all its vastness, lacks names which would resonate in the European ear like those of Hafiz, Ferdowsi, Li Tai-po, or Kalidasa; moreover, Arabs have no epic or drama. Ocvirk's lectures draw chiefly on the *Geschichte der arabischen Litteratur* (*History of Arabic Literature*, 1909) by the eminent German Orientalist, Carl Brockelmann (1868-1956). Like the German scholar, Ocvirk cites the opinion that some earlier Arabic poetic forms appear to have been influenced by the camel's gait; like Brockelmann he names two early Arabic collections: *Mu'allaqát*, a collection of qasidas, and *Hamása*, which includes laments and love poems. However, Ocvirk provides his students with a far more detailed presentation of the qasida. According to him, the best-known poet of this period is Shanfará, with whom he was mainly familiar from Rückert's translations as cited in the *Geschichte der arabischen Litteratur*.

In addition, Ocvirk outlines the life of Muhammad and the basics of the Qur'an. Like Brockelmann, he dwells on Muhammad's visions and on certain suras, stressing the importance of Islam for 'European themes'. His lectures reiterate the need to examine how Islam was understood by Anton Aškerc (1856-1912), a Slovenian

poet and Roman Catholic priest, whose motto to his poem 'Čaša nesmrtnosti' ('The Cup of Immortality', 1885) consists of a passage from Sura 75. In this poem, a dervish explains to the Caliph of Córdoba, who longs for eternal life, that immortality comes with high and illustrious deeds: 'It is in your deeds that you shall live forever!' Another Aškerc poem named by Ocvirk is 'Firduzi in derviš' ('Ferdowsi and the Dervish', 1890); the fanatical dervish slandering the great Persian poet is a covert portrait of Anton Mahnič (1850-1920), a dogmatic critic of Aškerc's poetry. According to Ocvirk, there are obvious parallels between Islam and orthodox Catholicism; Muhammad himself is said to have rejected poetry.

Ocvirk's survey of Arabic poetry concludes with Abú Nuwás, a poet who extolled the delights of wine and love, and Mutanabbi. Interestingly, the professor's discussion of poetry extends – presumably because of the rhymes – to Harír's maqámát describing the adventures of Abu Saïd.

The survey of Arabic literature is rounded off with a presentation of *Arabian Nights*, 'the famous collection of Oriental storytelling'. The ways in which this collection had been mined for subject-matter by European writers had already been discussed in Ocvirk's monograph *Teorija primerjalne literarne zgodovine (A Theory of Comparative Literary History, 1936)*. In the author's opinion, the tales told by Scheherazade depict typical Arab life and range over all Oriental social classes. His detailed account of how the collection found its way to Europe draws on that of his former Paris professor, Paul Hazard, whose *La crise de la conscience européenne, 1680-1715 (The Crisis of the European Mind, 1680-1715)* similarly describes the arrival of the most beautiful tales from the Orient, noting that the French translation by Antoine Galland served as the basis for all later translations and adaptations.

Ocvirk's lectures on the literatures of the ancient Orient were continued by two of his disciples, first by Professor Dušan Pirjevec (1921-1977) and then – for many years – by Professor Janko Kos, as part of the course on the History of World Literature. As early as 1962, Kos published his comprehensive anthology *Svetovna književnost: Izbrana dela in odlomki (World Literature: Selected Works and Passages)*, where Arabic literature is represented by two pre-Islamic poems: Shanfará's 'Poem of Knight Errant' and a passage from one of Imru'u'l-Quays' qasídas in *Mu'allaqát*. These poems were translated indirectly via French.²⁷ The later periods are illustrated with two poems by Abú Nuwás, one poem by Mutanabbi, and one by Ibnu 'l-Fárid. Arabic prose, on the other hand, is represented by 'The Hunchback's Tale' from *Arabian Nights*, a collection which was to run through a number of reprints. Kos' anthology is furnished with extensive commentary – the basis for his monograph *Pregled svetovne književnosti (A Survey of World Literature)*, which served the students of comparative literature for decades as a major textbook for the History

27 On the Slovenian reception of Arabic lyric poetry and its translations, see Alhady (2002) and Taufer (2011).

of World Literature examination. Kos' survey of Arabic literature is characterised by precise periodisation: poetry is divided into pre-classical (Bedouin: 6th and 7th centuries), classical (8th and 9th cent.) and post-classical (10th-13th cent.). A similar division into the *klassische* and *nachklassische Periode* is employed by Brockelmann. Kos' explications of poetry are more comprehensive than Ocvirk's, covering a broader selection of authors (Ibnu 'l-Fárid among others); his survey of narrative texts is more detailed as well, including a discussion of maqámát. Like Ocvirk, Kos stresses the echoes of Arabic literature in Europe: thanks to Rückert, Arabic poetry was discovered by Romanticists, and Harírí's maqámát may have influenced the picaresque novel, while Galland's translation influenced the fairy-tale narratives of the Enlightenment and later of Romanticism.

After the retirement of Janko Kos, Arabic literature was incorporated by Vanesa Matajc in the tutorials accompanying the Survey of World Literature course. Providing the basic information on the transition from oral to written literature, Matajc discussed the significance of the Qur'an for Arabic literature. In contrast to her predecessors, she had several Slovenian translations at her disposal, which enabled her to include the prose piece *Kalila and Dimna* as well as Ibnu 'l-'Arabi's mystic poetry. *Arabian Nights* is taught by Professor Tomo Virk as part of the History of Short Fiction course, while Arabic poetry is tackled by Professor Boris A. Novak in the context of Mediaeval Lyric Poetry. Novak focuses on the Mozarabic forms of early mediaeval poetry on the Iberian Peninsula, which call to mind the stanzaic forms of Troubadour poetry. To cite an example: the basic version of the zéjel, an Arabic stanzaic form of Andalusian poetry, contains the structure AAAB, later encountered in Troubadour poetry as well. Moreover, the Creative Writing course taught by the same Professor Novak (a major Slovenian poet and author of the first Slovenian zéjel) encourages students to attempt their own Slovenian renditions of this Arabic stanzaic form. The Department of Comparative Literature and Literary Theory has produced several graduation theses of quality, written by students who attended Arabic classes at home and abroad.²⁸

Finally, the course on Contemporary French and Francophone Literatures offered by the Department of Romance Languages includes contemporary French-speaking authors from the Maghreb countries, such as Mouloud Mammeri, Kateb Yacine, Ahmed Sefrioui, or Tahar Ben Jelloun.

²⁸ A language course is the only encounter with Arabic provided at the Ljubljana Faculty of Arts.

Arabic Literature in High School Syllabi and Textbooks

As recently as the 1970s, Slovenian school readers were relatively rich in early Oriental literature. In addition to Indian, Chinese and Japanese literatures, the Slovenian reader for first-year high school students, *Slovensko berilo za prvi razred srednjih šol* (1971), included Arabic literature as well. Arabic poetry was represented by a passage from Imru'u'l-Quays' qasída, and prose by 'The Hunchback's Tale'. One of the compilers, Franček Bohanec, had published as early as 1962 a handbook for high school teachers, *Zgodovina svetovne književnosti (The History of World Literature)*, which supplied an exhaustive treatment of Arabic literature. By contrast, the 1980s – the heyday of the so-called 'directed education' – saw a radical drop in the share of Oriental literatures. In the late 1990s, however, the syllabi changed.

Within the theme cluster The Bible and the Literature of Ancient Orient, the current syllabus for the Slovenian language envisages as compulsory reading 'The Hunchback's Tale'. Individual textbooks offer additional texts. The textbook *Umetnost besede 1 (The Art of the Word 1)* devotes twelve pages to Arabic literature, with an extensive presentation of the Qur'an. The introductory motivation consists of a passage from Sura 26, a criticism levelled at poets, who are said to roam all the valleys and preach what they do not practise; properly, however, the Qur'an is represented by Sura 81. The text provides brief information on Bedouin, classical, and post-classical poetry. 'The Hunchback's Tale' is accompanied by an explanation of the frame-story, describing King Shahryar and Scheherazade. Interdisciplinary links alert the students to the influence of Arabic culture on the development in Europe and to the many Slovenian words of Arabic origin, informing them of the status of the Islamic community in Slovenia. A smaller share is allotted to Arabic literature in the textbook *Branja 1 (Readings 1)*, which contains 'The Hunchback's Tale', Sura 81, and Ibnu 'l-Fárid's poem. The least representation is found in *Svet književnosti 1 (The World of Literature 1)*, limited to 'The Hunchback's Tale'. All three textbooks alert the students to the Slovenian reception of *Arabian Nights*: the collection, translated by Lipe Haderlap as early as the 1880s, influenced the play *Šeherezada (Scheherazade)* by Slovenian playwright Ivo Svetina.

Recently, 'The Hunchback's Tale' has been complemented by modern Arabic literature. The third-year syllabus has been expanded with the novel *Palace Walk* by the Egyptian Nobel Prize winner, Naguib Mahfouz. All three textbooks (*Svet književnosti 3, Branja 3, Umetnost besede 3*) focus on the chapters featuring Amina, wife of Ahmad, a tyrannical merchant. Amina, longing to visit the mosque, is confined to watching Cairo from her roof terrace, having been shut up in the house for a quarter of a century. Her fate encourages reflection on the role of women in the Islamic world.

