Research Base for the High Level Group Report
Education: Analysis and Existing Initiatives

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Introduction

The distinguished members of the High Level Group (HLG) were appointed by United Nations Secretary General Kofi Annan in 2005 and determined during their first meeting in Palma de Mallorca to study several thematic areas related to reducing tensions among the world's peoples and establishing an alliance among its cultural groups. This analysis of education issues cites the education recommendations that appear in the AoC High Level Group Report, and points toward existing initiatives within the UN system and civil society that can support their implementation. The areas of analysis covering by the High Level Group's recommendations involve initiatives in global and cross-cultural education, media literacy, teaching about religion, peace education and civic and social engagement, expanding internet access, and restoration of holistic and integrated curriculum.

Countering Extremism and Its Effects

The concept of an alliance among civilizations seeks to counter the potential and perception of a state of enmity among blocks of humanity. Since discord may be based either on incongruence of interests or lack of understanding, an alliance seeks to identify and build upon common interests and shared goals. Mutual knowledge by partners in an alliance supports and is furthered by effective communication toward developing a shared discourse, so education can play a major role in increasing understanding to enable dialogue among peoples of the world. The UNESCO *Report by the Director General*, Addendum 2, "Plan of Action for the Promotion of the Dialog among Peoples and UNESCO's contribution to international action against terrorism" (March 2006) illustrates many ways in which education can counter trends toward extremism and fanaticism, creating an "enabling environment" for dialogue.

Extremists are acknowledged as constituting only a small percentage of the population in any society, so it is worth asking why broad-scale responses are needed to counter the influence of a fraction of society. Terrorism and the spread of extremist ideologies have an impact on societies that is far out of proportion to the actual numbers of perpetrators. The irrational acts of a few create a climate of fear and elevated sense of cultural or religious conflict, which breeds alienation and a paralyzing sense of powerlessness. The acquiescence of populations toward projections of military power against states and non-state actors can be explained as a response to loss of the sense of safety. Such perpetuation of violence may be stoked by irresponsible efforts to explain terrorism and extremist views in ways that fail to distinguish between individuals or groups advocating violence, and religious or cultural groups as a whole.

The AoC seeks measures that can prevent individuals and groups from resorting to extremism or violence, but its recommendations also aim to mitigate the polarizing effect of terrorism on the larger society. The myth of a clash of civilizations, for example, has gained support in the prevailing atmosphere of fear and insecurity. While myths are never expected to conform to reality, they are often compelling in their ability to explain in oversimplified terms what is complex and seemingly irrational.

Seven Education Initiatives to Further Global Understanding

Increasing cross-cultural knowledge about human history and achieving a deeper sense of complex contemporary global realities can dispel mythological, irrational thinking and replace it with greater understanding among the world's peoples. It can foster the ability to more rationally view the world's problems and seek viable solutions. Such knowledge creates the capacity to discredit extremist views in individuals by building a more secure sense of identity, and can foster appreciation for common values and the interdependence of humanity. Learning about global diversity from the past to the present demonstrates how civilizations have always been enriched by each other, and have evolved through contact, exchange, and dialogue with other societies.

In the words of High Level Group member and author Karen Armstrong, "to break down exclusivist tendencies is the thrust of the HLG recommendations on education for the AoC. It is now imperative for our survival." This paper in support of the Alliance of Civilization's practical recommendations on the theme of education focuses on implementation of programs that can provide the means to increase knowledge among national and international populations about the beliefs, practices, histories and cultural expressions of diverse groups of people within and beyond national borders—among children, youth and adults—through schooling and public education efforts.

The initiatives address teaching about the human past, about world religions and cultures. They address the need for educational materials that teach young people about others with whom they share the nation and the world in fair, accurate, and balanced ways that are academically challenging and represent good scholarship. Education for effective citizenship is recognized as an important avenue for raising awareness of human rights, fostering character education, and enhancing social integration and broad participation in meeting national and global challenges. Access to education and overcoming the digital divide are also recognized as essential, and ensuring that efforts to enlist education in the service of economic development do not neglect the education of the whole person, but ensure a balance between practical, technical and literacy education as well as education in the humanities, arts and athletics to enhance spiritual and physical development.

The AoC initiative embraces the interdisciplinary approach to meeting these challenges expressed in the UNESCO *Report by the Director General* understanding that both the humanities and the sciences, with the aid of advanced communications and research technology, contribute to creating "educational frameworks for the promotion of human security and prevention of conflict." Ultimately, dissemination of knowledge can advance intercultural knowledge through the humanities, and create the conditions for global cooperation in solving scientific and technological problems facing humanity.

Formal schooling is a major avenue of educational efforts, because existing infrastructure and policies make attendance compulsory in most countries, and because there is already a place for studying human history and other relevant subjects in public and private schools. Higher education is another avenue, because colleges and universities cater to those citizens who acquire the highest degree of education and the highest levels of income, and who will become the intellectual leaders of their countries and advisors on future policies of national and local governments. Education efforts aimed at adults and the general publics are an avenue of lifelong learning carried out by

publicly funded institutions, both governmental and nonprofit, as well as non-profit and for-profit institutions and organizations.

1. Global and Cross-Cultural History, and Human Rights Education

Governments, multi-lateral institutions, universities, education scholars and policy-makers should work separately and together to expand global, cross-cultural, and human rights education.

The following steps should be taken:

a. *Governments should ensure that their primary and secondary educational systems provide for a balance and integration of national history and identity formation with knowledge of other cultures, religions, and regions.*

b. *Specialized agencies, such as UNESCO and ISESCO, should collaborate with educational research centers and curriculum developers on a regional basis to make existing resources in this field (such as the History of Humanity series and the Regional Histories Project) "classroom-ready" and to develop and implement a strategy for their dissemination and use by member states.*

c. *Similarly, a strategy for the dissemination of human rights education materials should be developed, drawing on the work already achieved by UNESCO and ISESCO and on successful initiatives such as the Human Security Network's "Manual on Human Rights Education".*

d. *Public and private donors should provide research grants and funds for conferences and cross-regional exchanges to teacher training institutions where specialists in world history and geography are developing content, pedagogy, and teaching resources for world history curriculum.*

e. *Public and private donors should support scholarly institutions to reissue those parts of the Islamic heritage that deal with pluralism, rationality, and the scientific method, and to make them available on-line in multiple languages.*

f. *Public and private donors should support education efforts aimed at the general public in the West and in predominantly Muslim countries by funding arts performances, film festivals, educational tours, and scholarly/educational conferences that disseminate information on the richness of diverse cultures and on the importance of cultural interactions.*

g. *Develop a joint public-private sector fund to support scholars engaged in teaching and researching cross-cultural dialogue and understanding.[1]*

How does global and world history education support the goals of the AoC?

Intercultural education can be advanced by promoting world history scholarship and education in universities, in public and private secondary schools, and for the general public. This will require corresponding policy change, curriculum development, scholarly exchange and teacher training. The importance of learning about the world for citizens in today's interconnected societies is clear. Teaching about the world cannot and should not replace national, regional or local history in member states' school systems. Learning about the world should, however, be allocated a sufficient place in the twelve or so years of primary and secondary schooling, including world history, geography and the study of contemporary societies. Such learning should have a place in public education and cultural programs for lifelong learning.

Many school systems already devote from one to four years out of the entire course of schooling to this topic. The approach to teaching about the world should be structured in a manner that is global in scope and not exclusive or fragmentary in its cultural focus. The expanding world history movement is a scholarly and research endeavor that is international in scope. This research effort is also aimed at improving the scholarship of teaching and learning history, and links many institutions such as universities, museums, and historical archives around the world. It supports world history education models that reflect academic excellence, current scholarship, and appreciation of cultural diversity on a global level. The approach is supported by the language in the UNESCO174[th] Executive Report cited above, to "*design and implement …educational approaches capable of influencing the values of young people, their perceptions and knowledge about other civilizations, cultures and peoples across all regions.*"[2]

What is World History Today?

The study of world history is an ancient pursuit that began as universal history, but it is also a recent field of inquiry among scholars around the world. It has been described as global and transnational history, in addition to the label "world history". The world history movement developed out of scholars' realization that the units of organization most common during the past two centuries limited historical inquiry. Jerry H. Bentley, a leading practitioner in the field, has called upon historians to forge:

> *…an ecumenical world history" that offers an "accurate and persuasive account of the world and its development through time. No matter what form it takes—survey courses in educational curricula, synthetic works addressing the general reading public, analytical studies for scholars, or others—an ecumenical rather than parochial world history makes it possible to account for contributions by all peoples and societies to the making of larger global orders while also discerning patterns in the global past that place the experiences of individual societies in meaningful historical context. A large and expanding body of scholarship has demonstrated powerfully that global historical analysis brings fresh insight to the understanding of processes such as large-scale migration, imperial expansion, cross-cultural trade, biological exchanges, environmental change, economic development, and cultural exchanges that are prominent features of contemporary as well as earlier times.*"[3]

Matthias Middell, historian and advocate of world history education at the University of Leipzig, describes world history in an age of globalization as scholarship that does not

seek a philosophically based unitary world, but which examines the multiplicity of connections and networks upon whose threads countless actors daily create the unity of the world, from which they profit and suffer. This new kind of world history is not approached with the methods of comparative civilizations as its instrument, but with the tools for examining the conditions, forms and results of these connections.[4]

