History and Citizenship Education in North Africa and the Middle East

Challenges and Opportunities for History and Citizenship Education from the Viewpoint of Educators from the Region

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About the Report

This report gives information about, challenges in and ways forward for history and heritage education in North Africa and the Middle East, identified by a group of history and citizenship education professionals.[1] The report also includes references to relevant research, policies, international initiatives and conferences, and is designed to help all stakeholders to contribute via education to achieving more open and democratic societies in the region. The report should not be considered a scientific publication; the involvement of a modest number of people in both the research as the discussions means that one must be objective when generalizing the findings. What is stated often reflects the views of one or sometimes several individuals. The value of the report lies in the fact that all these individuals have hands-on experience in teaching history and/or citizenship in the region themselves and a therefore a very good idea of what is needed from a grass-roots perspective.

Terminology and Use of Names

The region the report focuses on is known by many names (such the Middle East and North Africa, Western Asia, Southern Mediterranean, and the Arab Region). The same is true for the recent socio political changes often referred to in the media as 'Arab Spring' or 'Arab Awakening'. None of these names is fully satisfactory. In this report, I use the terms that the participants used themselves. When quoting participants directly, I opted for generalized terms such as 'a history educator from Lebanon' to put more emphasis on their message. A list of participants is included as Annex 5.

Acknowledgements

The report could not have been developed without the help and contribution of many others. I would like to thank Joke van der Leeuw-Roord and Jonathan Even-Zohar for working with me on the survey, drafting and contributions on the programme of the seminar 'Responsible and Innovative History Education in North Africa and the Middle East, Stocktaking and Ways Ahead' that took place

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[1] The seminar took place during the 19th Annual EUROCLIO Professional Training and Development Course 'Looking at History through a Variety of Lenses' that took place from 1-7 April 2012 in Antalya Turkey, and was organized by EUROCLIO and the History Educators Association of Turkey.

on 4 April 2012 in Antalya, Turkey. Their detailed notes of this meeting and reflections and comments on the report have been indispensible when writing and improving this report, and I am much obliged. Marleen Maat and Aysel Goyajeva deserve thanks for preparing the seminar and taking care of logistics. Patrick Barker made good suggestions for improvements to this report, and I would like to thank him for his critical eye and constructive criticism. The Open Society Institute and the team working on the Education Support Programme made the seminar and the report possible, also showed a real interest in the project, which is much appreciated. Above all however, I would like to thank all the regional history and citizenship education professionals who contributed to the project and participated so actively in the seminar sharing experiences and reflections in a self-critical way. Their contributions have been exemplary. I hope the seminar and the report is only the beginning of a longer-term fruitful cooperation.

Steven Stegers

Box 1. About EUROCLIO

EUROCLIO, the European Association of History Educators, established in 1993, promotes a responsible and innovative teaching of history based on multi-perspectivity, critical thinking, mutual respect, and the inclusion of controversial issues. The Association advocates a sound use of history and heritage education towards the building and deepening of democratic societies, connecting professionals across boundaries of countries, ethnicities and religions. In 2012, EUROCLIO represents 81 independent and volunteer History heritage and citizenship Educators' Associations and related Institutes from 58 mostly European countries and reaches out to a network of at least 25.000 history, heritage and citizenship educators.

EUROCLIO acts as a Social Enterprise working on innovative solutions to some of society's most pressing problems related to the impact of irresponsible, ideologically influenced history, heritage and citizenship education. It offers new ideas for wide-scale change in history, heritage and citizenship curricula, textbooks and new teaching tools, pre-service and in-service training and classroom practice.

Rather than leaving professional and societal needs to the government sectors, the Association finds that this approach is not working enough and wants to solve the challenges by changing the system, spreading the solution, and persuading entire professionals, administrators and politicians to dare to decide for alternative approaches.

EUROCLIO as an Association acts also as a recruiter of organized local change makers—a model proving that individual professionals who channel their passion into Independent Associations carrying out common actions can have great achievements.

More information: **www.euroclio.eu**

Introduction

"*These days, Egypt is entering **new and challenging times**, after the revolution it is more important than ever, to reform the educational system and the approach of teaching history and social studies programs. They must be closely tied into students' understanding of citizenship and awareness of the world they live in*." This quote from a history educator in Egypt is indicative of the situation in which educators and policy makers find themselves after the so-called Arab Spring began.

History and citizenship educators have to react to the **socio-political changes** which are taking place in the Arab World. The transition poses **new questions and challenges** to them, such as 'How to teach about the former political leadership?' 'How to teach history in a way that helps build democratic societies?' 'What does citizenship mean in the new context?[2]' 'How to prevent the instrumentalisation of history education by new groups in power?'

The attitudes of students are also changing. A history inspector from Tunisia, noticed that "*students started to take history as a subject in secondary schools in a more serious and reflective way after the Arab Spring.*" Students turn to the history teachers when **societal change** evokes questions. Educational practices that were common before the Arab Awakening are ill suited to meet the needs and. These approaches, where teachers and textbooks are the authoritative source of information and students are passive recipients of information, are in stark contrast to the everyday reality where youth has more access to information than ever before and where **youth** has become one of the **driving forces** behind societal change.

Next to the methodological challenges, there are also issues related politics of the past. History is arguably the **most politicized subject in school**, and is often used and misused. Intergovernmental organizations including the Council of Europe, the OSCE, UN Alliance of Civilizations, and UNESCO recognize the importance of good history education for democratic and open societies and call for an inclusive, multiperspective and critical approach to history education in their recommendations and policy papers.[3]

History can be used as a **political tool**, particularly in countries in political transition, where history

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[2] See Box 5. Citizenship Education after the Arab Awakening on page 16.
[3] A list of relevant research and policies is included with this report as Annex 4.

has often been used to serve nationalistic agendas. A strong **civil society** of history and citizenship educators who are aware of these risks, and are committed to implement responsible and innovative ways of education, could act as a counterweight to nationalistic agendas. Unfortunately there is not a sustained tradition of an active civil society in the Arab Region.

There is a growing body of research showing us that **history education** in the Euro-Mediterranean region is not contributing towards **mutual understanding** between cultures. This research was done in the aftermath of 11 September 2001 when policy makers and civil society became aware of, and concerned about, the growing mutual mistrust between 'Western' and 'Arab' societies. Representations of 'the other' in history textbooks in both the Arab World and Europe were found to largely mono-perspective and contribute to stereotypical thinking about religious communities, neighbours and minorities.[4]

The results of this research and the **"Dialogue between Civilizations"** agenda, have led to a series of conferences, seminars, roundtable discussions, recommendations, policies and guidelines.[5] Some educational resources and teacher training seminars have been organized, but these activities have had a limited impact. Most of these discussions have involved people who are either not directly involved, or never have been involved in teaching themselves. The input from the history and citizenship educators, in contrast, has been limited despite the fact that they are the ones who should implement educational reform, and have the best understanding of the challenges, needs and opportunities of **teaching history and citizenship** in this new environment.