Conclusion

What transpires from the above account is that the teaching of Arabic literature in Slovenia stems from the lectures by Anton Ocvirk. Arabic poetry and prose were adequately presented by his student, Janko Kos, in the first Slovenian anthology of world literature, and later treated in his textbook *Pregled svetovne književnosti*. With the exception of a brief period, Arabic literature has been consistently present in high school syllabi as well, and most recently expanded with a modern author.

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THE ARAB WORLD AND THE HISTORY CURRICULUM IN ENGLISH PRIMARY SCHOOLS

Abstract

This chapter begins by describing the structure of schooling and the organisation of the National Curriculum in England. It discusses the content of the history curriculum for primary aged pupils including the historical knowledge to be learned and the development of historical thinking skills and conceptual understanding. Some of the current debates contributing to a new history National Curriculum in 2014 are outlined and challenges in its implementation described. Examples of resources used to teach about the Arab world are described and together with ways in which they may be utilised in the classroom. The chapter concludes by suggesting that teachers' confidence in their own history subject knowledge and pedagogy are key to effective history teaching in primary schools.

KEY WORDS: PRIMARY HISTORY PEDAGOGY, PRIMARY HISTORY CURRICULUM IN ENGLAND.

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THE ARAB WORLD AND THE HISTORY CURRICULUM IN ENGLISH PRIMARY SCHOOLS

The National Curriculum in England

The National Curriculum in England was introduced following the Education Reform Act in 1988 and was underpinned by two aims. Firstly, “to promote the spiritual, moral, cultural, mental and physical development of pupils” and secondly, “to prepare pupils for the opportunities, responsibilities and experiences of adult life” (House of Commons, 2009, pp. 10-11).

Prior to the National Curriculum there had been no uniform curriculum provision in England. In primary schools curriculum choices were made by schools, sometimes influenced by Local Education Authorities. In secondary schools, the examination syllabuses influenced the curriculum for older children. There was thus little uniformity in provision and indeed in primary schools particularly, children’s experiences were very varied. For example, in a report on history and geography before the introduction of the National Curriculum, Her Majesty’s Inspectors (HMI) noted many children did not learn history at all, (particularly 5-7 year old children) and where history was taught it often involved copying out of books or watching television programmes rather than introducing children to historical enquiries and working with different sources of information (DES, 1989).

The introduction of a National Curriculum aimed to ensure that all children had an entitlement to study a range of subjects (3 core subjects; English, maths, science and 6 foundation subjects; history, geography, music, art, technology and physical education). Schools were also required to teach religious education and areas such as personal, social and health education, though these subjects were not included in the National Curriculum.

Table 1: Children’s curriculum entitlement was organised around four Key Stages

Key Stage 1	Year 1	<i>5-6 years</i>
	Year 2	<i>6-7 years</i>
Key Stage 2	Year 3	<i>7-8 years</i>
	Year 4	<i>8-9 years</i>
	Year 5	<i>9-10 years</i>
	Year 6	<i>10-11 years</i>

Key Stage 3	Year 7	<i>11-12 years</i>
	Year 8	<i>12-13 years</i>
	Year 9	<i>13-14 years</i>
Key Stage 4	Year 10	<i>14-15 years</i>
	Year 11	<i>15-16 years</i>

For each Key Stage, there were requirements to teach particular subjects. Each subject was planned to ensure that there was progression in children's experiences through the identification of specific knowledge, skills, values and attitudes to be learned at different key stages. Attainment targets with specific levels of attainment were designed to monitor children's progress in different subject areas (House of Commons, 2009). This structure for the curriculum remains broadly the same in 2014, although attainment levels have been replaced with a single end of Key Stage Attainment Target which states that pupils are "expected to know, apply and understand the matters, skills and processes specified in the programme of study" (DfE, 2013).

The History National Curriculum in English Primary Schools

There have been two revisions to the history National Curriculum for primary schools (in 1995 and 2000) since its first introduction in 1991. The programmes of study for history include both the history knowledge to be taught and also the historical skills and concepts to be developed. At Key Stage 1 knowledge has mainly focused on children learning about personal and family histories; local studies and learning about significant individuals and events set in the past. At Key Stage 2 children have been expected to learn the history of their local area; specific periods of British history; an aspect of European history – the Ancient Greeks and some aspects of global history.

In addition, at both Key Stages children have been required to develop their understanding of the discipline of history and ways of working as historians. This includes experience of working with a wide range of historical sources of information (artefacts, images, buildings, documents, etc.) and of using them as evidence to raise and answer questions about the past. Children have been expected to develop their understanding of key historical concepts such as change and continuity; cause and consequences and to be aware of different ways in which the past may be represented and interpreted. The development of a chronological framework of the past and the ability to use appropriate terms and vocabulary has also been important. (Harnett, 2000, pp. 30-32).

To support teachers further with their planning, the Qualification and Curriculum Authority (which had oversight of the Curriculum) introduced Schemes of Work for different curriculum subjects from 1998 onwards which were widely adopted by teachers. The Schemes of Work for history were not statutory and were designed as exemplars to help teachers with their planning. They presented a particular method of organising history learning centred around key enquiry questions. Following these questions there were suggestions for classroom activities and resources and advice on how to monitor and assess children's progress (QCA, 1998).

In 2010 the newly elected coalition government instigated fundamental reform of the National Curriculum amongst other education reforms and a new National Curriculum is being introduced in state funded schools from September 2014.

Within this chapter discussion will focus chiefly on the introduction and content of the 2014 National Curriculum for history, with some limited references to previous versions.

Background to the 2014 History National Curriculum

The creation of a new history curriculum has been the cause of intensive debates between politicians, academics and educationalists and has been widely documented in the national press (Historical Association, 2013). Many of these debates are aligned with current discussions on British identity within a multi cultural society; Scottish and Welsh devolution; immigration; closer European integration and Britain's role in global politics. All these issues bear some impact on the way identities are being constructed in Britain today and the narratives which are being constructed about Britain's past.

The Prime Minister, David Cameron disclosed that '*Our Island Story*' written by Henrietta Marshall in 1905 is his favourite children's story book. The book which contains traditional stories of British kings and queens and great events was admired by Cameron since it "really captured my imagination" and "nurtured my interest in the history of our great nation". (Hough, 2010). It underpins his views on what history children should learn as it tells, the "great, world-beating story" of the UK (Wintour, 2012).

Similar views are held by the Secretary of State for Education, Michael Gove who in a speech shortly after his appointment in 2010 claimed, "One of the under-appreciated tragedies of our time has been the sundering of our society from its past. Children are growing up ignorant of one of the most inspiring stories I know - the history of our United Kingdom" and concluded "his trashing of our past has to stop" (Wozniak, 2010).

These views were influential in the drafting of the first proposals for a new history National Curriculum which included many key facts to be taught about British history in chronological order. In fact, the draft proposals were rejected by many academics and almost wholeheartedly by educationalists. Key criticisms were the statutory requirements to learn a large number of historical facts and the limited amount of global history for children to learn (Garner, 2013; Cannadine, 2013; Historical Association, 2013).

The draft history proposals were revised in July 2013 and these revisions are now the statutory requirements for history from September 2014.

The 2014 History National Curriculum for Primary Schools

Aims for studying history are clearly outlined in the introduction to the new history National Curriculum. These include helping pupils to acquire a coherent chronological framework of British history from the earliest times to the present and to know “how people’s lives have shaped this nation and how Britain has influenced and been influenced by the wider world”. Children are expected to know about significant aspects of the history of the wider world, including ancient civilisations; “the expansion and dissolution of empires and characteristic features of past non-European societies”. Key conceptual understandings are included such as continuity and change, cause and consequence, similarity, difference and significance. Children are expected to be able to make connections, draw contrasts, analyse trends and frame historically valid questions to create their own structured accounts and analyses. Methods of historical enquiry should be introduced to children who should learn how representations of the past are constructed and interpreted. Children are also expected to make connections between studying history at local, regional, national and global levels and to have studied a range of histories including cultural, economic, military, political, religious and social histories (DfE, 2013).

For each Key Stage specific historical knowledge to be acquired is outlined together with historical skills and concepts.

The curriculum for Key Stage 1 remains very similar to earlier versions. Children are expected to learn about changes within living memory which often will include personal and family histories and significant historical events, people and places in their own locality. In addition they are also taught about events beyond living memory and the lives of significant individuals in the past who have contributed to national and international achievements. Suggestions are made for significant events (e.g. The Great Fire of London, the first aeroplane flight) and significant individuals whose lives can be compared with each other (e.g. Elizabeth I and Queen Victoria; Christopher Columbus and Neil Armstrong; William Caxton and Tim

Berners-Lee; Pieter Bruegel the Elder and LS Lowry; Rosa Parks and Emily Davison; Mary Seacole and Edith Cavell).

Teachers are able to make choices about which individuals they teach, but it is interesting to note that National Curriculum suggestions include no one from Arab origins.