In *The Nation, Europe and the World*, the international authors chosen by Hanna Sissler and Yasemin Soysal describe the heritage of historiography in the service of the nation-state, and illustrate how the exclusive focus on national history in schools has come under pressure during the period since World War II, since the fall of the Soviet Union, and with the development of European political, economic and cultural institutions. They show how Greek and Turkish schools, in countries whose national narrative includes strong ties to a trans-regional culture of long duration, can be centered on the culture itself as an actor, without sufficiently contextualizing it either in comparison with other regional cultures, or in terms of the transmission of its heritage over time. They demonstrate the limitations of historiography of the nation-state, and the programs of teaching national history textbooks and curricula across Europe. Finally, they discuss the evidence in educational programs that national narratives and curriculum have already begun to adjust to accommodate wider European regional and institutional concerns.[5]

Research indicates that at the university level, interest in the world history movement is not as far advanced in Muslim regions as in North America, the Far East, and Latin America, but it has proponents in these regions, as well as in some African universities. For example, Al-Akhawayn University, Ifrane, Morocco hosted the 2005 World History Association Annual Conference, whose theme was interactions in Africa and the Mediterranean. This lag among Muslim countries to pursue world history is somewhat ironic, since many of the earliest western proponents of new world history scholarship were specialized in Islamic history and area studies, or came to it through research into European historical interactions with Islamic civilization and the Far East.[6] These historians cite their recognition that the wide geographic, chronological and cultural range of Islamic history, and ample evidence of its pivotal role in a long period of seminal cultural interactions, proved that the civilizational "container" was an inadequate vessel for historical inquiry. A second irony in the lag—but also a sign of great potential for interest— in the new world history at universities in Muslim regions is the fact that Muslim intellectuals of the past fifty years are known for their calls to restore the great Islamic heritage of historical scholarship, and to celebrate the inter-religious, intercultural spirit that so animated Islamic civilization at its height.[7] If the AoC initiative were to contribute to bringing to the schools in Muslim regions an ecumenical, global perspective on history, rather than parochial and limited view of the role of Islamic civilization in world history, this could have a transformative effect on Muslims' attitudes over generations. While it can be readily demonstrated that deep-reaching educational reform is underway across the Middle East and North African region and in other Muslim regions, the issue of history education reform does not seem to be on the agenda.[8] This lacuna is thus a highly appropriate and salient matter for the AoC to address.

Asked whether world history education is a viable means of increasing understanding within and across national boundaries, Fred Spier, a leading European force in world history education in the Netherlands and beyond, has observed after

teaching the course for many years that "many students experience profound identity changes as a result of following these courses. I would describe these changes as acquiring an identity as a planetary citizen feeling responsible for the well being of humanity and the planetary environment."[9] Such courses are now taught in the United States, Australia, Russia, Europe, and there is growing interest in China.[10] Encouraging a global view, rather than fragmentary coverage of the world's past in national education policies stands a good chance of increasing global cultural awareness among students and future citizens. It is academically demanding and encourages development of critical thinking skills and meaningful acquisition of knowledge from many disciplines. It is inclusive of the world's diverse cultures, based not on definitions of civilization, nor on constituent politics, but on a rationale of geographic and chronological inclusiveness.

Why is world history an important means of enhancing cross-cultural understanding? Among the most fruitful areas of research in world history is study of the wide-ranging and highly influential interactions among cultures across time and space. The stories that emerge from this research are much more realistic in their complexity than essentialist narratives of civilizations or nations as bounded entities. The historical evidence of cultural, religious, intellectual and technological transfers points toward paths of transmission that reflect the collective development and dissemination of human achievements, rather than claims of exclusivity for any one civilization. Research has demonstrated, for example, that religious scholars of many faiths have contributed to preserving the intellectual and scientific heritage of humankind through their participation in efforts to preserve, record, and translate human knowledge at various times in history. The accounts of trade reaching back into time reflect complex exchanges and multiple agents that can be traced in developing styles, techniques and materials shared among numerous cultures. The careful work of art historian Rosamond Mack, for example, has shown how Italian Renaissance painting defined sacred spaces for religious figures by portraying precious goods associated with Islamic art in brocades, carpets and even Arabic calligraphy.[11] Museums and libraries highlight such research through exhibitions that often include outreach and lessons appropriate for secondary classrooms.[12] World history research deals with interactions such as invasions, migrations, disease, and the effects of the great oceanic migrations across the Pacific and the Atlantic, as well as their environmental, social and political effects.[13] K.N. Chaudhuri has traced the economic and cultural patterns of trade in the Indian Ocean Basin to 1750 C.E.[14] Another major topic of world historical interest is discussion of "the Great Divergence," explaining the process by which the West achieved dominance during the pre-modern to modern period in a more complex and less deterministic manner than used to be the case. The roster of world history scholars includes all of the continents,[15] and has found one of its most important expressions in the teaching of survey courses at the undergraduate and secondary levels.[16]

Why Not Just Multiculturalism?

As a tool for expanding the horizons of both national history and western civilizations curricula, multiculturalism has been a commonly offered solution to intercultural education. Multiculturalism was a beneficial movement because it called attention to gaps in educational and social service programs, and increased the availability of knowledge about the world and its diverse cultures. Multiculturalism,

however, offered only a remedial and partial solution, and has been questioned both by its proponents and opponents. As policy, multiculturalism has been critiqued as an inadequate tool for dealing with the challenges of diverse societies. Multiculturalism implied that, in addition to the dominant cultural discourse, minority cultures will be covered or accommodated in some manner, often in proportion to their level of organization and political activism, and did not aim to include global knowledge generally. Researchers cite disadvantages to multicultural approaches such as 'ethnization' of cultural values according to imported stereotypes, a tendency toward internal neo-colonialism and dependency on state largesse in political relations with minorities, as well as overemphasis on cultural identity to the detriment of overcoming general inequality, and isolating minorities into bounded culture groups.[17]

The goals of the AoC require a model for global education that can produce knowledge of the learner's own nation and its heritage in a regional and global context, knowledge of the diverse groups that share it, and knowledge of regions, nations, and cultures elsewhere in the world. These three goals require a comprehensive educational model, one that can be justified on academic grounds as subjects vie for space in the curriculum, and one that can be adapted to serve the needs of citizens in any country of the world. Toward a moral appraisal of the possibilities of world history scholarship and education, the conclusion to Bentley's article presents an intellectual challenge:

> *Rather than placing bets on a so-called world history that in fact reverts to invidious parochial historiography or that imagines a world of isolated and hostile blocs in hopes of generating such an order, would it not be wiser to wager on an ecumenical world history that actually takes the world seriously, treats its various peoples with respect, sheds light on the dynamics that explain the world's development through time, and might even conceivably contribute to such worthy goals as cross-cultural understanding and global peace? If myth inevitably informs history so as to produce mythistory, ecumenical world history possesses strong potential both to yield better history and to harness it to myths that are better for the welfare of a globalizing yet dangerously divided world than do alternative approaches to the global past.*[18]

Wherever world history scholarship has entered into the university setting, it has also begun to engender interest in the schools. In recent years, there has been increased interest among historians to reassert their responsibility in policymaking and curriculum development in the national school systems, especially with regard to making an argument for a sound curriculum balance between national and global history and geography education. Some of these efforts are included in the citations on the international status of current world history scholarship. As a typical example of the effort, Patrick Manning, a leading authority on world history education, and author of the book *Navigating World History* (Palgrave, 2003), lays out the benefits of teaching about the world in a letter addressed to curriculum policymakers:

> *1. World history helps make sense of globalization. The world of today includes instant and global communication, worldwide flows of goods, and cross-cultural connections both positive and negative. Yet much of the curriculum is still about simpler days and simpler problems of the past. World history helps students to see how the connections among peoples and regions have grown out of our earlier, simpler lives.*
>
> *2. World history demonstrates our expanding knowledge about the past. World history is more than an assemblage of local histories; it includes the interplay of localities with global patterns. Professional historians have been developing important new information on many*

areas of the past, including new information from the natural and social sciences. New understanding of the global changes in the economy, environment, migrations, and politics confirms that our knowledge of the past is growing. World history, because of the breadth of its information, helps to integrate the school curriculum.

3. World history shows links of [national history] *to the rest of the world. World history in early times shows the developments of all the areas of the world before* [nation-states] *came into existence. In recent times, world history shows the global connections of the* [age of exploration, political revolutions]*, the worldwide connections of …slavery and the industrial economy… At the same time, world history shows how much* [each nation] *shares with other countries in national identity, education, and multicultural communities.*

4. World history sustains citizenship. Studies of world history reveal the ways that individuals in the past have participated in local communities, nations, and empires, and how they have influenced the wider world. The study of individuals in the past—the variety of their situations, their perspectives, and their destinies—confirms the importance of citizenship as a factor in history. Citizens of today make their decisions on responsible actions through combining their understanding of past and present.[19]

World history education is a platform for integrating the academic disciplines, as noted. A survey of recent world history literature reveals emphasis not only on the interactions among societies discussed above, but integration of a vast array of disciplinary areas to tell the emerging, dynamic story of world history, including the arts and the sciences. The history of women's contributions and historical situations, both as individuals and as members of social groups, has been a prominent topic in world historical literature. The entire span of the humanities—fine arts, monumental arts, music, and letters—features prominently in both historical research and world history education. This feature of world history education makes it a vital engine for cross-curricular connections and for achieving curriculum balance by joining the humanities and sciences as interdependent aspects of the curriculum.