The countries in the region are in transition, and there is now a crucial moment where educational reform and implementation needs to happen in order to move towards more **open societies**. EUROCLIO, the European Association of History Educators, which has been promoting innovative and responsible history and citizenship education in transition countries, recognized this, and took the first step to see if there is an interest in cooperation amongst the history and citizenship educators from the region itself.

A logical first step was to bring the history and citizenship education practitioners to together to give them a voice in the debate and to find out if there is interest in and commitment for cooperation.

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[4] See Box 4. The Image of the Other in History Textbooks on page 15.
[5] See Annex 3. List of Events and Annex 4. References.

This step was made within EUROCLIO's **Mediterranean Dialogues programme** which focusses on the promotion of responsible and innovative history education in North Africa and the Middle East and is supported by the Open Society Foundations and the Anna Lindh Foundation. As part of this programme EUROCLIO brought together 20 history and citizenship educators from Egypt, Israel, Jordan, Lebanon, Morocco, Palestine, Turkey, and Tunisia in a seminar "*Responsible and Innovative History and Citizenship Education in North Africa and the Middle East - Stock Taking and Ways Ahead*" on 4 April 2012 in Antalya, Turkey.[6] During this event the participants shared experiences, voiced their needs, and identified what in their view should and can happen in order to implement the change, so often talked about. This report focuses on the seminar proceedings and the recommendations made during this event.

A Sixteenth Century Map of Mediterranean World

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[6] See Annex 5. Participant in the seminar for the full list of participants.

1. Seminar "Responsible and Innovative History and Citizenship Education in North Africa and the Middle East - Stock Taking and Ways Ahead"

a. Aims

The aim of the event was to lay a firm foundation for cooperation towards the promotion of **responsible and innovative history**, heritage and citizenship education in the North Africa and the Middle East.

Specific objectives were to

- *Assess* the present situation and current needs of history and citizenship educators.
- *Identify* existing practices to build upon on national and regional level.
- *Discuss* what the priorities should be for follow up activities.
- *Bring the various actors together* who work on history education and North-South cooperation to streamline activities and policies.
- *Identify* the most appropriate professionals and networks to work with.

b. Selection of Participants

The EUROCLIO network in the region is only starting and therefore it was necessary to develop a transparent procedure towards selecting the most suitable participants to be involved in the seminar. EUROCLIO launched a **Call for Participation** through its network, and existing Partner Organizations were encouraged to disseminate the call for participation further. It was clearly communicated that participants should:

- Work and live in the MENA-region;[7]
- Be directly linked to education, specifically history education
- Have a working level of English;

The participants were selected based on their motivation letter, language skills, relevant work experience, country where they work, and interest in future cooperation, also taking into account geographical spread, and gender balance. Preference was given to those who were themselves teaching.

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[7] MENA stands for the Middle East and North Africa.

It has been challenging to reach out to history and heritage educators who are teaching within the systems of state-education in the target countries, mainly due the English language requirement. This lead to been an **overrepresentation** of history and heritage educators, who are teaching at international schools.

In order to streamline the activities and policies of various actors who work on social studies, including history, in the **Middle East and North Africa**, several stakeholders were invited to contribute to the seminar.[8] As a result the 20 participants in the seminar represented Schools, Faculties of Education, Universities, but also local education NGO's such as the Jordan Education Initiative, the Moroccan Centre for Civic Education; stakeholders such as the Council of Europe North South Center, the League of Arab States, the Georg Eckert Institute, and EUROCLIO; and guests from the International Baccalaureate, the History Teachers Education Network, and the Open Society Foundations.[9]

c. Survey

In preparation to the meeting the regional participants were asked to fill out an online survey and to recommend reading suggestions for the other participants. The results of this survey are included as Annex 6 and the reading suggestions are included in the list of references in Annex 4.

d. Seminar

The seminar started with presentations by **Sandra Kalniete**, (Former European Commissioner and Minister of Foreign Affairs of Latvia and present Member of the European Parliament), **Joke van der Leeuw-Roord** (EUROCLIO Executive-Director), **Roman Chaplak** (Deputy to the Executive Director of the Council of Europe North-South Centre), **Nourhan Saleh** (Coordinator, Department of Dialogue of Civilizations within the League of Arab States) and **Samira Alayan** (Senior Researcher, Georg Eckert Institute for International Textbook Research).

Afterwards, the regional practitioners were asked to present their viewpoints on the current state and **challenges of history, heritage and citizenship education** in their countries in short presentations. Participants from Egypt, Israel, Jordan, Lebanon, and Morocco used this opportunity to take the floor and to share their perspective on the learning and teaching of history and

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[8] The names of the stakeholders and guests who were present are included in Annex 5. Participant in the seminar and more information about the initiatives that they represent are included as Annex 1. International Initiatives.
[9] A list of NGO's and local actors are included as Annex 2 on page 31, a list of relevant international initiatives can be found as Annex 1..

citizenship in their perspective countries. After these presentations, the participants were divided in four mixed groups of colleagues from different countries and asked to discuss in these groups what actions/interventions were needed, and how these could be achieved.

The group discussions and presentations showed that the groups were very able to critically reflect on the needs of history and citizenship education in their respective countries.

The seminar being held at such a crucial time during the many **regional socio-political changes** made the event a unique experience. It was the first time that history and citizenship education practitioners from Middle East and North Africa had the opportunity to discuss the challenges and ways forward they saw themselves for the future of history and citizenship education in their respective countries and the wider region. Instead of accusing each other, (an outcome which is often the case when people discuss the challenges of these subjects), the participants demonstrated an open and **critical approach** to their national systems. This approach made colleagues aware of the common challenges their systems were facing and the role history and citizenship educators have to play as civil society actors facing these challenges.

Group discussions during the Seminar

2. Challenges for History and Citizenship Education in the Region

This section of the report gives an overview of the challenges that were identified for history and citizenship in North Africa and the Middle East. It draws information from the survey, presentations, group work and discussions that took place.

a. Responsible Education

i. History and Politics of the Past

At EUROCLIO we adhere to the principle that history education should help young people understand the world they live in and support their orientation for the future. It is therefore vital to bring the discourse on the potentially **volatile role of history education** to the practitioners, creating awareness among them of the subject's susceptibility to instrumentalisation for petty political objectives, and the need to counter-weight this with professional distance and responsible approaches to the subject.

We asked the participants the main purpose of teaching history in their region. From Lebanon, Israel, Egypt, Tunisia, Morocco, Jordan and Palestine, a clear picture emerged: Strengthening **national identity** was the aim most commonly identified mentioned for learning history in school (14 out of 18) closely followed by raising awareness for **cultural heritage** (12 out of 18) and strengthening **patriotism** (12 out of 18). The majority indicated that making people understand the world they live in was not amongst the aim (only 7 out of 18 indicated that is was) and none listed reinforcing employability of young people as one the aims (0 out of 18).[10]

History and history teaching are confronted with a manifold of human values, attitudes and dispositions. **Teaching about the past in a responsible way** means addressing positive issues like democracy, tolerance, respect for human rights, mutual understanding, social cohesion, solidarity, freedom, courage, equal opportunities, responsibility but also love and friendship. However negative concepts such as stereotyping, prejudice, bias, xenophobia, racism, violence and hate are also part of the spectrum of human attitudes, and need to be addressed and reflected upon.