Table 2: Key Stage 1 History

<i>Changes within living memory</i>
<i>Events beyond living memory</i>
<i>Lives of significant individuals who have contributed to national and international achievements</i>
<i>Significant historical events, people and places in their locality</i>

At Key Stage 2, there are some continuities with earlier versions of the history curriculum and some notable differences. In line with the Secretary of State’s ambition for children to develop a strong chronological framework of key events, the programme of study for British history requires children to learn about British history from the Stone Age to 1066. In addition teachers have the choice to design two history units themselves which can focus on a local history study and a study of an aspect or theme in British history that extends pupils’ chronological knowledge beyond 1066.

As in previous versions, Ancient Greece represents children’s learning about European history. Similarly, the choices for learning about ancient civilisations include civilisations present in earlier versions of the National Curriculum, namely Ancient Egypt, the Indus Valley, and Ancient Sumer. The Shang Dynasty of Ancient China is the only new addition. There is also a requirement for children to learn about other societies elsewhere in the world and to draw comparisons between them and British history at that time. Of these societies, early Islamic civilisation, including a study of Baghdad is the only new addition to the curriculum; both the Maya and Benin have been studied in earlier versions of the history National Curriculum.

Table 3: Key Stage 2 History

British History	<ul style="list-style-type: none"> • <i>Changes in Britain from the Stone Age to the Iron Age</i> • <i>The Roman Empire and its impact on Britain</i> • <i>Britain's settlement by Anglo-Saxons and Scots</i> • <i>The Viking and Anglo-Saxon struggle for the Kingdom of England to the time of Edward the Confessor</i>
A local history study	

A study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066	
The achievements of the earliest civilisations – an overview of where and when the first civilisations appeared and a depth study on one civilisation	<ul style="list-style-type: none"> • <i>Ancient Sumer</i> • <i>The Indus Valley</i> • <i>Ancient Egypt</i> • <i>The Shang Dynasty of Ancient China</i>
Ancient Greece	
A non-European society that provides contrasts with British history	<ul style="list-style-type: none"> • <i>Early Islamic civilisation, including a study of Baghdad c 900 CE</i> • <i>Mayan civilisation c 900 CE</i> • <i>Benin (West Africa) c 900-1300 CE</i>

The 2014 History National Curriculum – Challenges for Implementation

The Key Stage 2 curriculum provides a number of challenges for teachers. Primary school teachers are not generally trained history specialists and many teachers will be unfamiliar with the historical knowledge required for the new National Curriculum. In their inspections of schools throughout the 1990s HMI noted that many primary teachers did not have sufficient knowledge of history to teach the curriculum and this is also evident in more recent HMI reports too (Ofsted, 2011, 2007). The history curriculum requires teachers to draw comparisons between British and other societies and civilisations which will require in-depth knowledge of these societies as well as a broad overview of events which happened over different periods of time (DfE, 2013).

Recent reports by HMI indicate that primary children's knowledge of the past is episodic and that few children have developed a chronological framework of past events prior to leaving primary school (Ofsted, 2011, 2007). This concern underpins the new History Curriculum's requirements to learn about history which occurs mainly before 1066 (the Norman Conquest) at Key Stage 2 and Key Stage 3 children will learn from 1066 to the present day (DfE, 2013) The Secretary of State for Education, Michael Gove saw this as a key area for curriculum reform so that children would have a connected narrative of key events within British history.

However, there is little research which indicates that children learn about chronology through studying events in chronological order. In fact it may be that children develop chronological frameworks through exposure to learning about a wider range of historical periods. What is important however, is that children are able to distinguish significant features within particular societies and compare and contrast these with both previous and later features. The new history curriculum makes such comparisons a key requirement.

It could be argued that the focus on early histories will not necessarily appeal to all children and that they might find the more recent past, where they can see and visit

tangible remains more exciting. Indeed the emphasis on archaeological evidence is challenging since much is fragmentary and open to interpretation. Children's attitudes to different subjects are formed in primary schools and it is to be hoped that studying mainly early historical periods will both arouse and sustain their enthusiasm and curiosity for history into secondary education.

The concentration on British history before the 12th century may also provide challenges for teachers trying to make history relevant for all the children in their class who come from a range of cultural backgrounds. A recent survey of primary teachers by the Historical Association suggests that diversity today and multi-cultural British history are the aspects of history which are least addressed in their teaching and are the areas which they would most like to address in the new history National Curriculum (Harnett and Nichol, 2011).

The 2014 History National Curriculum – Resourcing

Although major changes are being introduced into the history curriculum at Key Stage 2, the government is providing few resources to ensure its successful implementation. There is no systematic planning for teachers' professional development to update teachers on the new curriculum and new approaches to teaching. Teachers are adapting the existing history curriculum within their schools and also planning where new aspects are going to be introduced. Subject associations are providing guidance and advice on planning and in England the Historical Association is providing a range of useful resources to support teachers.

It is unlikely that the Department of Education will provide Schemes of Work for the new history curriculum in 2014. However teacher associations are already developing schemes to support teachers with their new planning. See for example, the Scheme of Work on the Anglo Saxons by the Historical Association which uses a format with enquiry questions similar to that of previous Schemes of Work (Historical Association, 2014). In addition the Historical Association through its journal *Primary History* is providing a range of resources and guidance.

The new curriculum will also require teaching resources relating to the new content and schools will be reliant on publishers, NGOs and web based resources to support the learning in their schools. When the first National Curriculum was introduced in 1991, publishers seized the opportunity to publish a range of texts linked to the curriculum, confident that there would be a good market for their materials.

In 1991 history textbooks were rarely used in primary schools, although their use was much more widespread in secondary schools. The first National Curriculum

provided a market for new textbooks and several publishing firms began to publish primary materials. For example, Ginn publishers developed a whole scheme for teaching history which included at Key Stage 2;

- age-related pupils' textbooks relating to different periods of history;
- teachers' resource books which provided factual information and a range of history activities/worksheets which could be photocopied;
- teachers' handbooks with advice on how to organise the history curriculum in schools and examples of ways to assess and monitor children's learning;
- large picture books with images relating to specific historical periods.

At Key Stage 1 there were also story books for children to read and topic books which covered aspects of social history such as shopping, streets, schooling and family histories.

In an era prior to the widespread use of computers in schools, Ginn Primary History provided a comprehensive set of print based materials to support teachers in the implementation of the new curriculum. Publishers however, would only publish materials which had a ready market and were reluctant to invest in publishing materials which they believed would not sell.

Consequently very few resources were developed relating to the Mayan and Indus valley civilisations; Ancient Sumer, Assyria and Benin.

With the advent of a new curriculum in 2014, a similar pattern might re-occur. Publishers will invest in developing marketable resources and it is likely that this will influence the availability of resources linked to particular aspects of the new National Curriculum. Thus in terms of learning about ancient civilisations, publishers will continue to provide resources for Ancient Egypt which is a very popular history topic at Key Stage 2 and neglect other ancient civilisations which include the Indus valley, Ancient Sumer and the Shang dynasty. Similarly, publishers will make choices about which ninth century society they intend to develop resources for (Benin, Maya and early Islamic) and at the moment it is not clear which society will be most commonly taught in schools.

There is a flourishing publishing industry in the UK which publishes a numerous history reference books suitable for primary aged children. These books are well illustrated with pictures of historical objects, as well as artists' reconstructions of past places and ways of life. Most primary schools have their own libraries where children can read such books and this reduces teachers' reliance on single textbooks. Children are encouraged to find information which interests them from these books rather than focusing on a single classroom textbook.

However, it might be that publishers feel that there is a limited future for print based texts and that few new books will be published for the 2014 curriculum. Most classrooms in primary schools now have whiteboards and classroom teachers are able to access resources on-line to support their teaching. Children too, are familiar with searching the internet to find information.

Learning about the Arab World in Primary Schools

In this chapter the Arab world is identified as those countries where a majority of the population speak Arabic today. In primary schools, there are limited opportunities to learn about the history of the Arab world. Key contributions which Arab scholars have made to knowledge in mathematics, science and medicine are rarely discussed. Similarly, little attention is paid to the contribution of the Arab world to culture and arts. The history curriculum in England focuses mainly on Western cultures and the ways in which the West has influenced the world. These features of orientalism (Said, 1978) underpin much of primary school history education and this is regrettable in a globalised world since it perpetuates children's thinking within one dominant paradigm.

The focus on ancient civilisations at Key Stage 2 however does provide some opportunities for children to learn about Arab heritages. Currently the Ancient Egyptians are most frequently taught at primary level and children enjoy learning about them, although this period of history does present some challenges for teachers. For example, children are confronted with a range of images from the media about the Ancient Egyptians and one aspect of history education is to challenge some of these misrepresentations of the past (e.g. *The Curse of the Mummy's tomb* type of films). Some features of Ancient Egyptian rural life continue to this day and this may contribute to children believing that little has changed in Egypt since ancient times. It is important therefore to present children with a range of images of contemporary Egyptian society both urban and rural, so that children's stereotypes are confronted and they recognise the variety of ways of life in modern Egypt.