The AoC should focus its efforts on the widest audiences, and upon those initiatives that can have the greatest impact in the future, to avoid large-scale conflicts and to build foundations for cooperation. The compulsory education of youth in national education systems provides the conditions for such a long-term impact. These recommendations for the development and implementation of international curricula on global world history and geography for cross-cultural understanding require an integrated initiative that includes universities, curriculum planning in primary and secondary schools, and teacher training in content and methodology, with follow-up evaluation and establishment of networks to support ongoing in-service learning for teachers. To reach that portion of the population past school age, efforts by public institutions in the arts and sciences, as well as efforts to reach people through the media are included in the comprehensive proposal outlined in this paper. It includes both physical and virtual centers of learning and teaching.

How Can World History Education Change Perceptions in Muslim and Western Societies?

History and social science education is viewed as a tool for creating solidarity within nation-states, centered in their cultural heritage. Together with nationalism, the legacies of colonialism and western dominance during the past two centuries have led to

opposing culture-centrisms unsuited to fostering broader understanding among peoples. Definitions of civilization may exclude all but the dominant majority, a view which proved its limitations when ethnic diversity became the norm in many societies. Multiculturalism accommodated minority cultures, but mainly within the dominant cultural discourse, creating parallel, competing narratives.

The perception of a sharp divide between Muslim and western societies must take into account the presence of Muslim populations in western countries, western influence in Muslim countries, and the prominence of Islam in the global discourse. Despite efforts to bridge the gap, a century of scholarship on fruitful interactions between Islam and the West before the Renaissance has barely penetrated the education system in Western countries, and instead, a history of strife and mutual lack of comprehension has dominated the curriculum. Generations of western students have been exposed to a view of modern western civilization as a direct descendant of the classical heritage, and led to believe that there was a yawning gap in scientific activity before the European Renaissance. Omission of the contributions of Muslim civilization in scientific, intellectual, economic and artistic realms, added to simplistic portrayal of contemporary conflicts, further etches in the popular consciousness the narrative of unbridgeable difference, of strangeness and conflict. Such views filter out into society and back into the education systems in an endless loop. The sum total of these negative perceptions has produced an Islamophobic narrative that imbues the media and in public policy and is ripe for manipulation merely by calling forth certain images—the veil, the terrorist, the prophet.[20] The inadequacy of current educational approaches to Muslim-Western relations is reflected in polls conducted by the Gallup organization in the U.S. in 2005. When asked what they admire about Muslims and Islam, the highest response among respondents (33%) was "Nothing" and the second highest (22%) was "I Don't Know".

In Muslim countries, the other side of this coin is a defensive educational and cultural posture, a narrative of Islamic history based on a lost Golden Age, and the bitter narrative of colonialism and its persistence in western post- or neo-colonial domination that underpins the modern national narrative. Appropriating the argument of heritage for nationalistic purposes, and often relying on outdated historical narratives of European and Islamic history worked into textbooks produced by government ministries, a view of a precious heritage interrupted by the incursion of the West feeds popular resentment. A parallel narrative of the West's simultaneous rise and penetration of Muslim lands produces an sense of cultural loss and injustice. These ambivalent views, which are simplistically portrayed in the West as anti-Westernism or anti-modernism, ignore the long-running indigenous Muslim discourse about modernity and Islam. As in the West, the discrete and fragmentary schoolbook narrative also feeds into society and loops back into the classroom.[21]

The disparity between historical scholarship documenting the close relationship between Islam and the West, and the schoolbook version of an isolated East and West— united in mutual hostility—brings into sharp relief the cost of teaching isolated civilizational narratives in schools. The problem is a global one, but the stakes are highest in the current Islam/West discourse. Multicultural education cannot provide an effective solution, because it adds competing narratives to the curriculum without placing them into a global context. Recent efforts to develop world history in universities and research centers around the world can help breach these historical divides by producing global

narratives. At the same time, world history education enhances interdisciplinary humanities in colleges and schools, a matter for sorely needed re-evaluation in Muslim countries' education systems. Educated Muslims and westerners need exposure to an effective global model of history education that can foster an expansive, informed view of the world and the learner's place in it, integrating societies into a narrative that includes both positive and negative interactions, based on examination of historical evidence and scholarly argument rather than a didactic, static narrative. Teaching world history contributes to knowledge and appreciation of the diversity and interdependence of global cultures, and to building a sense of shared human experience.

In summary, recommendations concerning the development and implementation of international curricula on global education and world history can only be met through integrated initiatives that address the role of universities, of curriculum development in primary and secondary schools, and the necessary expertise in implementing such programs can be provided that includes the essential component of teacher training in content and methodology, and which includes follow-up in terms of evaluation and establishing educator networks. A series of international conferences would address all levels of the education systems in member nations: scholars, education officials and history/geography teachers. Conferences would include prominent world history scholars from throughout the world, key public education officials, and teachers involved with secondary-level history and humanities education.[22]

Teacher Professional Development

Support for teacher training and professional development is an essential educational goal Without it, efforts at higher or lower levels of the system will fail. The recommendations include a strong component of teacher education at every level. The prerequisite for educational change is to link experts at universities and other institutes with teachers in classrooms. These interactions are beneficial to both sides of the partnership, since scholars bring knowledge of content and theory, while teachers supply experience and practice in implementing programs. Four types of support are needed:

(1) pre-service training at universities, in which the teacher preparatory curriculum must be aligned to the needs of the schools;

(2) in-service training is needed for professionals working in the schools, to keep them abreast of new scholarship and methods;

(3) curriculum resource development can be disseminated and published for teachers on the Internet, where these materials can be accessed without cost;

(4) evaluation, exchange, and networking ensure that the goals of improving teaching, incorporating best practices, sharing ideas nationally and internationally, and providing continuous support are met.

(5) An interdisciplinary field such as world history and geography requires efforts to improve teachers' content knowledge in the core areas at the primary, secondary and university levels. It requires programs that help teachers to integrate these subject areas and link to language skills acquisition.

Networks for professional and specialized subject-area educators already exist, so it is preferable to support and strengthen these existing networks than to attempt to create new ones. Lending them the support of the AoC initiative can increase their effectiveness. These networks can be expanded in regional coverage, inviting teachers, for example, to join or establish a network that feeds into an existing list serve. H-world, H-Africa and other scholar-teacher list serves, for example, are already international in scope and linked through their message archives, or systematically cross-linked on topics of common interest to the groups by the administrators of the lists. EuroClio, the European Standing Conference of History Teachers is an example of an organization that has ready access to teachers, but which is in need of financial support to allow it to continue and expand its work.[23] In particular, outreach organizations working with teachers in Muslim countries can serve as vehicles for expanding knowledge of and participation in these networks. There are numerous examples of model programs for teacher training, or professional development. In the area of intercultural teacher education and scholarship, a model program that involves teachers of history, language, science, drama and literature is the series of residential teacher institutes at the University of Maryland Center for Renaissance and Baroque Studies, called *Crossing Borders/Breaking Boundaries,* includes a databank of lessons produced by interdisciplinary teams of participants, field tested, critiqued, and revised with the guidance of facilitators.[24] The series, whose purpose is to trace and disseminate ideas about intercultural influences, has included European, African, Islamic and Greek cultures. In addition, many university departments of area studies, history, literature and fine arts regularly engage in teacher outreach, conducting grant-funded institutes and workshops regularly, and maintaining a rich collection of online resources.[25]

Professional development for educators is the key to achieving success in educational efforts related to the AoC initiatives, both those concerning global or intercultural education, and those involving the reshaping of teaching from formalistic methods to more innovative, learner-centered methods. The educational initiatives described in the analysis and recommendations above require major efforts in curriculum development and teacher training, which are best achieved by cultivating partnerships between universities and teachers in those fields. Educational reform efforts such as those described in reports from the Rand Corporation, "Improving Primary and Secondary Education in Qatar: Reflections on a Five-Year Reform Effort" clearly indicate the need for intensive, horizontally and vertically integrated teacher education focusing on both content and pedagogy.[26] Similarly, the Jordan Education Initiative report by Cisco Learning Institute and the World Bank MENA Flagship Report on Education emphasize the need for teacher support and training systems in tandem with improving the fit, structure and content of learning programs at all levels.[27]

While a great deal of excitement is reflected in these high-level yet intensive and deep-reaching reform efforts, there is also an appreciation on all sides that the task is complex and requires sustained institutional and personal efforts. Programs are needed that partner universities and scholars with teacher training programs that work on an intimate level of participatory, mentored activity with teachers to achieve change in teaching styles, knowledge base, and techniques.[28] By providing grants to teacher training institutions that can demonstrate having conducted successful programs in the Americas, Europe, the Middle East, Africa, and Asian regions, the pool of indigenous

educators can be strengthened and involved in recent advancements in the scholarship of teaching and learning. Content and pedagogy specialists in global history and geography will complement these organizations' expertise. Teacher exchange programs will bring together lead teachers from all of the regions targeted, to meet in summer institutes for further training and shared lesson development under the guidance of institute faculty, hosted by universities. Supplementing and extending these sessions, a web site for world history teaching resources would feature a database of teacher-developed, field tested and revised lesson/unit plans, in addition to links to content-area training.