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[10] For the full results see Annex 6. Results of the Survey.

In 1991, the EUROCLIO network was asked by the Council of Europe to support its quest for policy reform and to search for ways diminishing this influence of the *Politics of the Past and to develop a teaching history, heritage and citizenship, aiming on decreasing tensions across boundaries of countries and between ethnic and religious communities, and fostering mutual understanding.* The politics of the past tend to follow a common pattern: **The Mirror of Pride and Pain** (see Box 2 on page 13). From the papers of politics of history and heritage in the papers suggested by the participants show that this pattern also comes back in the history teaching and policies for history teaching in North Africa and the Middle East.[11]

A **responsible approach** to history education smoothes out the ragged edges of nationalism and other ideologies, deconstructs historical myths and negative stereotypes and puts traditional enemy-images into perspective. History education contributes to peace when it teaches a multi-layered and complex past, builds on questioning and reasoning on the basis of interpretation of evidence.

Many **school history curricula** still concentrate on reasserting one national identity and therefore create a segregated and disconnected picture of the recent and distant past. EUROCLIO believes that history education has a specific role to play in promoting social cohesion and inclusion through inter-cultural, inter-generational and inter-religious dialogue.

Box 2. The Mirror of Pride and Pain

History, is to a smaller, and regularly to a larger, extent used by national power elites to justify the present, presenting the past in more or less official national narratives built around the **national mirrors of pride and pain.** Such narratives are in the first place created around the suffering of the nation, followed by those events and persons, who and which give generally reasons for national pride. Those events or persons, which and who caused pain and suffering to people in other regions, are mostly neglected or downplayed. Histories of those areas, which did not connect to the nations' narratives, receive hardly any space at all. (Some use a curriculum of name and shame, but that is too narrow).

Joke van der Leeuw-Roord

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[11] The reading suggestions are included with the other references in Annex 4. References.

The reflections that the participants sent beforehand and the presentations of the challenges in each country, provided ample examples of the politics of the past:

- One of the participants from Lebanon, explained that in Lebanon the history education curriculum is a very controversial issue. The **Reconciliation Pact**, that ended the 1975-1990 Civil War, stipulated the need to write common curricula and textbooks fostering a common sense of belonging. Whereas new curricula for all other subjects have been introduced, there is little agreed concerning the history curriculum. Earlier in 2012 the introduction of a common curriculum led to violent street clashes between protestors of various groups. The main controversies in the curricula concern the civil war.

- A Senior Researcher at the Georg Eckert Institute for International Textbook Research, who is specialized in history textbooks from Palestine, explained that the **textbooks in Palestine** put a strong emphasis on Palestinians belonging to an Islamic nation and on the Arab language. Minorities such as Christians in Palestine are not included in this narrative. The Crusaders, European Colonialism, and the creation of the Jewish state are presented as one long-term development.[12] There is no mention of the Holocaust in the textbooks. When asked, she answered that textbook authors in Palestine are probably only willing to mention the Holocaust once the 'occupation' has ended.

Map of the Arab World in a Palestinian textbook

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[12] During the presentation it was noted that in Palestinian textbooks Zionism (as ideology) rather than the Jewish people, where presented as the enemy, leaving the door open for better relations with non-Zionist Jews.

- A textbook researcher from Israel presented a clear case of **political interference** in history education. Describing the current state of history teaching in Israel, she told that *"history teaching is meant to promote Zionist identity and patriotism, to legitimate Jewish supremacy and colonization of Palestine. […] Students therefore learn the discourse of politicians and generals but not the discourse of historic enquiry."* In her research of history and geography textbooks that are most commonly used in **Israel**, she found that Arabs are iconized to look like "Ali Baba"; that maps give the idea that the Palestinian Territories are empty; that Israel is referred to as the "land of Israel" instead of the state of "Israel"; and that there are several religious claims in the books. She explained that there are books that offer **alternative approaches**, but that these are not mainstream, and sometimes banned. Because of these practices, history and geography education continue to divide the communities.

- A project coordinator at Emek Shaveh,[13] reminded all that **Jerusalem** is in the center of **religious and political conflicts** and an Arab city build by Ottomans and Mamluks. Because Jerusalem is a holy place for Jews, Christians and Muslims, archaeology has become a very important factor of shaping the environment and the memory. It is scientific, but at the same time used by different groups to claim ownership. The richness of layers is there, but official guides in Jerusalem only talk about 2nd Temple Period. There are literally more layers of history. The museum lies in the ruins of the Ummayyad palace. She said about history education in Israel: *"The subject of history in Israel is based on teaching the history of the Jewish people as opposed to the history of the land through the ages. This means school children have no, or very little, knowledge about important periods and events in the history of the land of Israel/Palestine that influenced the landscape and the cultural history."*

- One of the participants from Egypt, surveyed 62 Grade 10 history students, who had just moved from being taught in the national system to being taught in an international system. The students criticized the national system of portraying the history of Egypt in an exclusively positive way.

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[13] Emek Shaveh is an NGO in Jerusalem that raises awareness about the diverse history of Jerusalem by working with local communities in archeology projects. For more information see http://www.alt-arch.org/.

> **Box 3. Principles behind high-quality history education**
>
> Historical narratives are an **interpretation**, a selective reconstruction of the past based on careful assessment of the **evidence** and **sources**, using historical **facts** as the basic elements for the historical narrative.
>
> Historical narratives should be **multi-perspective**, including different points of view taking into account a variety of experiences based on nationality, religion, social status, age and gender and interpretations through time.[1]
>
> The **relevance** of history and history teaching is highly related to current knowledge, experiences, challenges and problems, and can therefore differ for every period, nation and group. This also means that accounts of the past are depicted as **complex**, based on a **multi-layered** narrative.
>
> Historical narratives therefore **cannot reveal one truth**. They should however **strive towards objectivity** with the purpose to approach the truth as near as possible. The narrative should avoid subjective and hostile language and narratives and **use impartial concepts** and abstain from emotional adjectives.
>
> Historical narratives are build on a set of organising concepts: **change and continuity; similarity and difference; cause and consequence; time/chronology and fact and opinion**.

ii.   Diversity and inclusive history

A **responsible approach** to school history aims on mutual inclusiveness and bridges gaps, it takes into account **differences** between sexes and ages, between ethnic, linguistic and religious identities, between rich and poor, between urban and rural communities and between diverging world-views in society. New concepts such as migration, gender, mutual inclusiveness, human rights, diversity and environment should be integrated elements of the new school history narratives. It means addressing not earlier discussed white spots such as national crimes against humanity, colonialism and slavery. This paradigm shift also encourages stakeholders in education to emphasise the more positive experiences of living together.