Resources for Teaching about the Arab World – Mesopotamia

The British Museum has a series of on-line resources which display the objects held in the Museum relating to Mesopotamia and which include Assyria, Sumer and Babylonia. The Sumer resources include power point slides of important objects with brief captions. Many of the objects came from excavations undertaken in the 1920s at the royal cemetery of Ur in Southern Iraq (2600-2400 BCE). Amongst the objects displayed are a shell plaque; lyre; jewellery; clay tablet; cylinder seal; statuette

of a ram in a thicket and a board game. There are also slides of the Standard of Ur, a wooden box inlaid with mosaics which depict on one side people lining up to pay tribute to their ruler and on the other side, the ruler with his army and chariots moving off to fight (British Museum).

These pictures could all be used as starting points for raising children's curiosity about the Ancient Sumerians. Who were these people? Where did they live? When did they live? How were these objects made? What were they used for? How have they survived?

Such questions illustrate the pedagogical approaches required within the history National Curriculum where children are encouraged to raise questions and to attempt to find answers from different sources of historical information. Where evidence is fragmentary children are also encouraged to develop their own possible interpretations and explanations.

For example, an on-line resource from Nuffield Primary History (a major professional development provider for primary teachers in the 1990s) describes how one teacher used burial objects to help children to explore who was buried in the tomb and why. The resource includes a story providing information on how the royal tomb was excavated and the objects which were found and also the teacher's descriptions of a series of lessons which he planned. The teacher explains how the story provided a stimulus for children to express their ideas through expressive movement to:

- develop the children's sympathy with a mystery of the past in such a way that they begin to understand the beliefs and behaviour of the people involved;
- put the children into a situation where they will react in ways that are consistent with the historical information that survives;
- gain an understanding of what might have been the sequence of events when a king of Ur died;
- gain an insight into the importance of religious myths in Sumerian Society.

Children worked in groups developing their own 'tableaux' or 'freeze frames' depicting what they believed might have occurred at the burial site. This approach is consistent with practices in many English primary schools where children are given different opportunities to represent their learning, including writing in different genres and pictorial representations. In this case, drama presented opportunities for children to become emotionally involved in trying to unravel the mystery of the burials and to present versions of the event based on the remaining evidence. Comments from children at the end of the series of lessons indicate that this was a successful learning approach and fired their curiosity and enthusiasm.

"I still don't know what really happened ... I would like to find out more."

I liked the way we were all working together. When I was not sure what to do I looked around and got loads of ideas” (Flux, 2011).

It is important to remember too, that children learn history in many informal contexts as well as in the classroom. Interactive websites are also important for stimulating curiosity and providing children with historical knowledge. The BBC has a number of resources for primary aged children including information and activities relating to the royal game of Ur (BBC, 2014).

Resources for Teaching the Arab World – the Ancient Egyptians

The British Museum has extensive Ancient Egyptian collections and provides useful on-line guides for teachers planning visits to the galleries with activities which encourage children to observe carefully the different exhibits. In addition, the Museum also has a series of on-line power point presentations with pictures of exhibits and brief information about them. For children who are not able to visit the Museum these images provide powerful stimuli for introducing them to the lives of Ancient Egyptians and arousing their curiosity and interest.

The main focus of learning at Key Stage 2 is on Ancient Egyptian ways of life; housing, food, religious beliefs; entertainments; clothing; schooling; agriculture and trade and so on. Children are encouraged to learn about social diversity by studying the lives of rulers, the rich and powerful as well as farmers and ordinary people. There is little emphasis on learning political history; the lives of different rulers and the succession of dynasties, although some key rulers are selected by teachers for children to learn about including Rameses II, Queen Hatshepsut, Cleopatra and Tutankhamun.

A wide range of historical sources of information relating to the Ancient Egyptians still survives and this provides valuable opportunities for children to use them as evidence of past ways of life and to develop their awareness of archaeologists’ work. There are a number of textbooks and reference books relating to Ancient Egypt.

Ancient Egypt (Forrest, 1993) provides an example of a textbook written for children aged 7-9 years old and includes two page information spreads on:

- The River Nile
- King Tutankhamun
- Archaeologists
- The Pharaohs
- Some other Pharaohs
- Farmers and Food

- Building a pyramid
- People at work
- Life in an Egyptian house
- People at play
- Gods and goddesses
- Mummies and tombs
- Egyptian writing
- Ancient Egypt lives on

Each two page spread provides information, together with photographs of Egyptian buildings, ancient Egyptian artefacts and tomb paintings and also artists' reconstructions of what life might have been like at the time. (For example, illustrations of what houses may have looked like or how the pyramids were built). Text and captions draw children's attention to how we know so much about the ancient Egyptians and how archaeologists piece together different sources of information to explain what life was like. Unfamiliar words are underlined and a glossary at the back provides information on their meaning. The final two page spread reminds children of the legacy of the Ancient Egyptians and how some of their ideas and knowledge continue to be influential today.

The format described above is one which is typically used in many history textbooks and reference books.

Resources for teaching the Arab world – Early Islamic Civilisation

For primary aged children this is a new area of history for study and provides a range of interesting opportunities. During the reign of the Abbasid caliph Harun al-Rashid (c 786-809) Baghdad became a centre of culture and learning and a city of museums, libraries, hospitals and mosques. One of the most famous centres of learning was *Bayt al-Hikmah* (the House of Wisdom) which attracted scholars from all over the world in both the sciences and humanities; medicine, mathematics, astronomy, chemistry, literature and so on. Whilst many web sites provide information about this period of history (See for example: http://www.irfi.org/articles/articles_401_450/golden_age_of_islam.htm; <http://islamichistoryonline.com/islamic-golden-age/>), there are limited teaching resources available at the moment.

There is a statutory requirement to teach Religious Education in all English state funded schools and the curriculum is agreed by locally established standing advisory councils on religious education (SACREs) to reflect the needs and interests of local communities. A frequent religious education enquiry for children explores what does it mean to belong to a religion? Such an enquiry would involve children

in learning about beliefs and values, festivals, celebrations and practices of different faith traditions. (For examples see Somerset and North Somerset Councils, 2011). It is likely therefore that some aspects of early Islamic civilisation will be taught in Religious Education lessons, rather than in history and that there might be overlapping content between the two subjects.

Resources for Teaching the Arab World at Key Stage 1 – Ibn Battuta – a Significant Individual

Currently there are few resources at Key Stage 1 for children to learn about the Arab world. However, there are opportunities for Key Stage 1 teachers to select significant individuals and events from the Arab world if they choose. Since most Key Stage 1 teachers have little knowledge of Arab history, this is unlikely to occur until more resources are provided for them to support their teaching.

Key Stage 1 children often learn stories about great explorers who generally include for example Christopher Columbus, Captain Scott, Francis Drake and Neil Armstrong. However, children could learn about non Western explorers and some of their achievements. Ibn Battuta (1304-1368) was a great explorer, born in Morocco who spent nearly thirty years travelling over 73,000 miles (117, 500 Km) and visiting the equivalent of 44 modern countries in his lifetime. This was a tremendous distance to travel at the time and involved Ibn Battuta meeting people from many different cultures.

Recently published story books for Key Stage 1 children include, James Rumford's (2001) *Traveling Man. The Journey of Ibn Battuta* and Fatima Sharafeddine (2014) *The Amazing Travels of Ibn Battuta*. Such books describe events in Ibn Battuta's life and they may be supplemented by on-line resources providing pictures of some of the places where he travelled and the ways of life he observed (e.g. <http://ibnbattuta.berkeley.edu/>; <http://predoc.org/docs/index-24380.html>). Ibn Battuta dictated stories about his journeys when he returned home in 1354 in the book, *A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling*, which is more commonly known as the *Rihla*, meaning *The Journey*. Various versions of his book are available including Mackintosh-Smith's (2002) abridged edition, *The Travels of Ibn Battutah*.

Harnett (2014) provides guidance on planning a series of lessons about Ibn Battuta framed around some key enquiry questions. The lessons begin by asking children to think in general concerning what they know about explorers before they are shown pictures of Ibn Battuta and invited to think about questions which they would like to ask him. Other lessons are planned around enquiries such as;

- Where did Ibn Battuta travel?
- What are some of the stories which Ibn Battuta told about his journeys?
- How do we know about Ibn Battuta?
- How should we remember Ibn Battuta?

Simplified versions of events described by Ibn Battuta are provided in the article which includes descriptions of pearl fishing in the Persian Gulf, the Barid (Postal Service) in India; Chinese portrait painters and salt mines in Mali. These events are chosen since they permit young children to draw comparisons with features in their own lives. Examples of different ways in which he is commemorated are indicated such as the Ibn Battuta Mall in Dubai, commemorative stamps from Morocco and the Ibn Battuta crater on the moon.

One of the aims for designing this unit was to encourage teachers to be more confident in selecting a wider range of significant individuals for children to learn about from different cultures and from different parts of the world which would include individuals from Arab heritages.

Learning about the Arab World – the Future?

The new history National Curriculum does provide some opportunities for primary aged children to learn about the Arab world and there is an increasing availability of resources (particularly on-line) to support teaching in this area. Real challenges however occur in teachers' limited knowledge of global history and consequent lack of confidence to teach it. Sachsenmaier argues that this is not just an issue for teachers however; university history departments are also more or less entirely concerned with European history and exhibit a lack of interest in other areas of the world. He suggests that this mono-cultural outlook of historiography is outdated in an increasingly global world and ill prepares European societies for successful interaction with new and emerging global forces (Sachsenmaier, 2014). Such views need to be taken account of in teacher training since it is teachers who are so influential in preparing the next generation of future global citizens.