Education of the General Public

Proposals for public education related to human history will broaden the audience for efforts of the AoC to improve intercultural knowledge and understanding. They can reach tourists with a wide range of interests in history, entertainment and the arts, conference-goers, educators participating in summer enrichment programs, and youth, and stay-at-home viewers and users of the Internet, and will extend the impact of the event for years afterward. They involve the ongoing efforts of nations such as Spain to create Centers of Civilization as multi-faceted means of educating the public, and are also useful to schools.[29] Prominent, historically significant venues such as UNESCO World Heritage Sites can attract funding by sponsors that will enable a fully integrated initiative for public education, and will prove beneficial to the host community, country and sponsors alike. An example of a similarly integrated event with a strong intercultural and multimedia impact is the Silk Road Project, which has reverberated for years across the history, education, music, and arts fields.[30]

Among the most vital projects to educate the public about history and the world beyond the nation are those utilizing mass media. The recommendations call for integrated documentary film projects aimed at improving knowledge among cultures, and Muslim-Western relations in particular, films that reflect both excellent scholarship and a strong sense of contemporary relevance and visual impact, such as those already ongoing at Unity Productions Foundation,[31] whose educational and community outreach projects for *Muhammad: Legacy of a Prophet* and its companion web site The Islam Project, will be echoed and expanded in the Fall 2006 forthcoming documentary on the period of Muslim rule in the Iberian Peninsula, and *A Prince Among Slaves*, about Africans in the United States. These films are funded by an array of private and public funding institutions, and are expected, like *Muhammad*, to be viewed by international audiences. Programs shown on public broadcasting and other outlets, such as the BBC series *Story of Africa*, *Connections* and *The Day the Universe Changed*, are just two examples of television programming about history which has had a major public impact, and thus deserves attention and support in the AoC effort. These broader education efforts can increase public information by spawning popular books, museum exhibitions of historic collections with online educational components, and may be featured in mass circulation periodicals. Educational and community outreach efforts accompany these efforts and draw attention to the contemporary importance of history.

2. Media Literacy Education

Media literacy programs should be implemented in schools, particularly at secondary level, to help develop a discerning and critical approach to news coverage by media consumers. A useful starting point can be found in projects such as the OSCE's initiative to promote media awareness and development of Internet literacy to combat misperceptions, prejudices and hate speech.[32]

Media literacy programs should become a basic feature in the curriculum at the primary and secondary level. The purpose of media literacy instruction is to help develop a discerning and critical approach to news coverage by media consumers. The constant exposure of populations to electronic media presents an educational challenge. Evaluating information sources requires skill and critical thinking and is an educational responsibility whose importance is underestimated. The ability to separate fact from opinion, to evaluate text and image for bias, to construct and deconstruct a text based on principles of logic are teachable skills that may be integrated into the core academic subjects.

Teaching viewers and listeners to recognize rhetorical and psychological techniques employed to persuade, to demonize and to incite violence or intolerance provides significant defense against violent ideologies of many types. Coupled with the knowledge provided by a balanced, global curriculum, students can learn to appreciate complex realities over flawed, superficial narratives and simplistic myth-making. Media literacy instruction is not widely recognized for its importance as an aspect of civic and peace education and instructional programs need to be developed as part of basic modern education. Curriculum reform efforts should draw upon the expertise of media professionals and educators in efforts to develop instructional materials that inculcate critical thinking skills in media literacy, and disseminate these programs into the elementary and secondary education programs of member states.

Among the many programs in development and implementation is the Organization for Security and Cooperation in Europe (OSCE) initiative to promote media awareness and development of Internet literacy to combat misperceptions, prejudices and hate speech, which may be found at http://www.osce.org/fom/item_2_19643.html .[33] The European Union, as part of its Audiovisual and Media Policy has a web page dedicated to Media Literacy at http://ec.europa.eu/comm/avpolicy/media_literacy/global/ index_en.htm [retrieved on 11/03/2006] , noting that the need for media education is widely recognized but under-funded globally. Progress on media literacy programs in the EU is noted at http://ec.europa.eu/comm/avpolicy/media_ literacy/act_prog/index_en.htm [retrieved on 11/03/2006]. An internet portal called Media Literacy has been established with links to global media issues and for a at http://www1.medialiteracy.com/democracy.jsp [retrieved on 11/03/2006] . A scholarly resource is Studies In Media & Information Literacy Education (SIMILE), carrying academic studies on the topic of media education. The Center for Media Literacy at http://www.medialit.org/ [retrieved on 11/03/2006] features an online curriculum for primary through secondary gradehttp://www.medialit.org/ [retrieved on 11/03/2006] features an online curriculum for primary through secondary grades, with professional development guides for instructors. The program is based on components of inquiry-based media literacy using the Five Core Concepts and the Center for Media Literacy's

Five Key Questions and Five Concepts of Media Literacy, concerning the construction of messages, their audience, their purpose for the originator, the language they employ, and embedded values or point of view. Implementation strategies stress integration of media literacy programs with core academic subjects and arts education. The New Media Consortium published "A Global Imperative: Report on the 21st Century Literacy Summit," at http://www.adobe.com/education/_pdf/globalimperative.pdf [retrieved on 11/03/2006] that provides an overview of efforts in the field of curriculum and implementation, the main thrust of the summit being the necessity of increasing access through educational initiatives.

3. Teaching about Religions and Interfaith Dialogue

Religious leaders, education policymakers, interfaith, and civic organizations should work together to develop consensus guidelines for teaching about religions.

There are several important international interfaith initiatives and numerous education policy centers that research models for teaching about religion in schools. Those involved in on-going efforts should collaborate to develop consensus among religious leaders and educators on the need to teach about world religions in various educational settings, and to collect and disseminate best practices, consensus guidelines and instructional resources toward this end. The goal would be to provide base-materials that could be used by schools and religious training centers to teach about major faith traditions. Guidelines and mechanisms should be established to ensure that religious schools are registered with authorities and that their curricula do not foster hatred of other communities. At the same time, no steps should be taken in this regard which might curtail freedom of education or freedom of worship.

The EU the OIC, and North American governments should work together to convene curriculum-review panels consisting of curriculum experts and representatives of the major faith traditions to review widely used educational curricula, ensuring they meet guidelines for fairness, accuracy, and balance in discussing religious beliefs and that they do not denigrate any faith or its adherents. A reciprocal review mechanism would develop guidelines for fairness, accuracy, and balance in teaching about other religions and cultures, help guarantee consistency in their application across diverse regions, and encourage countries to work together toward these goals in their education systems.[34]

Teaching about Religions and Interfaith Dialogue

The most prominent source of hostility about religions other than one's own is ignorance, both among religious leaders and the general population. Fed by cultural and political attitudes, reciprocal negative attitudes about Islam, Judaism and Christianity have grown into grotesque phobias circulated in religious and secular venues alike. Ironically, increasing direct contact among ordinary Muslims, Jews, and Christians in the past century has opened opportunities to overcome such ignorance about other religions' beliefs, practices and cultures on an individual basis. This ongoing process has spawned

interfaith efforts of many types. Unfortunately, events of worldwide significance have threatened to negate the positive effects of coexistence in multicultural nation states. Fear and suspicion caused by terrorist attacks, foreign invasions and occupations have been stoked by extremist views among adherents of the three Abrahamic religions and other lesser-known religions as well.

The right to choose and practice one's faith without coercion is enshrined in Article 18 of the Universal Declaration of Human Rights and exists within religious traditions, including Islam. Universal respect for these rights will not come about in an atmosphere of ignorance and hostility of those with other beliefs. Scholars are well aware of common beliefs and values among these faith traditions, but this information has barely penetrated the larger society. In order to overcome hatred and suspicion, it is necessary to reach into the faith traditions to tap streams of tolerance and universal values by encouraging interfaith dialogues among scholars and lay persons.

A vital civic enterprise of our time is to teach about world religions, their origins, beliefs, practices and traditions, and school programs are a good place to begin. Such education must take place within frameworks of civic ground rules, and a number of such guiding frameworks have been developed and are being implemented in various educational settings. Their purpose is to create a civic space for dialogue among citizens that respects our deepest differences, including adherents of diverse faiths and those who profess no faith commitment. Education about religion can help students to understand and respect the role of religion by teaching about their complex exchanges and intertwined thought over time, to counteract the false notion that confrontation has dominated their interactions.

Citizens who are well informed will not so likely succumb to the siren calls of ideologies that stoke hatred against others in the name of religion, because their knowledge enables them to recognize each others' common humanity. Instead of embracing hatred, they can mobilize the values they hold in common in order to meet the serious challenges facing humanity. Citizens and religious leaders need a basic understanding of religious traditions other than their own and the core teachings of compassion that are common to all religions, and educational systems must be aligned with sound civic principles and practices for the coexistence of faith groups on a national and global basis.

Ongoing efforts to teach about religions

Discussion about the need to educate the general public, students in schools, and by extension teachers, and religious leaders and teachers of religion about the world's religions is widespread. Research reveals that there is an emerging consensus on the need to teach about religions in a variety of educational settings. Teaching about the diverse religious beliefs and practices found in the world today may vary in focus and emphasis, depending upon the educational settings in which it takes place, both religious and secular. Initiatives for teaching about religious diversity, about the specific beliefs and practices found in the nations and the world today can be found in many educational systems, among scholars in religious and social education, in theology, social sciences and humanities, and in civic education.