Restructuring the historical content means a radical **new paradigm** in historical knowledge, improving the balance between political, cultural, economic and social perspectives and therefore enhancing a human dimension with more attention on every day life countering the traditional power history. This shift also means introducing more **global perspectives**, whilst also paying attention to the local dimension of history.

A history educator from Jordan recognized a lack of recognition within the **history curriculum** for the diversity which exists in Jordan's society. A history educator from Morocco and researcher in UNESCO Chair of Philosophy for Peace, stressed the need to teach both the positive and the negative part of Moroccan history, because sometimes the current approach is merely focus on wars and the negative parts, leaving out peaceful parts of its history.

The reception of the Ambassadors in Damascus, circa 1511, a positive example of intercultural contacts in the region.

The contributions of the participants made it clear that history and citizenship education in the different countries in the region do not answer to the requirements of **responsible** and sound history education. At the same time their self-critical approach showed awareness that the present approaches are clearly insufficient and obstructing national and regional dialogue and development of peaceful coexistence.

> **Box 4. The Image of the Other in History Textbooks**
>
> In recent years, a lot of research had been done on the image of the other history textbooks from the Euro-Med Region. A study from the Georg Eckert Institute for International Textbook Research in Braunschweig found that the History Textbooks Europe present simplified of Islam, and give the impression that there is "one" Islam and "one" modern Europe, that are confrontational in their relation (M.Kamp, S. Kröhnert-Othman & C. Wagner, 2010 p. 1). Dr. Fawzia Al Ashmawi, Geneva University, found that the way history is taught to European children is totally different from the way history is taught to Muslim Arab children. She observed that the Arab World features hardly at all in the overtly Euro-centric textbooks of Europe, and that Europe mainly plays a the negative role of invader in the Muslim Arab history textbooks. In this way, history teaching does not contribute to mutual understanding. *"Mutual recognition of the "other" without seeking either to tarnish his image of the denigrate it should establish a solid basis for the elaboration of the history and civic education programmes desitened for young people around the world."* (F. Al Ashmawi, 2010).

b. Innovative Education

At EUROCLIO we believe that responsible history education is only possible through a profound restructuring of the significance of historical knowledge as well as the subject's methodology and pedagogy. Responsible history education adheres to the principles of competence and outcome-based learning. Innovative history and citizenship education is based on **critical thinking**, the willingness to question simplistic narratives and fosters the development of historical consciousness.

In this section, the extent to which current history and citizenship education practices are innovative and in which they manage to address the issues mentioned above, will be discussed for each of the following fields: Curricula and Examinations; Textbooks and other Educational Resources; Methodology in History and Citizenship Education; Professional Development and Lifelong Learning; and Educational Reform.

i. Curricula and Examinations

In every country, curricula and examinations determine, to a large extent, what is taught during history and citizenship lessons. At the end of their studies, students are expected to master whatever is required by the curricula. Internationally, there has been a shift towards more competence-based learning. The **European Reference Framework**, for example, focuses on the acquisition of transversal/generic competencies, such as the digital competences, learning to learn, social and civic competences, cultural awareness, expression and transversal competencies critical

thinking, creativity, problem solving and decision-taking are directly applicable in innovative and creative history, heritage and citizenship education.[14]

In the case of Lebanon, the controversies around the curriculum (described above) and lack of a new curriculum for history education, is a barrier to innovative history education. One of the participants from Lebanon explained in a presentation about Lebanon that it is impossible to come to **modern notions of education**, as many things are missing: The Cold War is still there, the Berlin Wall is still standing and there is no European Union. In addition, the voice of the student is not included. The participant found *"this is a very bad situation for history teachers, as [without a modern curriculum] they are unable to have any teacher training or professional development".* Another Lebanese colleague explained that due to the out-dated curricula, some schools based their education on foreign curricula to such an extent that they do not even teach Lebanese history.

A history educator from Morocco explained that in Morocco the **history curriculum** is overly full and very strict. Because of this many teacher teach to the test, creativity is left out of teaching and students are not always getting what they need to become successful learners. A colleague from Jordan described a very similar situation in Jordan, where the curricula consist of textbooks, that teachers are expected to cover entirely for each grade.

One of the participants from Egypt mentioned that the history curricula in Egypt mainly concentrate on the **national and regional history** and only add a global perspective when it deals with traditional topics as World War One and World War Two. One of the history educators from Egypt mentioned that many teachers in Egypt are shifting from the national to the international system.

ii.   Textbooks and other Educational Resources

The **degree of freedom** that educators have in their teaching is not only dependent on the curricula and examinations, but also on the educational resources that are available to them. Some governments allow only one official textbook to be used and monitor the development and implementation closely; other governments 'approve textbooks' developed by educational publishers, or leave the choice entirely to the educators themselves. The survey showed mixed results. Half of the respondents (9 out of 18) indicated that a **free textbook market** exists, where

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[14] The Key Competences for Lifelong Learning – A European Framework is an annex of a Recommendation of the European Parliament and of the Council of 18 December 2006 on key competences for lifelong learning that was published in the Official Journal of the European Union on 30 December 2006/L394. (http://eur-lex.europa.eu/LexUriServ/site/en/oj/2006/l_394/l_39420061230en00100018.pdf)

multiple publishers are able to publish textbooks that can be used to teach history, and the other half indicated that such a market does not exist. The majority of the respondents (12 out of 18) indicated that history educators can make a choice between a variety of textbooks for the same age-group/form/class.

The lack of alternatives teaching tools however was mentioned several times by the participants as a challenge for history educators. A textbook researcher from the Georg Eckert Institute pointed out that there is a very limited choice of textbooks in Palestine; a participant from Lebanon mentioned age-appropriate resources for **multi-perspectivity** as one of the main needs for history teaching in Lebanon; and a history educator from Jordan explained that other sources of information are hardly used in Jordan as the curriculum is the textbook, which teachers are expected to cover entirely for each grade.

A majority of the respondents to the survey (11 out of 18) indicated that history educators generally have access to **extra resources** for teaching history, such as whiteboards, computers and additional materials (but these could be biased towards the situation at international schools that tend to be better equipped). For the situation in Morocco, it was mentioned by one of the history educators that schools suffer from **bad infrastructure**, overcrowded classrooms and the lack of materials and equipment. There is no access to technology. He explained that the problem is more acute in rural schools due to inadequate supply and quality of available instructional materials. The difficulties with providing equipment, packed classrooms and combined classes affect the quality of teaching as a History teacher is not going to be able to deliver lessons of the same quality to pupils from different year groups studying in the same class.

iii.   Methodology in History and Citizenship Education

Innovative history education requires that students are able to challenge simplistic narratives, rather than be asked to memorize historical narratives. This means encouraging students to have an open mind, an empathic understanding and to think critically by questioning, analyzing, interpreting, and judging. This also means **active, innovative and learner-centred methods**, which foster independent, self-directed and creative learners.