Teachers may also avoid teaching Arab history since they fear it may be controversial or sensitive for children in their class. The Historical Association's Report, *Teaching Emotive and Controversial History* recognises why this might occur, "The study of history can be emotive and controversial where there is actual or perceived unfairness to people by another individual or group in the past. This may also be the case where there are disparities between what is taught in school history, family/ community histories and other histories. Such issues and disparities create a strong resonance with students in particular educational settings" (Historical Association, 2007, p. 3).

Teacher education and continuing professional development therefore are key to supporting teachers in developing their awareness of potential sensitivities in teaching history. Case studies of successful practice are also important to extend teachers' repertoire of potential teaching strategies. Discussion and debate between academic historians, educationalists and practitioners may also provide opportunities for deepening our understanding of some of the issues involved.

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ARABS IN THE US HISTORY CURRICULUM

Abstract

While there are over 5 million Arabs and Arab Americans living in the United States, they are all but non-existent in the US History and Social Studies Curriculum. Much of this is due to anti-Arab and anti Muslim prejudice. The chapter gives a brief overview of the history of Arab immigration to North America, and then the United States, their importance in the shaping of US culture and politics. There are suggestions for inclusion of Arabs into the curriculum, exemplary teacher as well as suggested resources for professional development.

KEY WORDS: ARAB AMERICANS, US HISTORY, SOCIAL STUDIES, ANTI-ARAB PREJUDICE, ARAB AMERICAN NATIONAL MUSEUM, PALESTINIAN, SYRIAN, LEBANESE, YEMENI.

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ARABS IN THE US HISTORY CURRICULUM

Introduction

*“Invisibility was the most consistent feature of being Arab American. Because I spent so much of my life in schools, schools seemed to be implicated.”*²⁹

So wrote Paula Hajar, a leading educational theorist, school administrator, university professor and classroom teacher, describing her experiences as a public school girl. Invisibility, indifference and ignorance best characterizes the way in which the Arab world and Arab Americans are presented in the United States History and Social Studies curriculum. In her research discussing Arab children in the New York public schools, Paula Hajar, described the hostile environment facing children of Arab descent in the public schools of New York City as well as the challenges facing those teachers who wish to bring the Arab experience into the schools' curriculum. This means that, according to the 2010 Census, the approximately five million Arab-Americans living in the United States are ill served by the public school system. The number of people in the United States who claim an Arab ancestry has more than doubled since 1980 and today the United States is home to one of the fastest growing Arab diaspora populations in the world. This grim educational experience described by Hajar is replicated throughout the entire United States school system, and only contributes to the escalating intolerance and *mis*-education about Arab Americans living in the United States.

The Problem

Most of the population in the United States has little or no understanding about the history and contributions of Arabs and Arab Americans to American life. Too many cannot identify what is an Arab, an Arab American, their language, religion, social, political, academic, and artistic contributions to American life. Much of this is due to discrimination and prejudice against Arab Americans and Muslims, spiking dangerously after the 9/11 attacks. For the purpose of this chapter, I use the Arab American National Museum's (AANM) definition of an Arab, (www.arabamericanmuseum.org). The AANM, the only museum in the United States that focuses on the history and

29 Amreeka is the formal Arabic word for America. Paula Hajar, "Arab Families in the New York Public Schools," p. 140. I would like to thank Danijela Trškan, Professor at University of Ljubljana, Slovenia to participate in this exciting project. Thanks also to the entire staff at the Arab American National Museum (www.arabamericanmuseum.org), Monica Eraqi, Dakota High School, McComb County Michigan USA, Social Studies and Professor and Social Studies Program Head, Sonia Murrow, Brooklyn College of the City University of New York.

contributions of Arab Americans, defines Arab Americans as people who came from the 22 Arab League nations³⁰ who share a common language, Arabic, as well as a shared sense of cultural traditions and history; this includes the many religions Arabs worship. The *Oxford English Dictionary*, as do most other dictionaries, includes the word Semite in their definition of an Arab. When I spoke with one of the museum curators, she acknowledged that Arabs are Semites, but believed that the museum's definition cleared up any misapprehension and confusion with Jews also being defined as Semites. Arab Americans live in all 50 US states but two thirds are concentrated in ten states; 94% live in the metropolitan areas of Chicago, Detroit, Los Angeles, New York City and Washington D.C. California has the largest numbers of Arab Americans, but Michigan, and the Detroit Metropolitan area has the largest concentration. The majority of Arab Americans living in the United States is Christian, and they are young. For example, the median age for all people living in the United States is 35; for Arab Americans it is 31; 21% of the US population is between 18 and 30; for Arab Americans it is 30%. 80% are U.S. Citizens. (35% are Catholic, 18% Eastern Orthodox, 10% Protestant; 24% Muslim; 13% other. Jews, who are from one of the 22 Arab countries, who speak Arabic can self identify as Arabs. Information about Arab youth comes from Moustafa Bayoumi, *How Does it Feel to Be a Problem?* 2008, p. 7).

The word "Arab" is particularly complicated and contested especially in the States. Most scholars use the word as a cultural and linguistic term including persons from Arabic speaking nations and regions. Other definitions, influenced largely by Arab nationalism that emerged in opposition to European colonialism and the Ottoman Empire are those which claim Arab is a national identity and share a diasporic national community. Still others cannot differentiate between Arabs and Muslims. It should go without saying that not all Arabs and Muslims, not all Muslim are Arabs. To give one example, the top six countries with the largest Muslim population are non-Arabic nations: Indonesia, Pakistan, Bangladesh, India, Turkey, and Iran. Religious, ethnic, and linguistic diversity of the Arab nations have made it difficult for either the US government as well as Arab organizations and communities to reach a consensus over a definition of Arab American. Dr. Suad Joseph, Professor of Anthropology and Women and Gender Studies at the University of California Davis explains that:

"there are Palestinians, Iraqis, Kuwaitis, Yemenis, Saudi Arabians, Bahareinis, Qataris, Duabis, Egyptians, Libyans, Tunisians, Moroccans, Algerians, Sudanese, Eritreans and Mauritians; there are Maronites, Catholics, Protestants, Greek Orthodox, Jews, Sunnis, Shi'a, Druze, Sufis, Alewites, Nestorians, Assyrians, Copts, Chaldeans and Bahairs; there are berbers, Kurds, Armenians, bedu, gypsies and many others with different languages, religions, ethnic, and national identifications and cultures all

30 The 22 nations are Algeria, Bahrain, Comoros Islands, Djibouti, Egypt, Iraq, Jordan, Kuwait, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, (Not all Somalis and Sudanese are Arabs) Sudan, Syria, Tunisia, United Arab Emirates, Yemen.

congealed as Arab in popular representations whether or not those people may identify as Arab." (Against the Grain of the Nation – The Arab. In Suleiman, 1999, p. 260).

Some Arab American activists have also contested the term "Arab American" for the purposes of political organizing; some prefer the term "Muslim American" over the nationalist "Arab American" arguing that the identity is based more on faith. Finally, rather than use the word Arab, some feminists and queer activists use a geographic term "Southwest Asian and North African (SWANA), to counter the western colonial language of the "Middle East," and as a way to "transcend patriarchal and homophobic nationalisms." (Quoted in Jamal and Naber, *Race and Arab Americans before and After 9/11*, 2008, p. 1). Also complicating the concept of 'Arab' is the prevalence of racial categorization in the United States. During the first two centuries of Arab immigration to the United States, Syrians, Lebanese and Yemenis were considered white, or as the scholar Helen Samhan wrote, "white but not quite." (Quoted in Jamal and Naber, *Race and Arab Americans before and After 9/11*, 2008, p. 1). Arabs coming to the United States were not segregated into the black only segregated public schools in the Jim Crow South as were Jews, Italians and Chinese.

The Role and Goal of Public Education in the US

Americans' ignorance about Arabs, their geography, religions, languages, culture and history is not just a national disgrace, but a problem for the future political and social development of the country. Historically the goal of public education in the United States has been to promote republican and democratic virtues; it was to be the engine for social mobility, the creation of a meritocracy and finally a means to foster national pride and citizenship awareness. In the twentieth century, public education took on a new task; to assimilate or "Americanize" the millions of non Protestant, non English speaking, 'darker,' immigrants, those who came from southern and Eastern Europe, the Ottoman Empire, the Caribbean, Mexico, China, Japan and the Philippines. In the past twenty-five years, there has been systematic change of emphasis by government and the private sector on the role and function of education. The more noble goals of the transformative aspects of public education have been subordinated to preparing young people for the discipline of factory and clerical work.