No single model for fair, balanced and accurate education about the spiritual heritage of humanity can fit all these settings, but there is an ongoing, vigorous discourse

about the need to teach about religions. For example, in the United States, the First Amendment Center and the Harvard University Pluralism Project are actively and successfully engaged in carrying out such education. The former organization has developed and actively disseminated guidelines for teaching about world religions in schools and successfully promoted their inclusion in the school curricula across the United States. In Europe, two programs based at Uppsala University aim to explore the role of religion in welfare programs and education. The TRES Network, which stands for "Teaching Religion in a European multicultural Society" consists of over 50 European partner institutions and colleges of theology across Europe is focusing on teaching religion in a multicultural society. From March 31-April 2,2006, the TRES network conference launched its organization, funded by the European Union under the Socrates Program.[35] Educators and religious leaders in non-western countries have begun to call for including instruction about religions. Setenay Shami of the Social Science Research Council (SSRC) described programs in Central Asia at the university level. An observer at the TRES conference from Dharmaram College, Bangalore, India described its certificate programs in inter-religious studies.[36] At the Georgetown symposium on education reform, Moncef ben Abdeljalil discussed reform at Zaytouna University aiming to include knowledge of world religions in Islamic studies programs at the university level. Among complex changes in the traditional curriculum, he explored the need to develop faculty to carry out these ideas. Representatives of Jewish and Islamic institutions of higher education at the TRES conference discussed ongoing efforts at introducing education about world religions in the training of rabbis, imams and students of Islamic studies, Jewish studies, and other disciplines.[37]

To summarize this consensus, Tariq Ramadan, in *Western Muslims and the Future of Islam*, cites the long Islamic tradition of inter-religious dialogue grounded in the Qur'an and the example of Muhammad, and states:

> *At various times in history, in very diverse contexts, people of various religions have engaged in inter-religious exchanges to try to understand one another better; they have succeeded in gaining one another's respect and managed not only to live but also to work together on shared endeavors. Today, we feel the need to engage even more in this process: Western societies' religious pluralism makes mutual knowledge essential.[38]*.

Teaching about Religion in Schools

Teaching religion or teaching about religion already takes place today in a wide variety of educational settings. Peter Schreiner's study *Religious Education in Europe* discusses the need for contextual solutions to accommodate the variety of legal and educational situations in Europe, and surveys a number of guiding frameworks, including teaching about religions in history, arts and literature, "religion and culture," and learning from religion, which can involve the goal of religious education to "promote spiritual, moral, social and cultural development," sometimes called "character education." He also addresses the fact that many basic issues surrounding schooling arise in conjunction with forms of religious education—for, from, or about—religions.[39] In United States public schools, the "wall of separation" between church and state allows no government support of religious instruction, nor any policy "establishing" or supporting a specific faith; however, teaching about religion in public schools is part of the curriculum explicitly required in nearly every state, mainly in history and geography classes. In many other

countries, religious education is carried out in public schools with state support, and in some, religious education textbooks and curriculum are developed through the education or religious affairs ministries.

Presentations and workshops at the 2006 inaugural TRES conference discussed the training of theologians, religion teachers and religious leaders, teacher exchanges, and the relationship between universities and secondary schools. Members discussed collective development of a master course or master's program that could be replicated in many institutions, with shared work on syllabi, modules and textbooks. The role of religion in welfare and conflict situations is also a component of the European focus. A presentation by Bert Roebben, Tilburg University, provided an overview of the justification, models, frameworks, research base, aims and principles behind religious educational perspectives. An April 24, 2006 conference of European Imams featured 150 Muslim religious leaders from 40 European countries; Associated Press coverage described the consensus of the group in favor of "a theology of integration" and inter-religious discussion.[40]

Religion in Textbooks

Advances in the technology of communication, and the repercussions of global events have thrown light into arenas that were previously obscured from public view. What is published in local newspapers, and what happens in the humblest classroom somewhere in the world—what readers experience and what students learn about global diversity and how conducive that content is to developing tolerant attitudes in the students—has become a matter for urgent global discussion. Even at the level of foreign policy and multilateral institutions, education policy on teaching about religions has come under scrutiny. Education for tolerance—teaching students to deal with deep cultural and religious differences—within national education systems and especially in post-conflict situations has been recognized as a vital goal. There is a widely held perception that education may influence the tendency of students either to develop tolerant or intolerant ideas about the "others" in their societies or in the world beyond their borders.

Textbooks, whether commercially or officially produced, are the main or exclusive content resource in many education systems. In other systems, supplementary instructional materials, reference books, and children's topic- and storybooks expand on or supplant the use of a textbook. Content that denigrates any group in society based on race, religion, class or ethnicity is subject to censure wherever it appears. The AoC can contribute to the climate of tolerance and education for diversity by calling for the development of standards for teaching about religious beliefs and practices, and their adherents. This process would be supported by existing best practices and frameworks for teaching about religions and for teaching tolerance.[41]

UNESCO has for decades supported work on fairness, balance, and tolerance in textbooks. The *UNESCO Guidebook on Textbook Research and Textbook Revision* stems from a textbook revision initiative that began with the League of Nations in the 1930s and continued under UNESCO.[42] It provides a framework for evaluation, development and revision of textbooks, whether produced commercially or under the auspices of national ministries of education. While the UNESCO guidebook emphasizes textbooks on history, geography and culture, with particular focus on promoting equality and tolerance, and preventing denigration of specific groups, its principles are applicable to a

wider range of materials. The guidebook, published in 1999, is mentioned in the UNESCO publication on the *Universal Declaration on Cultural Diversity* (Stenou, 2002, p. 31) as an urgent priority for "improving textbooks so that negative stereotypes and distorted views of 'others' finally disappear. Public scrutiny of textbooks may contribute to constructive dialogue if it is done in a fair and evenhanded way, involving experts in the field of pedagogy and content. Such criticism will not be readily accepted if it is perceived as targeting some countries or communities while others are not even examined. It is incumbent upon leaders of all religions to join together in a good-faith effort to evaluate the ideas to which religious communities are exposing their young people, and make an effort to apply the Golden Rule to such materials, and to engage in dialogue about the best ways to provide inclusive, fair, balanced and accurate presentations of deeply-held beliefs and practices.

Recent discussions of textbooks for teaching about religion and for religious instruction present a challenging application that should be prominent in the AoC recommendations. Efforts to achieve globally responsible religious training can make use of existing guidelines for religious discourse in the schools, and apply them to the textbook medium. Textbooks' methodology as well as content need to be addressed, encouraging critical thinking rather than unquestioned rote learning, and involving the learners in developing their views with the guidance of their teachers. Teacher training must accompany and even supplement the evaluation of books.

The emerging consensus on teaching about religion is a vital means to achieving its goals of reducing extremism and its effects. Teaching about world religions finds an expansive place in world history education. The historical spread of religions is a form of cultural interaction in itself, and has been accompanied by a host of other interconnections. Furthermore, teaching about religion in a historical context creates a "comfort zone" of distance that helps to diffuse the more threatening perceptions of coming "too close for comfort" to a religious tradition different from that of students, parents and teachers.

Consensus-Building to Counter Religious Extremism in Schools

Building consensus among religious, civic, professional and other social stakeholders has proven to be the best way of ensuring success in this endeavor. It goes hand in hand with efforts to promote religious liberty in society. The recommendation on religious education emphasizes the process of achieving consensus among civic, professional and religious groups in setting out goals and frameworks for improving both teaching about world religions and training religious leaders and for religious training of youth and adults in religious institutions, as well as instructional materials. Educational policies, however, should be consistent with member states' constitutional protections for religious liberty, and should reflect the Universal Declaration of Human Rights, Articles 18 and 26, which support educational and religious freedoms.[43]

Since September 11, 2001, there has been considerable discourse on the issue of religious education programs as possible causes of extremism and recruiting grounds for terrorists. Much has been made in the media of the role of public school religious instruction in some national religious studies curricula, and in privately funded religious schools called madrassahs. While there is no doubt that some schools either fail to teach tolerance of other religions, or fail to teach about principles of tolerance within religious

traditions, this problem is not unique to South Asian madrassahs, to Muslim schools, or to private schools as opposed to state-run schools. Academic study of this issue has failed to produce conclusive evidence of a link between terrorist attacks and schoolbook learning, or extremism and schoolbook learning, or of the degree to which public or private school curricula promote tolerance or intolerance.[44] Furthermore, the focus of the research has been narrowly regional, in addition to being inconclusive. The temptation to reach for simplistic and overly broad policies aimed at controlling this phenomenon possibly through state control of religious schools, however, does not justify rolling back the independence of all religious schools across the globe, and delivering all of them up to state control. Most likely the most extreme would be driven underground. Instead, the most likely path to the goal of ensuring that students' religious education is consistent with civically responsible curriculum that respects differences and reflects the values of religious tolerance is to identify and train civic and religious leadership to engage stakeholders among religious scholars and leaders, teachers, education policymakers, and civic organizations in bringing the force of public opinion to bear on such schools.

4. Computer and Access to the Internet

Governments in predominantly Muslim countries, together with international organizations, governments and technology firms based in the West, should collaborate to expand internet access in every predominantly Muslim country.[45]

Poor penetration of computers and lack of access to the internet in developing countries reinforce inequities and hinder cross-cultural learning. While the United States and Europe (with East Asia) have the highest rates of computer ownership and internet hosts, the penetration of computers in the Middle East and North Africa region is only 18 per 1,000 persons, compared to a global average of 73.8.[46] Without broadly accessible internet access, particularly in school systems, populations in these regions will be unable to participate fully in what is becoming the primary means for accessing information and for cross-cultural interaction in the world. Expanding internet access in developing countries is necessary if youth from these regions are to gain access to a wider array of information and the means for communicating with people of other national, ethnic, and religious backgrounds.