The reflections that the participants sent beforehand and the presentations of the challenges in each country, provided ample examples for the absence of such methodology in this region:

- A participant from Lebanon *"students are expected to "memorize" the information given to them in the textbook".* With only one hour per week, allocated to the teaching of history, it is very difficult to implement innovation. Both him and a colleague pointed out that the lack of sources in the current textbooks and explained that the random use of these sources make the lessons boring for students.

- A colleague from Jordan gave a similar picture for teaching in Jordan, where there is also a heavy focus on memorization, which makes the learner very passive. **"***In Jordan History is taught as a transfer of information, very little source based teaching is incorporated into the curriculum. There is some focus on causation and analysis but the central method of learning is memorization of textbook material, thus the curriculum does not seem to foster critical thinking or diverse viewpoints of History".*

- One of the history educators from Morocco found that interactive teaching methods are lacking in Morocco and observed that most teachers still deliver flat lessons that involve only maps and handouts*. Learning consists of *"listening, copying and 21memorising without asking."* The teachers find it challenging to engage students, who are quickly alienated and find the history lessons irrelevant. The **teacher** is the **only source of information** and generally do not help pupils develop such skills as critical thinking and the ability to arrive at independently formed conclusions. His colleague made a similar observation, giving a picture of education in Morocco where students are only taught to memorize in order to pass the exam.

- The history educator who surveyed 62 Egyptian Grade 10 history students, who had just moved from being taught in the national system to being taught in an international system, showed that these students had a preference for the **international system** because this system learned them to summarize and analyze, and understand rather than memorize. Students liked the international system where they felt that they could speak out for themselves and learn new things, also about other countries. The students criticized the lack of **creativity** in the teaching method of the national system, where they felt they were not allowed to have an opinion, everything was about memorizing events and dates only. A project coordinator from the League of Arab States confirms this and observes that in Egypt students are usually requested to memorize the information they do have in their textbooks rather than understanding history and analyzing it.

iv. Professional Development and Lifelong Learning

Implementation of innovative history and citizenship education demands well-rounded professionals, who are competent in **methodology** and **pedagogy** and have significant historical knowledge. To stay up to date, history and citizenship educators should enroll in face-to-face training opportunities; these opportunities should be made available to educators. Several of the participants gave evidence that professional development of educators in the Middle East and North Africa is underdeveloped.

- A history educator from Jordan found the quality of teachers in Jordan insufficient, as teachers lack subject knowledge, thereby giving authority to the textbook. This has partly to do with the fact that no certification is needed in Jordan for people to teach history. One of the participants from Lebanon identified **teacher training** as one of the main needs for history teaching in Lebanon, and a history educator from Morocco said that there is no adequate training for teachers, and that only one month observation is required to become a certified history teaching, which is not enough to be fully prepared for the practice of teaching.

v. Educational Reform

In 2007, the World Bank issued the report '*The Road Not Traveled: Education Reform in the Middle East and North Africa*'. The report is very critical about **educational policies** in the region. Whereas the participants gave evidence that educational reform in 2012 in the region are still lacking behind, some positive developments were also mentioned during the seminar.

- A history educator from Jordan explained that in Jordan in 2003 the Education Reform for the Knowledge Economy (ErfKE) policy was introduced that promoted active learning methods and the use of ICT, and included **alternative topics** such as Human Rights, Democracy the Environment, Public Health and Democracy to the curricula. A history educator from Morocco mentioned that in Morocco, an Education Emergency Plan was drawn up as part of a constitutional reform inspired by the Arab Spring. A history educator from Egypt witnessed progress in Egypt, and emphasized that recent events in the socio-political sphere show that change is possible.

- Another important development was pointed out by a textbook researcher from the Georg Eckert Institute who noticed that **textbook analysis** has recently started to develop in the Arab World (especially on history, civics and religion) and that local researchers are taking ownership of this, both on the discussions around research method and the implementation of textbook research.

> **Box 5. Citizenship Education after the Arab Awakening**
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> *'Democracy will thrive only in a culture that accepts diversity, respects different points of view, regards truths as relative rather than absolute, and tolerates—even encourages—dissent'* (M. Faour & M. Muasher, 2011, p. 1). Education for citizenship can be the key to achieve this change in the Arab World, but educational reform is conspicuously lacking (ibid, p. 20). Because of this, methodological challenges (also identified in this report) prevail. In this environment the need for civil society and intergovernmental bodies to act is clear.

Looking at the requirements for innovative history education, the evidence given by the participants certainly demonstrates that still much has to be addressed. In the region there is certainly a need for the implementation of active, innovative and learner-centred methods, which foster independent, critical, self-directed and creative learners. It was positive to notice that people recognized that they were facing many similar challenges, which could and should be addressed together.

Group discussions during the seminar

3. Suggested ways forward

Participants in the seminar were not only asked to identify needs and challenges in relation to history and citizenship education in the Middle East and North Africa, but also to suggest what actions/interventions were needed, and how these could be achieved. The four mixed participants groups came forward with proposals for subject content, methodology and pedagogy; educational resources; capacity building; research; strengthening civil society and networking.

Content

- To work towards a **paradigm shift** in content shifting from the teaching about great men, to the teaching of everyday life, human rights, women, minorities and the environment

- To decrease the focus on national history, stimulating young people to learn about **local, regional and world history**

Methodology and Pedagogy

- To promote the use of **innovative methodologies** based on multiperspectivity, active and outcome based learning (taking into account the different **learning styles** of students).

- To improve students competences in **critical and independent thinking**, including the **critical use and understanding** of (historical) information available in the media.

- To encourage students to learn from **comparison**. For example by looking at similarities and differences between revolutions that took place at different times and different places.

Educational resources

- To **create a pan-Arabic educational resource** (in Arabic) that can be used to teach history cross-borders, allowing for comparison and stimulating educator to use a wider variety of resources. For example, by developing activity books and guidebooks that helps educators to implement learner-centered activities.

- To make **use of ICT** in the development of educational resources. For example by widening Historiana to the whole Mediterranean region.[15]

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[15] For more information please visit www.historiana.eu

Capacity building

- To offer **professional development** to educators. This could be done both virtually (to save costs) and physically

- To use **curricula, exams and textbooks as source** for study and capacity building. These documents should be presented and discussed 'out in the open' The analysis of the curricula, exams and textbooks as a source in itself will contribute to critical thinking, critical reading, and will stimulate reflections of students and educators alike.

- To use the **training** to measure the impact of the work that has been done, and that the evaluation of the training in different countries can be used to reflect on the impact, and what can be done to train others.

- To use a **cascading model for professional training**, in which trainers who will then train others on a local level are trained first.

Research

- To focus **research on pedagogy and teaching practices**. What is done to engage and motivate students, to promote critical thinking, and to create a sense of belonging and responsibility? What do students/teachers want (and test assumptions)? Which resources have already been made available?

Strengthening Independent Civil Society

- To support the **development of independent, responsible and sustainable volunteer communities** of history and citizenship educations in North Africa and the Middle East.[16]

- To involve **educators** more in the process of educational innovation asthe cornerstones of the educational system

- To work as **much as** possible with the **local actors and organisations** who are **directly involved in teaching themselves with some support** from **specialists from other countries in future** projects.