One feature about US public education, one that is not replicated in most other countries, is that there is no national curriculum. The fifty individual states legislate the necessary knowledge base for the curriculum. In the current US political climate, the schools curriculum is highly politicized. For example, some states allow non scientific alternatives to the study of evolution in biology classes; some states' curriculum stress the role of slavery as a cause of the US Civil War; others down

play it. In the 1990s, a “Standards and Accountability” movement began in the U.S., as state legislatures developed writing standards and implementing assessment systems designed to measure whether or not students were meeting these standards. A decade later, with the support of the National Governors Association as well as leading education corporatists, developed the Common Core State Standards, (CCSS) which its supporters hope that its implementation would raise student achievement as well as bring some sort of national coherence to the curriculum.³¹ There is growing opposition to the CCSS. On the right, many conservatives oppose any kind of federal intervention in states’ rights to control their education system; liberals, progressives and those people opposed to the growing assault on public education oppose the Common Core for its rigid standardization and emphasis on testing.

Social Studies Education

Social Studies has historically been central to any public (as well as private and parochial/religious) schools’ curriculum. According to the National Council for the Social Studies, NCSS, the professional organization of Social Studies teachers and educators, *“No profession plays a more central role in meeting this challenge than the social studies teachers in our nation’s schools. At the heart of social studies is the obligation to teach democratic principles and to inspire civic virtue in the young people who will shape our future.”* Furthermore, *“the aim of social studies is the promotion of civic competence - the knowledge, intellectual processes, and democratic dispositions required of students to be active and engaged participants in public life. By making civic competence a central aim, NCSS emphasizes the importance of educating students who are committed to the ideas and values of democracy. Civic competence rests on this commitment to democratic values, and requires that citizens have the ability to use their knowledge about their community, nation, and world; to apply inquiry processes; and to employ skills of data collection and analysis, collaboration, decision-making, and problem-solving. Young people who are knowledgeable, skillful, and committed to democracy are necessary to sustaining and improving our democratic way of life, and participating as members of a global community.”* (www.socialstudies.org). Content subjects within the Social Studies framework include Civics and Government (Political Science), Economics, Educational Technology, Geography, History and Psychology. Most state schools’ curriculum privilege Economics, Geography, History and US Government.

Social Studies is taught in the elementary schools, but its centrality to the curriculum is declining. The time spent teaching social studies has been cut from 35 minutes a day in the 1990’s to 20 minutes in the 2010’s, in part due to the Common Core

31 See for example, Barbara Winslow, “Clio in the Curriculum: The State of Women’s and Women’s History in the Middle and High School Curriculum... and perhaps a Way Forward,” in *The Journal of Women’s History*, Volume 25, No. 4, Winter, 2013.

emphasis on testing. Social Studies begins with young children learning about their families and then their neighborhoods. In most cases, fourth graders learn the history of their state, where there is no mention of Arab immigration in their curriculum. Civics that is the study of government and citizenship engagement, becomes part of the curriculum in the third, fourth and fifth grades. Grade 6 usually focuses on some level of global studies. At the high school level the Global Studies curriculum includes Arabs and Arab history. Almost every state curriculum that mentions Arabs includes the following movements, historic eras, concepts or persons: the spread of Islam, the Crusades, World War I and the collapse of the Ottoman Empire, the Balfour Declaration, the formation of the State of Israel, the Suez crisis, the Israeli-Palestinian conflict, and the two Gulf Wars. To illustrate how Arabs are presented in the New York State Global Curriculum, one only needs to look at the questions in the New York State Global Regents Examination, because if the question is not on the Regents, most likely it will not be included in the curriculum or taught in the classroom. In the past twenty years the following words and concepts were in the NY State Global Regents Short Answer (Objective) Questions: "Saladin", "Muhammad", "Islam", "Islamic Fundamentalism", "Ottoman Empire", "Aswan Dam", "OPEC", "Sunni/Shi'ite conflict", "Golden Age of Muslim Culture", "Crusades", "Palestinian Liberation Organization", "Egypt", "Morocco" and of course the two Gulf Wars. Some Regents do not include a *single* question about Arabs. The phrase "Islamic Fundamentalism" appears many times; no other religious fundamentalisms – Hindu, Jewish, Protestant Sikh - are mentioned. Occasionally Arabs are mentioned in the Document Based Essay Questions (DBQ) mainly on the subject of migration, but never in the context of essays dealing with human rights. Reading the above names, phrases and concepts, with the exception of "the Golden Age of Islam," all refer to Arabs and those Muslim Arabs in the context of conflict, irrationality, war and violence.

The US History Regents presents an even worse image of Arabs and Arab Americans. The only mention of Arabs in the past ten years of U. S. History and Government Regents include both Gulf Wars, "the 1978 Camp David Accords", "9/11", "Eisenhower Doctrine" (Under the Eisenhower Doctrine, a country could request American economic assistance and/or aid from U.S. military forces if it was being threatened by armed aggression from another state. Eisenhower singled out the Soviet threat in his doctrine by authorizing the commitment of U.S. forces "to secure and protect the territorial integrity and political independence of such nations, requesting such aid against overt armed aggression from any nation controlled by international communism." The Eisenhower Administration's decision to issue this doctrine was motivated in part by an increase in Arab hostility toward the West, and growing Soviet influence in Egypt and Syria following the 1956 Suez crisis), "Afghanistan" (not an Arab Country), "OPEC oil embargo", "Iraq War", "Middle East Peace". Again, these names, concepts, policies only reflect on Arabs in the context of war, terror and violence. Even more shocking, one US History

Advanced Placement Examination (Advanced Placement (AP) is a programme in the United States and Canada, which offers college-level curricula and examinations to high school students. American colleges and universities often grant placement and course credit to students who obtain high scores on the examinations.) used the term “street Arabs,” when describing Arab youth. This test content imbalance plays a strong role in the classrooms because of the exam’s perceived connection to teacher performance. In this age of accountability, teachers are constantly pressured to prepare students to perform well on a proven non-existent, but anti-Arab examination, which means that the majority of teachers must teach an anti-Arab curriculum.

The inclusion of Arabs in the Global Studies curriculum and (very rarely) Arabs in the US history exists, to be sure, but mainly in elite private or affluent public schools, where there is little emphasis on CCSI and persistent testing. In these schools teachers are allowed greater creativity in developing elective History or Social Studies courses. In May 2014, the State of Massachusetts announced that Social Studies would be subsumed under English, and no new Social Studies teachers would be hired. The emphasis on testing, as both a way to evaluate school children, teachers and schools, only means that teachers are forced to teach a limited curriculum and only teach what will be on the test.

Therefore, it should not be surprising that there are no positive references about Arab Americans in the grades 6-12 US Social Studies and History curriculum. According to Monica Eraqi’s research, of the five most used Social Studies textbooks, positive mention of Arabs is non-existent. Eraqi, a doctoral student at the University of Michigan and a Social Studies teacher in McComb County, Michigan, discovered that in one middle school text, the only Arab mentioned was Sirhan Sirhan, a Palestinian American Christian, who assassinated Robert Kennedy in 1968 (Interview with Monica Eraqi, May 13, 2014).

Both the invisibility and stereotyping of Arabs in the schools’ curriculum, reinforces anti Arab prejudice, thus contributing to their silence. This conscious denial of the role of Arabs and Arab Americans in the development of the United States means that social studies teachers are unable to tell a complete and accurate story of our nation’s past and present. Furthermore, as any dedicated social studies teacher knows, that the addition of Arab Americans, or women, or any other neglected and marginalized group for that matter, ‘complicates’ the traditional history narrative and alters and enriches the teaching of history.

Arabs in US History

Arabs were involved in the discoveries, explorations and settlements of the western hemisphere from the beginning. Today, very few scholars, and social studies teachers repeat the fable that ‘Columbus was the first to *discover* America.’ A number of global textbooks mention that those who first ventured out into the Atlantic, centuries before Columbus, included Egyptians, Phoenicians, Vikings, Irish monks from the Aran Islands, as well as Africans. There is also scholarly debate about the Chinese sailing east across the Pacific and landing in parts of South America. The first documented Arab to have arrived in the present-day United States was Estabanico Zammouri, a Moroccan Arab (sometimes referred to as a Moor). Enslaved as a youth by the Portuguese, he was sold to a Spanish nobleman and taken in 1527 on the Spanish Narváez expedition first to what is now Florida and then later to Mexico and the US Southwest. Between 1528 and 1536 he traveled over 6000 miles in North America and is recognized by historians for his contributions to the exploration of that area. There is a statue of him in El Paso, Texas, but no mention of him in the Texas curriculum.

Scholars are discovering more instances of Arabs coming to North America, and then later to what became the United States. Another Arab, also enslaved was Omar Ibn Said, who was fluent in Arabic. Ibn Said’s owner was John Owen, an early governor of North Carolina. Owen later freed Ibn Said, who was later buried in the Owen family plot. The existence of other slaves of Arabic origins has been documented as well. (*Telling Our Story*, Arab American National Museum, p. 6).

Arabs fought in the American Revolution. At least six people with Islamic names were colonial soldiers. One of them was Yusuf Ben Ali, also known as Joseph (Benenhali) Benhaley, who fought with General Sumter in South Carolina. After the war, General Sumter took Benhaley with him inland to his home in Stateburg where they settled down. There was a Bampett Muhamed who was a Corporal in the Revolutionary Army, from Virginia. A Francis Saba was listed as a sergeant with the Continental Troops, and a Joseph Saba was listed as a Fifer. Algerians exported horses to replenish the losses suffered by the Continental cavalry during the War for Independence. In 1779, an Algerian ship sank off the coast of the rebelling colony of North Carolina. The stranded mariners chose to settle there, and their descendants, the Wahab family, can rightly claim to be the first Arab settlers in the United States. There was significant enough Moroccan presence in South Carolina, that in 1790, the state House of Representatives passed legislation giving Moroccan Arabs the same rights as whites. Finally, not mentioned in the social studies curriculum is that in 1787, Morocco an Arab nation, was the first country to recognize the United States as an independent republic.