The Organization of Islamic Conference (OIC) should take the lead in articulating an ambitious but realizable goal for its member states to pursue, that by 2020, computers with internet access should be in every primary, secondary, and university level classroom in Muslim majority countries. This goal should also include convening the technology firms, investors, and other partners who could assist in the realization of this goal. Principal implementing partners of relevant pilot programs such as the Jordan Education Initiative and technology firms implementing and planning programs in developing countries should be consulted and lessons learned should be disseminated through the OIC to every government in Muslim countries. The OIC should also collaborate with the Internet Governance Forum, established in the wake of the World Summit on the Information Society in Tunis, to develop ways of accelerating the availability and affordability of the Internet in Muslim countries. In addition, collaboration with initiatives such as the One Laptop per Child,[47] which aims at

improving the learning opportunities of millions of children in the developing world, should also be pursued. Other private sector initiatives are also seeking low-cost solutions to providing durable, energy-efficient and user-friendly machines to increase computer and internet access in developing countries.[48]

5. Civic and Peace Education

Member states and multilateral organizations such as the Organization of Islamic Conference and the European Union should work together to implement educational efforts to build capacity for intercultural tolerance and respect, civic participation and social engagement.

The following steps should be taken:

a. Disseminate instructional materials through educator networks, teacher training initiatives, and through the convening of curriculum administrators. Valuable examples of materials to be distributed include UNESCO instructinoal materials and programs such as the Associated Schools Project Network (ASPnet), Culture of Democracy, Different Aspects of Islamic Culture, Tolerance: The Threshold of Peace and Cultures of Peace.

b. Identify and fund initiatives that engage youth and adults in responsible citizenship and build capacity for democratic participation, including regular school curricula, after-school programs, and civic associations. These programs should include education on human rights and the rule of law, and should develop instructional materials for media literacy as a bulwark against radicalization through the media.

c. Engage the talents of youth and adults in constructive social action through service learning programs, for youth and initiate service learning components connected to degree and certificate programs.[49]

Active, responsible citizenship requires constant educational outreach and training. Citizenship education has as its goal the harnessing of human resources for positive social and political action that places demands on the citizens, and upholds a standard of legitimacy toward governments. Though many organizations are engaged in citizenship education globally, it cannot be transplanted from outside, but must reach into the indigenous ethical and value systems of each society where it is practiced, encouraging dialogue and participation in developing instructional methods and materials suited to each situation. Especially in Muslim countries, and in all multi-religious societies, discussion about congruence between democratic and religious ideas is an important prerequisite for effective civic education and training of educators, as is dialogue between among secular and religious groups.

Service learning is a form of civic engagement that meshes the school experience with the real world. It is empowering for students to gain skills and knowledge while they experience their ability to impact problems affecting their communities. In Muslim countries, service learning can play an important role in pointing youth toward constructive work for the community, and it leads to the creation of real job skills. Well conducted service learning projects have often led to entrepreneurship. In societies with

immigrant populations, service learning can help to integrate communities by bringing people of varied backgrounds together, working toward a common goal.

Education for peace and tolerance is another aspect of civic education that reaches across the curriculum, addressing both identity formation and behavioral practice. Extremist ideologies promote a world of mutually exclusive identities in opposition to one another. Such simplistic approaches can be countered by cultivating two understandings of identity and human relations: an appreciation of complexity with an understanding of how culture contributes to development, and a respect for common humanity and the dignity of each individual. Citizens must be exposed to these dual principles, enshrined in the UN Universal Declaration of Human Rights and the UNESCO Universal Declaration on Cultural Diversity, if they are to function effectively in a pluralistic world. Civic, community service, and peace education programs can help to cultivate tolerant and civically responsible attitudes and behaviors, to integrate communities and build democratic capacity.

Diversity education has been a component of social studies education for decades, especially in primary and secondary classrooms. Its goal is promotion of tolerance and understanding of difference in diverse communities and nations, and it supports efforts to counter racism and social disharmony. UNESCO has conducted many such initiatives since its founding, and has expanded the scope of such programs.[50] Founded in 1953, UNESCO's Associated Schools Project Network (ASPnet) is a global network of 7,900 educational institutions in 176 countries, including pre-schools, primary, secondary schools, and teacher training institutions, which both develop and disseminate instructional materials. Diversity education can be broadened by enhancing the use of existing teaching materials, particularly those produced over the decades by UNESCO as consensus efforts by international teams of educators and the participation of schools.[51] Teacher training and raising awareness of these materials among administrators are both pre-requisites to such expansion, however.

UNESCO recently affirmed this avenue of work with the *Universal Declaration on Cultural Diversity* (Paris, November 2001) and in 2002, UNESCO published an action plan for its implementation through programs for civil society, youth, education, the arts, environmental concerns, technology, and businesses. The initiative described in this action plan supports use of existing UNESCO instructional resources and the creation of new ones. The latest UNESCO action plan dovetails neatly with the recommendations for global and cross-cultural education, and the enhancement of humanities education adopted by the AoC. The *Report by the Director-General on the Follow-Up of Decisions and Resolutions Adopted by the Executive Board, Addendum 2, Plan of Action for the Promotion of the Dialogue among Peoples and UNESCO's Contribution to International Action against Terrorism* (Executive Board 174th session, March 2006) also supports these recommendations. The Rabat Commitment to UNESCO's basic mission, the Universal Declaration, and the AoC recommend similar actions in education, cultural production, the sciences, media, and the arts. Taken together, the action plans of UNESCO point toward complementarities and encourage establishment of partnerships with initiatives that will be implemented under the AoC.

Civic Education

Recognizing that democracy can only be sustained by citizens who share its values and maintain the skills to support a culture of democracy, civic education programs are being extended to include youth and adult groups, beyond the usual citizenship instruction that is part of every national education system. Curricular emphasis varies from technical descriptions of governmental structures and top-down exhortations to students on how to be good citizens, to critical discussions of the country's historical struggle to achieve democratic goals, and guides for becoming active citizens. Such courses can be participatory, challenging and transformative investigations of participatory government, from teaching about individual responsibility to citizen activism that holds governments accountable. Service learning can augment the theoretical aspects of civic education by bringing it to practical application.

Civic education has come under global discussion recently, encouraging experimental efforts in which networks of educators or trainers share knowledge and cooperate with participants to promote more effective civic practice at all levels. International support has grown along with realization that democratization is a long process that must involve capacity-building among citizens if it is to be sustained. Programs are now implemented in settings from ordinary classrooms to streets to refugee camps and prisons in many parts of the globe. Whether working in culturally and linguistically homogeneous settings, in diverse communities, or among immigrant groups, it is essential that civic education relate to the ethical and value systems of participants. For example, the Culture of Lawfulness organization emphasizes the need to connect local understandings with universal values and to train educators to extend understanding of everyday situations to the goals of broader society, and to empower individuals to make a difference.[52] It emphasizes the importance of effective teacher training, particularly in terms of transforming their own attitudes toward students before learning how to communicate these ideas to students.

David Mednicoff of the Carnegie Endowment for International Peace provides a careful overview of issues related to the rule of law as concepts and historical realities on the donor and recipient sides of such educational projects in the Arab civic arena. He emphasizes the problem of negative transfer in crossing religious, cultural, and conceptual barriers between Islamic and Western legal traditions and intellectual heritage.[53] Most important, however, he asserts that such programs will fail unless they accommodate the need for indigenous dialogue and participation in developing these educational programs. The least effective approach, in contrast, is to patronizingly assume that one is importing a set of ideals which are highly desirable, but have no genuine counterpart in the cultural or religious tradition of the receiving country or community.

Civic education is a going concern across the globe. It is combined with human rights and peace education, with women's rights, with cultural and aesthetic education for appreciation of diversity, and with programs to nurture political organization and even education about globalization. There is a rich supply of educational materials available, and a well developed methodology that is participatory and practical, mirroring its goal of active citizenship.[54] UNESCO's D@dalus Education Server (http://www.dadalos.org/) provides an overview of the work, with teacher networks and online lesson materials, including a full course on peace education. The European Union, the Council of Europe,

the United States Agency for International Development (USAID), the World Bank, and the Soros Foundation support a wide range of civic education programs. On a national level, the British Council's Connecting Futures project involves a broad array of initiatives. Civitas International developed *Civitas: A Framework for Civic Education*, as a resource for civic educators in the United States that is used internationally at more than ninety centers throughout the world linked through Civnet (www.civnet.org).

The US Department of State funds the Middle East Partnership Initiative (MEPI) which aims to encourage democracy in the region by supporting civic education. The Arab Civitas network is a region-wide program aimed at creating the conditions for political reform through democratic capacity building across the social and political spectrum, using instructional materials translated and adapted from Civitas materials used elsewhere. To achieve these purposes effectively, however, it may not be adequate to import materials from Europe or the US, particularly in light of the major role Islam plays in the political and cultural landscape. The discussion about whether, and how, democratic ideas are congruent with Islamic ones has been an important prerequisite for work in Muslim regions of the world. The Center for the Study of Islam and Democracy (CSID) and Street Law have engaged in a project in Morocco, Algeria, Jordan and Egypt entitled "Islam and Democracy" to transform civic education into a process of democratic consensus- and capacity-building.[55] The project reaches across the spectrum of political opinion to include both Islamist and secularist groups, and to explore and build awareness of the congruence between Islamic and democratic principles. The development of a training manual produced by a prominent team of Arab civic leaders resulted in the Arabic-language training manual *Islam and Democracy* (*Al-Islam wal Dimokratiyah*).[56] Participants who helped develop the materials and use them in training have expressed the need to further disseminate the work and expand its use in other countries, enabling the training of thousands more that will help sustain political reform in the region. The need to develop networks among Muslim democratic activists is viewed as an essential component of capacity building for democracy in the Arab world. Networks will help to develop and share tools of organizing, and strengthen these values and ethics, and enhance their operation in Arab societies. The networks are key to establishing sustainability, and improving the connections between democratic aid donors and recipients in order to achieve greater transparency and accountability, and to share best practices and effective evaluation of programs.[57] Experts stress that democracy will neither be achieved by force nor through changes of government alone—through elections or otherwise—without laying the foundations in citizen attitudes, habits, and nurtured expectations. Civic education has a major role to play.