- To encourage **educational authorities** to give more freedom to the teachers and to adapt their curricula accordingly.

- To reach out and involve educators who teach in the **national system** in order to mainstream the results from any future projects.

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[16] There are some notable exceptions, such as the Moroccan Center for Civic Education. A preliminary list of local NGO's are listed as Annex 2.

Networking

- To engage in **network and lobby activities** in order to maintain good relations with educational authorities and donors.

- To make **use of ICT** in the professional development of educators. For example by creating an online forum where students and educators can cooperate on the advancement of history education.

Conclusion

The survey showed that history education is a mandatory subject in Lebanon, Israel, Egypt, Tunisia, Morocco, Jordan and Palestine.[17] **History and citizenship education** in most educational establishments in North Africa and the Middle East has a traditional nation and knowledge focused approach, unfortunately often strengthening biased single narratives. The teaching gives little space for the development of critical and independent thinking skills. The students are rarely actively involved in the learning process.

The similarities in the challenges identified for the different countries are striking. **Politics** of the past, and an overemphasis on teaching the history of the **national majorities** were mentioned for almost every country. The almost exclusive focus on memorization, and lack of source based learning activities, and active learner centered approaches characterizes history and citizenship teaching in the region. Educators who would like to try **innovative teaching** are hampered by overly full curricula that they have to follow, lack of educational resources and little to none support in terms of professional developed.

A growing body of research shows that to achieve mutual understanding, positive attitudes and critical thinking of young people in the **Middle East and North Africa** and prevent uncritical approaches to history and citizenship education, interventions are needed.[18] The potential to contribute positively to society via good history and citizenship education is increasingly recognized by researchers and intergovernmental bodies.[19] However, these research and policy papers are useful resources, but there is too little transfer into practical work. Unfortunately much research also demonstrates a **top-down approach**: the researcher finds the problems and the mistakes; the textbook author/and practitioner has to mend them. Learning and working together on equal footing, provides a much better alternative where people can learn from each other's expertise.

The history and citizenship seminar participants from North Africa and the Middle East felt history and citizenship education in their region should move towards inspiring and engaging learners, taking into account the age group and the intellectual level of the students. The **educational approaches** used should enhance motivation, engagement and cooperation; develop curiosity and

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[17] The results of this survey are included as Annex 6.
[18] See Annex 4. References.
[19] See Annex 3. List of Events.

spirit of inquiry, ability to think independently and refusal to being manipulated by political objectives. Such an approach is also important for the **future job opportunities** for learners, particularly in a globalising world where such skills are mandatory. Such history education develops the ability to understand and analysis issues and events; it develops the ability for gathering, organizing, investigating and assessing material in a logical and coherent way, leading to conclusions and generating ideas and it develops a talent for clear expression (both oral and written) by putting forward ideas and arguments in a concise manner.

The participants answered the question **'what should happen next?'** very much in agreement. To address the identified challenges above, regional practitioners, should work together with support from their colleagues abroad on the development of innovative educational resources and professional development training. The focus should be methodological innovation by promoting multiperspectivity, historical thinking and learner-centered approaches. In terms of content, history and citizenship education should be **inclusive of minority communities** and it was considered best to start with some less controversial historical topics. Conflicts in the region were mentioned as a more challenging theme to be addressed over time. All groups recommended to make use of ICT, and most mentioned empowering civil society and involving and convincing educational authorities as ways forward. The similarities in finding and challenges and the clear interest in **cross-border cooperation** by the practitioners themselves, makes a regional approach a most appropriate way forward. As one participant said: "*As soon as you enter the international arena, intercultural dialogue will happen*".

Box 6. The Need for a Mentality Change

The Lavian politician Sandra Kalniete shared with the audience her experiences with fundamental changes in her country after 1991, which could be inspirational for the countries in North Africa and the Middle East. She emphasized that the most challenging period is after the actual change has taken place. " *Good will and intention are important but not enough, but there is a need to work on Human Rights, openness and tolerance in legislation is in the basis of a country to work for future democracy. The most difficult is to change the mentality, to learn tolerance including religious tolerance. How to create a skillful and knowledgeable civil service, to have state with good governance and rule of law?*"

This report demonstrates that regional history and citizenship educators are very well able to identify challenges and to suggest interventions, and ways of achieving them. The eager and committed participation is gave evidence that practitioners want to take the initiative and move

towards **innovative and responsible education**, convincing educational policy makers that different approaches are possible. These educators are well positioned help shaping new societies in communication with the youth. The desirability of doing this in a cooperative, trans-border manner with colleagues from the region and beyond was expressed several times. It was clear that knowledge about the other is a prerequisite for a **better understanding** and that this mutual interest in **cooperation** forms an excellent basis for future work in the region.

Steven Stegers

EUROCLIO – European Association of History Educators

2012

Annex 1. International Initiatives

At Home in Europe

The At Home in Europe Project explores the political, social, cultural and economic participation of Muslims and other marginalized groups in Western Europe via engagement with residents, civil society, and policy makers. The project is implemented by the Open Society Foundations in London.

More info: **http://www.soros.org/about/programs/at-home-in-europe-project**

Dialogue Café

Dialogue Café is the world's first open videoconferencing network specifically designed for civil society. Dialogue Cafés are physical spaces that are connected through high-end video conferencing technology to enable city-to-city and multi-city events. Dialogue Cafés are for civil society organisations to learn, share and collaborate with each other. The Café is developed by Oceanlab in partnership with the UN Alliance of Civilizations, Anna Lindh Foundation, Calouste Gulenkian Foundation, CISCO, and social innovation eXchange.

More info: **http://www.dialoguecafe.org/**

Global Education Programme

The North-South Centre's objective as regards to global education is to develop, enhance and sustain strategies and capacity building for global education, targeting institutions and practitioners in the field of global education in the formal, non-formal and informal sector. This work is based on the conviction that global education is a holistic "education that opens people's eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all." The North South Center has published educational guidelines, offers online training courses for teachers, and organizes the Global Education Congress.

More info: **http://www.coe.int/t/dg4/nscentre/GE_en.asp**

Global Issues Network

The Global Issues Network is an online platform created by teachers and students from six international schools in Europe to empower young people locally, regionally and globally in order to create sustainable solutions for global problems. The program is based on the book from Jean-Francois Rischard: High Noon – Twenty Global Problems, Twenty Years to Solve Them. Students are encouraged to think systematically about these global problems and to take action to improve the human condition. The Network is created by Washington International School.

More info: **http://www.global-issues-network.org/**

Handbook for Intercultural Citizenship

The Anna Lindh Foundation started in 2012 to develop a Handbook on Intercultural Citizenship Education. The project will support the development of educational practices and activities designed to help young people and adults to play an active role in democratic life; to exercise their rights and responsibilities; to enhance their feeling of belonging to local and global communities; and understand and appreciate different worldviews. A training programme will be organized to help educators, civil society representatives and members of the Anna Lindh Network to make use of the innovative pedagogical approaches from the handbook. The project will continue till 2014.