Other Arabs who moved to the United States before the 1861 Civil War were Jeremiah Mahomet, who lived in Fredrick Maryland, Antoun (or Antonious) Bishallany, who landed in Boston in 1854 when he was 27. He moved to New York City where he received a scholarship to study at the Amenia Seminary in upstate New York in return for giving Arabic lessons to missionaries. He died of tuberculosis two years later and is buried in Greenwood Cemetery in Brooklyn. A third, Hadji Ali was brought to the United States because his skills in training camels were needed to help run the famous Camel Corps, which would build and supply a wagon route from Texas to California. The soldiers called him “Hi Jolly” because they couldn’t pronounce his name. In 1880, Ali became a citizen calling himself Philip Tedro. The Arizona State Highway Department erected a monument to him over his gravesite in 1935. These early immigrants, all men, came to the United States in search of making some money and having a great adventure. Most of these men never made it back home, died with marrying and without children.

Each one of these stories could make for exciting lesson plans, for they complicate and decenter the traditional narrative of only Europeans settling in North America. Each story combines history, geography and civics. Who were all the different groups of peoples, ethnicities and religions that peopled the early Republic? Where did Arabs come from and how did they get to North America? Are there indications of early Arab and Muslim settlements in the US? Why were Moroccans considered “white” in South Carolina? What are the international connections between Morocco and the United States? Why was it important?

The 1876 Philadelphia Centennial Exhibition, celebrating the one-hundredth birth of the United States brought over 1600 Arab and Turkish individuals and firms to display the wares and goods that highlighted the glory of the Ottoman Empire. Especially popular were coffees, rosewood crucifixes made in Jerusalem, water pipes and sweets. Americans were fascinated by what appeared to be exotics from the Orient. (*Orientalism*, Edward Said. Said wrote that because Americans had so little connection with the Middle East, as well as no independent knowledge of the Middle East, they accepted the British and French stereotypes and point of view. In 1876, very few Americans, Herman Melville, *Benito Cerino* and Washington Irving, *Tales of the Alhambra*, had any cultural experience with what is now the Middle East.) Arab tradesmen were so excited about their positive reception that many stayed in the United States to set up import businesses. Others went back home with stories about the possibilities for becoming rich in America. The 1876 Exhibition is credited with convincing Arabs that they would be welcome and prosperous in the United States, and thus was a significant push and pull factor in bringing the first wave of migration from the Arab world. In 1978, the Arbeely family from Damascus Syria was the first recorded Arab family to come to the United States. Dr. Joseph Arbeely was a prominent professor, and his two sons Najeeb and Ibrahim

established the first Arabic language newspaper in the United States, *The Star of America*, in 1892.

LESSON PLAN POSSIBILITY: The Presence of Ottoman Arabs at the 1876 Philadelphia Centennial: Topics could include 'orientalism'; opening up new trade markets; how the Centennial encouraged immigration from the Ottoman Empire to the United States.

The first wave of immigration to the US, 1880-1924 is taught in every middle and high school curriculum. What is missing from this study of immigration is the Arab migration. In the peak years 1905-1907 more than a million people a year immigrated from Eastern Europe, Italy and Greece. Missing from any study is the 95,000 Arabs who came from the Levant (Eastern Mediterranean), Yemen, Iraq, Morocco and Egypt. By 1924, there were approximately 200,000 Arabs living in the United States. 90% of this first wave of immigrants were Christians, mainly Maronites, Melkites and Greek Orthodox. The remaining were Druze or Sunni Muslims. Most immigrants were farmers or merchants, and very few could read or write basic Arabic.

CURRICULUM POSSIBILITIES

LESSON PLAN POSSIBILITY: What does the manifest and death reports of HMS Titanic tell us about which immigrant group came to the United States. The manifest lists names, as well as countries of national origin. 100 Syrian immigrants perished.

Central in every curriculum about the first wave of immigration is an understanding of the "push and pull" factors. Push factors are those associated with the area of origin, while pull factors are those that are associated with the area of destination. The dominant motive for migration is economic, and pull factors tend to be higher wages and greater demand for labor perhaps found in centers of industry and commerce. Economic push factors can include overpopulation and the absence of economic opportunity. Social and physical reasons tend to involve forced migration, and an example of a social push factor would be intolerance towards a certain cultural group, such as the fleeing of Jews from Czarist Russia. An example of a physical push factor would be a natural disaster, such as the boll weevil infestation in the US South in the 1890's, destroying the cotton crop. Looking at the push pull factors of the different immigrant ethnicities that came to the United States including Yemeni's, Jews, Syrians, Lebanese, Greeks, Hungarians, Poles, Germans, Irish, Chinese, Mexicans, Filipinos, Barbadians to name just a few, would deepen students' understanding of other countries, as well as the commonalities and contradictions in peoples' motivations to come to the United States. For example, one of the 'push factors' encouraging Syrian immigration, which was similar to those of Jews in the Russian Pale, was both religious discrimination and opposition to conscription.

LESSON AND UNIT PLAN POSSIBILITIES: Divide the class into groups of ethnic immigrants: Syrians, Greeks, Jews, Barbadians, and Mexicans, for example. Have the students research the push pull factors of each group coming to the US. Each group makes a presentation to the class. The class then meets to discuss commonalities and differences of each group.

LESSON PLAN POSSIBILITIES: Where did various immigrant groups settle in the US and why? Divide the class into groups of ethnic immigrants. Research where different groups moved. Include Lebanese to Dearborn, Syrians in New York. How and why did Henry Ford attract Syrian and Lebanese immigrants to Michigan?

Another characteristic of this first wave period of immigration was its racialization. Anti-Chinese sentiment translated into the first racially designated immigration laws designed to exclude Chinese, Filipinos and some Japanese. The Ku Klux Klan, (KKK) a white supremacist and terrorist organization founded in the aftermath of the Civil War and Reconstruction to maintain white power, turned its hatred on to immigrant groups, in particular Jews, Catholics and Arabs. Lebanese Catholics in the South faced the Klan's racist wrath. In the twentieth century anti-Arab hostility increased. One North Carolina senator spoke out against the "spawn of the Phoenician curse," who were nothing more than "the degenerate progeny of the Asiatic hordes which long centuries ago, overran the shores of the Mediterranean." (Alia Malek, *A Country Called Amreeka*, 2009, p. 11). South Carolina, which once granted Moroccans the same rights and northern European Americans, enacted laws a hundred years later that denied Syrians the right to citizenship. One Judge Smith declared that Syrians were too dark skinned to become US citizens.

LESSON PLAN POSSIBILITIES: What were the occupations of different immigrant groups? Divide the class into groups of ethnic immigrants. Research occupations of each group; include Syrian women and men who were dominant as peddlers; Yemenis were farm laborers in California. Nagi Daiallah, a Yemeni farmworker was one of the first organizers of the United Farmworkers Union (UFW) and murdered for his participation in the 1973 California grape strike.

Push pull factors causing Arab immigration changed dramatically after World War II. The 1965 Immigration and Nationality Act opened doors to immigrants especially from Africa, Asia and the Middle East. The emergence of Arab nationalism, the birth of independent Arab republics, the creation of the state of Israel, which displaced millions of Palestinians, brought new groups of Arab immigrants to the United States. The 1952 revolution in Egypt, the 1958 revolt against the Iraqi monarchy brought middle class Muslims, Jews, Coptic Christians, intellectuals and business people fearing both religious and economic persecution to the United States. The United States Government passed the 1953 Refugee Relief Act which allowed almost 6000 Palestinians into the US. Many were elites from Egypt, Palestine and

Iraq, coming as political exiles; one of the better known was Edward Said, the renowned intellectual.

Growing pan-Arabism, emerging from the Arab defeat in the 1967 Six-Day War, the ongoing occupation of Palestinian territories and the lack of any kind of resolution to the Israeli-Palestinian conflict, brought even greater numbers of Palestinians to the United States. The 17 year long Lebanese Civil War, followed by the 1982 Israeli invasion, contributed to a growing exodus of Lebanese to the United States. Smaller numbers of Iraqis have come to the US, in part due to the oppressive rule of Saddam Hussein, as well as the dislocation caused by the two US led Gulf wars. Since 1990, growing numbers of Sudanese and Somalis have come to the United States. Algerians, Tunisians and who traditionally immigrated to France are coming more and more to the US in a large part due to growing French hostility to North African immigrants.

LESSON PLAN POSSIBILITIES: What was the impact of the 1965 Immigration and Nationality Act on Middle Eastern Immigration? Compare and contrast push pull factors from the period 1880-1920 with those of the post 1965 period. How did post 1945 US foreign policy affect immigration patterns from the Middle East and North Africa?