Service learning is the concept that classroom learning is augmented and made practical by requiring students to engage in projects that apply skills and knowledge directly from the curriculum toward solving or alleviating social needs. Service learning projects can range from primary school projects to raise money for extracurricular activities or beautify the school, to university engineering projects that alleviate poverty or improve the environment by developing devices or programs to solve a local problem. For example, primary school students can adopt a street and organize volunteers and schedules, gather materials and carry out plans to remove litter regularly near the school. They may plan and plant a flower or vegetable garden and use its products to donate to a food bank or sell for charity. Secondary students might organize a food, recycling or

clothing drive, or identify a problem and conduct a public education program about it. Wishing to enhance the skills of engineering graduates, for example, Massachusetts Institute of Technology instituted a service learning requirement for advanced engineering students. At first, it seemed to be a solution in search of a problem, but in time it has developed both demand and capacity, as students have identified problems in developing countries and been challenged to engineer economically feasible solutions. Growing out of this program, Design that Matters (DtM) is building a service learning system "that enables the citizen sector, university students, and businesses to jointly innovate for social change." DtM links problems identified by nongovernmental organizations (NGOs) and members of underserved communities with university engineering and business students who can work toward solutions through coursework and research. Once practical solutions are found, the organization works with NGOs, corporations and businesses to translate design innovations into in products and services for these communities.[58]

Service learning engages students in a process that includes decision making, effective planning, teamwork, and learning about the topic in a real-world setting. Students discover what knowledge is required to perform the task, and find out how to acquire it. They develop research skills, teamwork, critical thinking and persistence. Such activities replace externalized motivation (grades, parental pressure, etc) with internalized motivation that emerges from the desire to accomplish a complex task in service of a higher goal. Well designed service learning projects, whether for young students in the primary or elementary classroom to the university or vocational training program engage students in real-world tasks that multiply learning across the curriculum, and help develop the skills for lifelong learning. They represent an important way to integrate social education with technical education, since their success depends upon working and communicating with the people whom the project serves. Sercice learning goes beyond giving charity as an activity for youth groups and civic education programs, because the learner benefits along with the recipient in very tangible ways, and that benefit is multiplied forward into the future in a ripple effect.[59]

6. Education for Employment and for Life

Governments should restore holistic and integrated education approaches as part of educational reform.[60]

The challenges of development continue to focus many educational reform efforts almost entirely on the need to prepare young people for employment. This emphasis has resulted in sharp divisions between technical, scientific, and math education on one side and social sciences and the humanities on the other, with the latter de-valued as economically unproductive. This bifurcation of knowledge marks a break from the growing consensus among many Muslim scholars—and goes against the tendency toward interdisciplinary advances in all fields of inquiry in the West—that developing countries' education systems must restore the balance between the sciences and humanities Integrative, multi-disciplinary approaches to education can better prepare students for the complexities, ambiguities and constant change that characterize life in the modern world. It is no wonder that such ill adapted educations have produced alienated individuals, and

numerous researchers have noted that many in the Muslim world who espouse polarizing ideologies have been educated in the sciences and technology. Such a fragmented and incomplete education encourages a mechanistic view of reality that fails to foster appreciation of differing perspectives or complex social contexts. The need for technical and scientific training to promote development should not overshadow the need for holistic, well-rounded education, including the arts. As a result of the high value placed on marketable skills, the state of humanities and social sciences in many Muslim and other developing countries has suffered neglect and disdain.

Education reform is always an unfinished project, since it is necessary to re-align the education system to the needs of the national economy and culture, and the youth, and to the rapid creation of knowledge. Education systems are the institutions of first resort for long-term solutions to economic and social problems, and embody hopes for national development. During the period following independence, many countries embarked—often with the advice of Western consultants—upon education programs to support industrial development and modernization. Among the legacies of that time are curricula in which students earmarked for scientific and technical education ceased to receive instruction in humanities and social sciences from too early an age, and those shunted into humanities education were deprived of access to knowledge of the scientific and technical sort. .

This bifurcation of knowledge is one of the legacies of modernization, and Western scholars have also bemoaned its effects. In the post-colonial, modernization-driven education systems, however, bifurcation took on extreme forms. Even today, the pressures of market demands threaten to instrumentalize school and university curricula to focus more intensely on education for the job market, pushing aside education in the arts, athletics, and the humanities. Efforts to raise skills in reading, writing and mathematics among at-risk populations are vulnerable to this narrowing tendency. The resulting imbalance decreases interest and motivation in students, and worse, it fails to educate the imagination. Creativity—in scientific fields and other disciplines—depends upon the ability to visualize a desired condition or goal-set, and to devise the means to achieve it. Educators are re-discovering the advantages of arts education for development of the brain and the personality. Humanities education might be called education of the heart, essential to developing ethical and moral sensibilities through emotive and cognitive experiences. Teaching about religious traditions may also be approached through its expressions in arts and letters.

Current scholarship in the sciences and humanities is advancing through interdisciplinary thinking. Indeed, educational standards developed by experts in the disciplines during the past decade or so reflect this more holistic approach. For example, science standards call for an interdisciplinary approach to the study of phenomena such as the atom and the cell, rather than marching students through biology, geology, chemistry and physics as isolated courses. Current education reformers recognize that information-gathering, critical-thinking, and language acquisition skills go hand-in-hand with learning content. Learner-centered and inquiry-based approaches are seen as important roads to the knowledge economy and are recommended components of educational reform in developing countries.[61] Efforts to achieve transformations in the teacher corps are identified in the Rand Corporation report on innovative education reform in Qatar, and in Cisco Systems' report on the Jordan Education Initiative.[62]

Clearly, the problem does not lie only with rote learning, but with a bifurcation of knowledge that decreases the effectiveness of instruction. Other researchers have identified this problem in modernizing Muslim education systems. For example, in his critique of the *Arab Human Development Report*, Marc Levergne identifies this dichotomy as a key to the lack of effective education.

> *…insisting on an educational system geared solely toward feeding the supposed needs of the labor … leaves scope for a reassessment of the role of the humanities in reshaping the intellectual and moral architecture of the Arab society. Contrary to what is generally argued, I would argue that the main problem confronting education in the Arab world lies in the field of the humanities, rather than technology and sciences. The only way to correct the shortcomings that are mentioned throughout the Report, is to help the individual acquire maturity and autonomy in regard to the social structures that oppress him, to reform education and to give space to the teaching of nationhood, of public-spiritedness and of equity and justice. [63]*

This is not a novel discourse, and like the issue of recovering the Islamic heritage of knowledge mentioned in relation to history, those same respected Muslim intellectuals of the late twentieth century have called for recovering the holistic, Islamic spirit in pursuit of knowledge. Akbar Ahmed, describing Ismail al-Faruqi's intellectual efforts, makes the following statement: "*The Islamic urge for learning is strong and defined but Muslim scholarship is in a shambles. The bleakness of the academic situation demands the recreation of Muslim thought…In particular the social sciences suffer…The vacuum which has developed in the social sciences ensured what it set out to prevent: their domination by non-Muslim sources.*"[64] Calls for the reintegration of knowledge and parallel integration of education systems are elaborated by Sayyed H. Nasr and Hamza Yusuf, among many others.

It is important to recognize that such a disjointed education might have profound effects on those who received technical educations under modernization models, leaving them unemployed or only marginally useful to their societies when the economies of these countries failed to deliver the promised development. Some of these incompletely educated persons may be reaching over the humanities and social sciences to radicalized religious thinking. The situation has been made worse by the decline of Islamic educational institutions over the past two centuries, which has weakened their inability to deal with contemporary issues. The educational imbalance problem as a cause of alienation and extremism is alluded to by such diverse sources as the World Bank, the Rand Corporation, the Arab Human Development Report and its critics, and elaborated by Muslim intellectuals. The possible linkage between educational imbalance, dysfunctional religious education and the plague of extremism supports the proposition that education should become more holistic, especially because the need to redress such imbalances has other benefits as well. It would be difficult to attain the goals of building a Knowledge Society without balanced, holistic education. The bifurcation of the disciplines and neglect of the humanities is at last moving toward recognition and might be redressed through education and cultural policy change.

The AoC is in a position to amplify the issue and initiate a discussion at the policy level. Global education offers a possible path to re-integrate science and the humanities. To approach policymakers, the UNESCO International Bureau of Education http://www.ibe.unesco.org/ [retrieved 6/6/2006] already directs efforts toward enhancing intercultural literacy in the arts and , and ISESCO should also utilize its access to

education ministers of OIC countries to stimulate discussion and encourage action toward the importance of education in the humanities as an integral part of a balanced education.

There is a great need to facilitate policy discussions on holistic approaches to education toward restoring the balance between science and technical education and humanities and social sciences education, in order to broaden individual perspectives and reduce social alienation. This may be achieved by convening national education policymakers through UNESCO's International Bureau of Education, ISESCO, ALESCO and other institutions to place the issue of curriculum balance on the agenda for educational reform initiatives in Muslim and other developing countries. Recent studies of learning indicate that arts education, including music, athletics and the visual arts not only foster education of the whole person, but also enhance skill development, enhance retention of content, help to teach complex thinking. By creating opportunities for teachers and curriculum specialists to attend workshops by performing and fine arts organizations, professional training and exposure to effective programs can help to demonstrate how to integrate arts into the curriculum.