More info: **http://www.euromedalex.org/news/preparatory-meeting-handbook-intercultural-citizenship-education**

Image of the Other in Arab-Islamic and European Textbooks

As part of this project, 3 experts from Europe and 3 experts from the Arab Region jointly develop a *Guidebook for History Textbook Authors* based on the problems identified earlier in this report (see Box 4. The Image of the Other in History Textbooks On page 18)*. The guidebook is based on the principle that history textbooks should help students to highlight their own interpretations, to learn about diversity and to contribute to tolerance. The project is implemented by ALESCO, Anna Lindh Foundation, ISESCO, League of Arab States, and UNESCO. The guidelines are scheduled to be launched later in 2012 followed by a series of training that should help educators in the Euro-Med region to implement the guidelines.

Mediterranean Dialogues

In the Mediterranean Dialogues programme, EUROCLIO – European Association of History Educators works together with history, heritage and citizenship education professionals from North Africa and the Middle East to promote innovative and responsible education from a grass roots level.

More info: **http://www.euroclio.eu/new/index.php/work/mena-mediterranean-dialogues**

Youth Partnership Programme on Euro-Mediterranean Co-operation, Human Rights Education and Intercultural Dialogue

The European Commission's Euro-Mediterranean Youth Action programme was started in 1999, based on shared concern to combat prejudices and stereotypes that prevail across the Mediterranean and still determine mutual perceptions. For the Council of Europe, the promotion of human rights and the

development of democratic forms of participation are crucial objectives to its efforts to continue consolidating pan-European co-operation, which cannot be disconnected from the situation in neighbouring countries, particularly those in the Mediterranean area. It is within this framework that the Council of Europe and the European Commission agreed to develop a joint Euro-Med project encompassing Human Rights Education and Intercultural Dialogue. This partnership has resulted in several educational resources (listed in Annex 4. References) to build upon.

More info: **http://youth-partnership-eu.coe.int/youth-partnership/euromed/index/**

Annex 2. Local NGO's and other Actors

Egypt

- Horus Foundation

- Egyptian Association for Educational Resources

Israel

- Emek Shavek, Archeology in the Shadow of the Conflict.[20]

- Zochrot, Public Awareness about the Palestian Nakba.[21]

Jordan

- Jordan Education Initiative.[22]

Lebanon

- Adyan Foundation – Lebanese Foundation for Interfaith Studies and Spiritual Solidarity.[23]

- Lebanese Association for Educational Studies.[24]

Morocco

- MCCE – Moroccan Center for Civic Education.[25]

Palestine

- TCC – Teacher Creativity Center.[26]

- Project Hope – Humanitarian Opportunities for Peace and Education.[27]

- Tamer Institute for Community Education[28]

- PRIME – Peace Research Institute of the Middle East.[29]

Turkey

- History Educators Association of Turkey.[30]

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[20] http://www.alt-arch.org/
[21] http://www.zochrot.org/en
[22] http://www.jei.org.jo/
[23] http://www.adyanvillage.net/
[24] http://www.laes.org/index.php?lang=en
[25] http://www.civicmorocco.org/
[26] http://www.teachercc.org/
[27] http://www.projecthope.ps/
[28] http://www.tamerinst.org/
[29] http://vispo.com/PRIME/
[30] http://www.tarihegitimcileri.org.tr/

Annex 3. List of Events

26 April 2012   Preparatory meeting for the Handbook for Intercultural Citizenship Education, Anna Lindh Foundation, Cairo, Egypt.[31]

16-17 April 2012   One Year After the "Arab Spring". Europe and the Arab Countries, Konrad Adenauer Stiftung, Berlin, Germany.[32]

4 April 2012   Responsible and Innovative History Education in North Africa and the Middle East, Stocktaking and Ways Ahead, EUROCLIO – European Association of History Educators, Antalya, Turkey.

30-31 October 2011   Alexandria Education Convention for Intercultural And Democratic Citizenship, Alexandria, Egypt.[33]

25-26 March 2011   LAES (Lebanese Association of Educational Studies) Third Conference on Education. Learning and Teaching History: Lessons from and for Lebanon, Beirut, Lebanon.[34]

15-16 December 2010   Education and Intercultural Learning Seminar – ALF Education Initiative, Cairo, Egypt.

21-29 June 2009   Euro-Mediterranean training course for Human Rights Education with Young People, Debbieh, Lebanon.[35]

24-27 November 2008   LAS Youth Forum 2008. Youth and Inter-Cultural Dialogue: Towards a Transnational cultural Approach, Amman, Jordan.[36]

27-28 October 2008   Euro-Arab Days: for better mutual understanding History, languages, media and intercultural challenges, Tunis.[37]

25-27 November 2006   The Image of Arab-Islamic Culture in European History Textbooks, Cairo, Egypt.[38]

May 2006   Moving Beyond Stereotypes. Mutual Prejudices in Education and Media. Europe and the Middle East, Danish Center for Culture and Development.[39]

20-24 November 2006   Euro-Med Teacher Training – Course on Religious Diversity and Gender in an Intercultural Dialogue Perspective-, Alexandria, Egypt[40]

5 April 2006   Forum "Europe in Dialogue and Interaction between Cultures" at the Finnish-Swedish Cultural Centre/Hanaforum, Helsinki, Finland.

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[31] http://www.euromedalex.org/news/preparatory-meeting-handbook-intercultural-citizenship-education
[32] http://www.kas.de/wf/en/17.50802/
[33] http://www.euromedalex.org/fields/education-youth/alexandria-education-convention
[34] http://www.laes.org/_conferences.php?lang=en&id=15
[35] http://youth-partnership-eu.coe.int/youth-partnership/documents/Euromed/HRE/2009_TC_HRE_Lebanon_EN_Executive_report_Documentation.pdf
[36] http://www.lasyouthforum.org/2008/index.php
[37] http://www.coe.int/t/dg4/nscentre/InterculturalDialogue%5CEuro-Arab-days-agenda_en.pdf
[38] http://217.114.80.84/CalendarView_____9414.aspx?slaveid=46590&showperiod=2006-11-27
[39] http://www.detarabiskeinitiativ.dk/dccd/cku.nsf/images/forside1/$file/alreport.pdf
[40] http://www.coe.int/t/dg4/nscentre/Source/WorshopICD_ALF.ppt.

10-13 November 2005	Learning About the Other and Teaching for Tolerance in Muslim Majority Societies, The Center for Values Education (Istanbul) and the Oslo Coalition on Freedom of Religion or Belief (Oslo) in Istanbul.
14-16 June 2005	International Conference 'Dialogue among Civilizations. Fostering Dialogue among Cultures and Civilizations through Concrete and Sustainable Initiatives. Rabat, Morocco.[41]
12-14 December 2004	The Image of Arab-Islamic Culture in European History Textbooks, Cairo, Egypt.