9/11 was a turning point in the lives of Arab Americans. Arab Anti Arab racism begins in 1973 in the aftermath of the OPEC (Oil Petroleum Exporting Countries) oil embargo. OPEC initiated the embargo as a direct result of the US support for Israel during the 1973 Yom Kippur War, but the hostilities spiked after 9/11. Arab Americans perished in the attacks; others came forward heroically in its aftermath, but in spite of sacrifice and courage, almost all have experienced in one form or another demonization, discrimination or physical assaults. Arab Americans have been prejudged as terrorists or religious fundamentalists, many spied upon, arrested, detained, deported and jailed. A number of scholars have compared the backlash against Arab Americans to that of the Japanese internment after the 1941 Japanese attacks on Pearl Harbor. Anti bias crimes against Arabs or Muslims skyrocketed 1700 % in the first six months after 9/11. In 2006 a *USA Today*/Gallop Poll found that 39% of all Americans hold prejudice against Muslims and believe that all Muslims, including those who are US citizens should carry separate IDs. (Moustafa Baouymi, *How does it Feel to be a Problem*, 2008, p. 3). In the thirteen years since 9/11, immigration policy has been viewed principally through the lens of national security, giving rise to major new border security and law enforcement initiatives, heightened visa controls, screening of international travelers and would-be immigrants, all of which has resulted in a drop in Arab immigration.

LESSON PLAN POSSIBILITIES: Compare and contrast the anti-Japanese sentiment, laws and governmental actions after 1941 with the post 9/11 anti-Arab sentiment, laws and governmental actions.

Challenges facing Social Studies Teachers

Social Studies teachers face enormous obstacles for bringing the Arab and the Arab American experience into the schools' curriculum. The ongoing attack on public education, mentioned earlier in this chapter, contributes to the inability of teachers to be innovative and inclusionary in developing curriculum. A second problem is that schoolteachers are ignorant about Arab history, culture and traditions. Arab history is very rarely taught in the undergraduate level except in some of the elite colleges, and rarely included in Social Studies MAT Programmes. Arab Americans and Muslims are often studied in the required diversity and inclusion courses, but neither the texts, nor most of the curriculum deal with the history and cultures of the differing Arab nationalities. To be fair, most social studies teachers also complain that they are not given enough instruction in women's race, labor, sexuality and ethnic studies. But according to Hajar, too many teachers know so little about their Arab students, ignorant about holidays such as Ramadan, little about gender roles, family life, religion and know even less about the causes and consequences of post World War II conflicts in the Middle East.

The prevalence of anti-Arab sentiment silences both students and teachers. In 2002, there was a national debate over how 9/11 should be taught. Prominent conservatives were opposed to what they perceived as a curriculum designed to criticize US foreign policy. Liberals and most Social Studies teachers were concerned that 9/11 curriculum would only foster jingoistic nationalism and anti-Arab and anti-Muslim prejudice. (Diana Hess and Jeremy Stoddard, "9/11 and Terrorism: 'The Ultimate Teachable Moment,'" in *Social Studies Education*, NCSS 2001, pp. 231-236). In the ensuing 13 years, largely due to fear of controversy, 9/11 and its aftermath is not in the curriculum (even though it is the defining moment of the millennial generation). School districts are often afraid to present anything remotely controversial about Arabs or Muslims. In 2012, the Newton, Massachusetts public schools issued a press release explaining why the 'Arab World Studies Notebook' (AWSN), a binder of supplementary teaching resources on Islam would be discontinued:

"In the fall of 2011, a parent at Newtown South raised concerns about one of the readings from a secondary source in the AWSN. The reading was used by a 9th grade teacher during a lesson on women in Islam. The teacher highlighted a controversial statement in the reading and noted that it was a biased perspective. The teacher acted in a manner that is consistent with the way in which faculty teach perspective. After reviewing the reading with the 9th grade teachers, the History department head decided to remove the reading... During the winter, there was a further review of the AWSN and it was decided that it would no longer be used at Newtown South. By the end of the 2011-2012 school year, a similar decision was made to remove the AWSN at Newton North High School." The press statement does not provide any indication of the controversial content, but rather demonstrates, that parental and community pressure

can effectively prevent teachers from taking on difficult and complicated issues. (Newtown Public Schools Press Release, 2012).

Fortunately, there are a handful of dedicated and courageous teachers who are challenging this anti-Arab hostility. One is Monica Eraqi, a Social Studies teacher at Dakota High School in Michigan. Eraqi who is Arab American, a doctoral student at the University of Michigan, and who has studied at the University of Cairo explained that her concern about the lack of anything about Arabs in the curriculum “came from my students, especially after 9/11.” She found herself reexamining the state’s curriculum, realizing that “there wasn’t one point outside the stereotypes they see on TV and the media.” When she realized that the Dakota High School ‘immigration fair’ had no booths about any Arab country, she knew she had to act. She convinced her colleagues that they must expand the fair’s inclusion. She teaches Social Studies elective on the Arab World, and in 2000 was able to bring a group of Dakota High School students on a trip to Cairo, to get first hand experiential knowledge of an Arab country. She was making plans to partner with schools in a number of other states for more trips to Arab countries. Everything collapsed after 9/11. Eraqi works with the Arab American History Museum developing curriculum, and organizing professional development seminars for social studies teachers in Michigan. Ms. Eraqi is completing a doctoral dissertation that will focus on the importance of bringing Arab and Muslim Americans into the schools’ curriculum. (Interview with Monica Eraqi, May 13, 2014).

Resources for Teachers

Finally, for those teachers who wish to seek out ways to bring Arab Americans into the curriculum, there are outside resources. Most notable is the Arab American National Museum (www.arabamericanmuseum.org). This museum, which opened in 2010, is located in Dearborn Michigan, a city with one of the largest concentrations of Arab Americans. Its focus is on Arabs – all Arabs in the United States. Over 50,000 people have visited the museum, mainly school children. The museum sponsors exhibits in other parts of the United States, but because for obvious reasons, it is all but impossible for schools outside the Detroit/Dearborn area to visit. The Museum partners with the Schools of Education at both University of Michigan at Dearborn, as well as the University of Michigan, Ann Arbor to develop curriculum materials incorporating the history of Arabs in the United States, as well as conferences and professional development seminars.

Another resource is the Zinn Education Project. Inspired by the work of Howard Zinn, the author of the best selling *A People’s History of the United States*, its website offers materials for teaching history “from the bottom up”, that is the greater inclusion of abilities, class, ethnicity, gender, race and sexualities into the schools’

curriculum. The website, <http://zinnedproject.org> offers free, downloadable lessons and articles organized by theme, time period and grade level, including an essay on Muslims in American history, <http://zinnedproject.org/2014/04/a-peoples-history-of-muslims-in-the-united-states/>. Hopefully, in the near future, the Zinn Project will find other innovative ways to bring Arabs into their project. Rethinking Schools is a nonprofit publisher and advocacy organization, which according to its mission statement is dedicated “to sustaining and strengthening public education through social justice teaching and education activism.” Their online and published materials promote equity and racial justice. “*We encourage grassroots efforts in our schools and communities to enhance the learning and well being of our children, and to build broad democratic movements for social and environmental justice.*” (www.RethinkingSchools.com). Rethinking Schools often partners with the Zinn Project, and offers numerous fact sheets, ideas for lesson plans about Arabs and Muslims. The National Council for the Social Studies (NCSS) also offers materials regarding Arabs and Muslims in the schools, curriculum, articles about anti-Muslim and anti-Arab prejudice as well as announcements about useful professional development seminars regarding the Arab and Muslim world. The CSS could do much more, especially at its yearly, and statewide conferences hosting sessions on how to bring Arabs into the US social studies curriculum. Facing History and Ourselves, www.facinghistory.org, an organization, founded in 1976 by educators who wanted to do a more effective and rewarding way to engage students provides both content and pedagogical materials. The Gilder Lehrman Institute of American History, gilderlehrman.org, needs to include more useful teaching resources. Their website only carries two references, one about the Israeli-Palestinian conflict, and the other about the US conflict with Iran. (Iranians are not Arabs).

Conclusion

Arabs and Arab Americans have placed a very high value on education, and in general Arab Americans have a higher educational than the national average. Given their population numbers as well as their multifaceted contributions to American culture – sports, food, music, cinema, language, dance, scholarship, fashion, politics, medicine, and business, it is imperative that US Social Studies curriculum reflects the reality of Arab Americans in the United States.

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- Al-Jadid: <http://www.aljadid.com/>
- Arab American Action Network: www.aaan.org
- Arab American and Chaldean Council: <http://www.myacc.org/>
- Arab American Institute (AAI): www.aaiusa.org/
- Arab American National Museum: <http://www.arabamericanmuseum.org/>
- Arab American News: www.arabamericannews.com
- Arab Artists Collective: <http://www.otherart.org/>
- Arab Community Center for Economic and Social Services:
<http://www.accesscommunity.org/>
- Arab Film Distribution: www.arabfilm.com
- Center for Arab American Studies, University of Michigan-Dearborn:
<http://casl.umd.umich.edu/caas/>
- Mizna: <http://www.mizna.org/>
- Radius of Arab American Writers (RAWI): <http://rawi.org/>
- Teaching about the Middle East: <http://slideplayer.us/slide/766735/#.U3-rsswlqA0.gmail>

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