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- EUROCLIO's Roadmap toward Innovative History Education – Responsible History Education in a Globalising Society EUROCLIO's Roadmap toward Innovative History Education, Joke van der Leeuw-Roord, 2011[43]

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[44] http://www.unaoc.org/wp-content/uploads/MALTA-REGIONAL-STRATEGY-FOR-THE-MEDITERRANEAN-6-nov-Final-document-2010.pdf
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[48] http://www.euromedalex.org/sites/default/files/Lebanon_en.pdf (Lebanon),
http://www.euromedalex.org/sites/default/files/Morocco_fr.pdf (Morocco) and
http:// www.euromedalex.org/sites/default/files/Palestine_en.pdf (Palestine)
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Annex 5. Participant in the Seminar

Participants from the region

- **Semih Aktekin,** Teacher Trainer from Turkey (Faith Facukty of Education, Karadeniz Technical University)
- **Samira Alayan,** Senior Researcher, Georg Eckert Institute for International Textbook Research, Palestine/Germany
- **Said Bahajin,** History Teacher from Morocco and Researcher in UNESCO Chair of philosophy for Peace, Jaume I University in Spain.
- **Mira Bibitko**, History Teacher from Israel, Rishon-Le-Zion.
- **Youssef Bou Antoun**, History Teacher from Lebanon, (7th to 11th grade, Zahrat El-Ihsan in Beirut)
- **Roman Chaplak**, Deputy to the Executive Director, the North-South Centre of the Council of Europe
- **Massoud Daher**, Professor from Lebanon, Lebanese University
- **Ofelia Gadzevska**, History Teacher from Egypt and Head of the Social Studies Department, Modern American School of Egypt 2000
- **Souad Halila**, Assistant Professor of History and Cultural Studies in Tunisia, University of Tunis Al-Manar
- **Nayla Khodr Hamadeh**, Education Specialist from Lebanon, Educational Resources Center at International College (IC)
- **Kariman Mango**, History Teacher from Jordan, IB Route 1: European and Medieval Islamic History.
- **Khalil Makari**, History Teacher from Lebanon, Researcher with the Centre for Lebanese Studies at Oxford University.
- **Abderrazak Morjani**, History and Citizenship Educator, Moroccan Centre for Civic Education
- **Nurit Peled-Alhanan**, Textbook Researcher from Israel, Lecturer in Language Education, Faculty of Education, Hebrew University of Jerusalem
- **Eman Qara'een**, Educational Project Manager from Jordan, Jordan Education Initiative
- **Nourhan Saleh**, Coordinator, Department of The Dialogue of Civilizations- League of Arab States
- **Tharwat Gaid Salama**, Educator from Egypt, Area Manager, Coptic Orphans
- **Maha Shuayb**, Educators from Lebanon, Senior Fellow, Centre for Lebanese Studies, University of Cambridge
- **Roi Silberberg**, Educator from Israel, Zochrot organization
- **Anna Veeder**, Project Development Manager from Israel, Emek Shaveh

Coordinators:

- **Jonathan Even-Zohar**, Senior Manager EUROCLIO
- **Joke van der Leeuw-Roord**, Executive-Director EUROCLIO
- **Steven Stegers**, Senior Manager EUROCLIO

Guests:

- **Benjamin Bach**, project officer, Open Society Institute
- **Jenny Gillett**, Curriculum Manager for History for the International Baccalaureate
- **Sandra Kalniete**, European Parliament Member
- **Kate Lapham**, Senior Program Manager, Open Society Institute
- **Dean Smart**, Teacher Trainer from England and former EUROCLIO Association President.

Annex 6. Results of the Survey

Lebanon	4
Israel	4
Egypt	3
Tunisia	2
Morocco	2
Jordan	1
Palestine	1
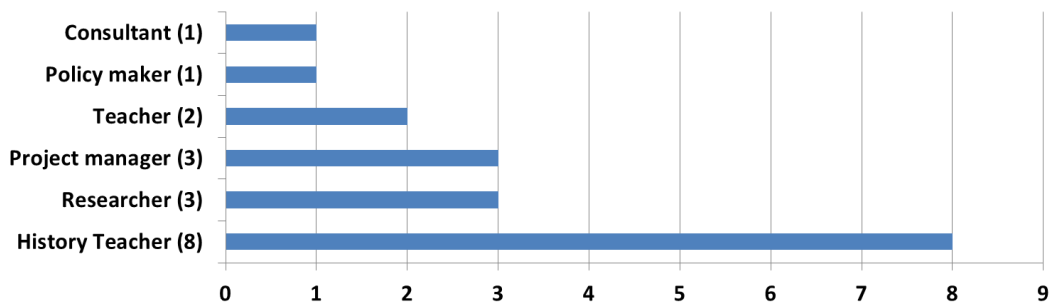
Which of the following aims (if any) are aims of learning History in your school?
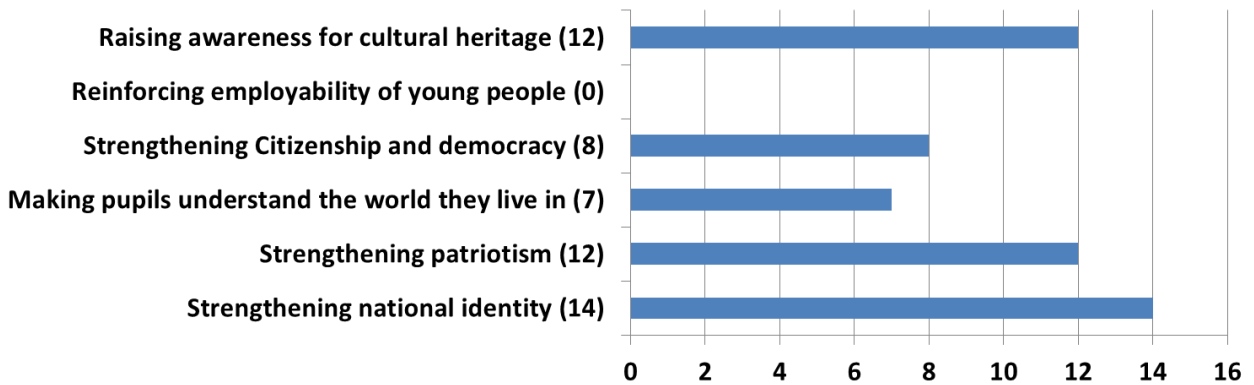
	Yes	No
Is History a compulsory subject at schools in your country?	100%	0%
Do History educators generally have access to extra resources for teaching History, such as whiteboards, computers, additional materials etc.?	61%	39%
Can History educators make a choice between a variety of History textbooks for the same age-group/form/class?	67%	34%
Is there a free textbook market? Are multiple publishers able to publish textbooks that can be used to teach History?	50%	50%
Are textbook authors generally teaching at university?	77%	23%
Are there specific qualifications for history Educators?	77%	23%
Is there a curriculum for History teachers in training?	56%	44%
Do history teachers in training have to gain experience in schools as part of their training?	67%	34%
Is there a regular in-service training of history teachers?	39%	61%
Is Life Long Learning a recognized concept in education in your country?	50%	50%