7. Education for Economic and Social Development

Efforts to expand access to education at the primary, secondary and tertiary levels must continue to build upon the Millennium Development Goals, utilizing innovative distance learning as well as traditional means of expanding educational opportunities. [65]

Access to an effective education still eludes a large number of youth and women in developing nations, and is presenting new challenges to countries with immigrant populations. Notwithstanding a steady and continuing increase since 1995 in the global figures of young people who complete primary school, there remain 130 million children who are not in school and 133 million who are illiterate. In some Muslim countries, the male-female illiteracy rate is still widening, though more prosperous ones have made great strides. Figures from 1995 indicate that between 35% and 50% or more of the populations in Western Europe were enrolled in higher education. In North Africa and the Arab countries the range was between 5% and 35%, with the majority between 15% to 35%. In South Asia the figures are lower, between 15% and below 5% (in Pakistan and Afghanistan) with most of Sub-Saharan Africa below 5%. While not a proven source of extremism or terrorism, it is common sense that poverty, deprivation and a lack of hope for a better future fuels disaffection that may turn to violence.

Access to education is a strategy to increase social integration

To ensure access to educational opportunities by improving access to quality, appropriate education for all in developing societies, and among immigrant populations affected by global migration, several stages of activity are necessary. An assessment of educational, human resource development, female education and youth policies and institutions is a prerequisite to action. Capacity already exists in UN agencies such as UNESCO's International Bureau of Education (IBE) and through the United Nations Development Programme (UNDP) to assist education policymakers in engaging access issues and exploring possibilities for improvement. Donor agencies and private sector

partners can be engaged to deploy strategies such as remote learning linkages for underserved communities, to support second-chance opportunities for youth, women and girls lacking secondary completion, and to match job-training, counseling and placement.

Governments of the poorest nations face difficult challenges to meet their populations' basic needs, as ongoing monitoring of the UN Millennium Development Goals, which include a number of educational indicators, attests.[66] For the Middle East, "The World Bank MENA Flagship Report on Education: The Road Not Traveled (Preliminary Findings)"[67] reports improvement in basic education indicators, but notes deficiencies in secondary and higher education. Providing universal access to education by the governments of the poorest nations often seems an insurmountable challenge in the face of basic needs for nutrition, housing, and health care that are unmet, and geographic and infrastructural inequalities that hinder equal access to their populations.[68] In several world regions where Muslims form the majority and significant minorities, average figures for literacy range between 68% and 75%, with figures for female literacy that hover near 50%. In the most developed regions of the world, official literacy figures near 100% conceal higher rates of functional illiteracy among some segments of society and uneven distribution of educational resources by gender, between rural and urban populations, unequally served geographic regions, and between upper and lower class neighborhoods in the cities, which may also correlate to ethnic enclaves. Beyond the need to ensure basic literacy, however, it is becoming increasingly clear that nations whose populations are not more broadly educated will not possess the means to meet the challenges of internal development or external competition, nor will their populations be sustainable in other ways. Correspondingly, providing access to the highest level of education each citizen can achieve is a matter of national well-being, or perhaps even survival. Existing educational facilities and traditional assumptions will not be adequate to meeting these needs.

Unemployment among graduates, especially first-time job seekers, indicates weak impact of education on productivity and economic growth. Higher unemployment rates among women and their employment in lower status, unskilled jobs are further indicators of inequity.[69] The report noted that as rates of primary school enrollment declines as a proportion of overall enrollment, more funding can be allocated to secondary and tertiary budgets.

Focus on the "Knowledge Economy" refers not only to the need for wide access to technical skills, but also the need to cultivate competencies related to problem-solving, teamwork and critical thinking, as well as coping with changing careers. Among the means to achieve this, quality issues concerning innovative teaching methods and balanced curricula are important, but the report also urgently stated that: "the high level of school failure indicates that neither student-based learning nor multiple-chance learning is occurring in MENA countries." Many of the already-cited ongoing reform efforts are seeking to address these issues. The report outlines conditions for achieving successful reform. The European Union Socrates program White Paper, "Teaching and Learning: Towards the Learning Society" sets out five general objectives for action in the field of education and training, including second-chance schooling initiatives for young men and women, and adult education.[70] The Task Force on Higher Education convened by UNESCO and the World Bank report *Higher Education in Developing Countries: Peril and Promise* (International Bank for Reconstruction and Development, 2000)[71]

already recommended increased funding, improved governance, and programs in developing countries' higher education systems that include certificate programs and vocational education as a supplement to four-year degree programs. Recent meetings of the World Economic Forum and the C-100 also referred to such access issues in education as urgent priorities for the region.[72]

Language learning for immigrant communities and global language instruction in developing countries are important educational access issues. Innovative European programs such as Content and Language Integrated Learning (CLIL) incorporate active language learning across the curriculum, as do English and Arabic programs in Qatar and Jordan with similar goals. The National Geographic Society has done extensive research and curriculum development toward incorporating reading and writing skill instruction into the core academic subjects. The graded reading materials in the series published by the NGS School Division would also be useful for English-learners overseas, and can serve as a model for integrated language and content instruction in other target languages.[73]

Economic insecurity and lack of opportunity are breeding grounds for alienation of young adults. They must be addressed by providing educational opportunities matched to the job market, but they must not exclude general education that helps make sense of society and encourage lifelong learning, and prepares for the flexibility needed in a changing economy. Few youth can be certain what they can or want to do while they are adolescents, and school tracking systems must not restrict their opportunities by funneling them into dead-end educational tracks, or ensuring that failure or underperformance when young seals their fate as adults. This is no formula for social peace. Improving human resource and workforce development is widely viewed as a key to increasing social stability, as indicated by its importance in national development plans and programs. For the purposes of reducing extremism, while it may be noted that groups masterminding and inciting to terrorism may not themselves be underprivileged and undereducated, the pool from which they recruit actors certainly includes these elements. Human resource development, immigration, youth, education and labor policies must address these issues.

Endnotes

[1] *Alliance of Civilizations Final Report of the High Level Group*, United Nations, November 12, 2006, pp. 18, 23-24.

[2] UNESCO Executive Board, Report by the Director-General on the Follow-Up of Decisions and Resolutions Adopted by the Executive Board and the General Conference at their Previous Sessions, Addendum 2: Plan of Action for the Promotion of Dialogue among Peoples and UNESCO's contribution to international action against terrorism," Paris, 24 March 2006, p. 6.

[3] Jerry H. Bentley, "Myths, Wagers, and Some Moral Implications of World History," *Journal of World History,* Vol. 16, No. 1, © 2005 by University of Hawai'i Press.

[4] Matthias Middell, "Transnationale Geschichte als Transnationales Projekt? Zur Einfuehrung in die Diskussion," In: H-Soz-u-Kult 12.01.2005, http://hsozkult.geschichte.hu-berlin.de/forum/2005-01-001 ©H-net, Clio-online

[5] Hanna Schissler and Yasemin Soysal, eds. *The Nation, Europe and the World: Textbooks and Curricula in Transition* (Oxford: Berghahn Books, 2005).

[6] Just a few examples of such new world history scholars who have published major works in Islamic history and European links with Muslim civilization are Marshall G.S. Hodgson, Richard W. Bulliet, Jerry H. Bentley, Edmund Burke III, Ross E. Dunn, John O. Voll, William McNeill and numerous others. Three recent books provide an overview of scholarly developments in world history: Edmund Burke III, ed., Marshall G.S. Hodgson's *Rethinking World History: Essays on Europe, Islam and World History* (Cambridge University Press, 1993); Ross E. Dunn, *The New World History: A Teacher's Companion* (Bedford/St. Martin's, 2000); and Patrick Manning, *Navigating World History: Historians Create a Global Past* (Palgrave Macmillan, 2003), in addition to dozens of monographs exploring specific issues in world history, and a growing body of collegiate and pre-collegiate world history textbooks on this model with participation by these scholars.

[7] Examples are Isma'il al-Faruqi, known for the concept of Islamization of knowledge; Sayyed Hossein Nasr (see http://www.nasrfoundation.org/resources.html); Akbar Ahmed, e.g. *Discovering Islam: Making Sense of History and Society* (Routeledge, 1988) and recent works; Hamza Yusuf whose Zaytuna Institute and books call for holistic education; and Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford U.P. 2004) which calls for educational reform including history and the humanities.

[8] See Dominic J. Brewer and Charles A. Goldman, *Rand Education Report* presented at the Georgetown University Center for Contemporary Arab Studies Symposium "Politics of Education in the Arab World," March 2006.

[9] Fred Spier, "The Small History of the Big History Course at the University of Amsterdam," *World History Connected*, 2:2 (May 2005).

[10] Proceedings of the 15th Annual World History Association Conference at California State University, Long Beach, June 2006, and correspondence with Professors Fred Spier, Ross Dunn, and Marnie Hughes-Warrington, April 2006

[11] Rosamond Mack, *From Bazaar to Piazza: Islamic Trade and Italian Art, 1300-1600* (University of California Press, 2002).

[12] Exhibitions, both virtual and actual, have become increasingly common as a result of recent research in a number of fields, particularly the history of science and art, as well as architecture and music. Two examples of such exhibitions are a current one assembled by MuslimHeritage.com, which posts scholarly articles on that topic, including the virtual, interactive exhibit *1001 Inventions* at http://www.1001inventions.com/index.cfm?fuseaction=main.viewSection&intSectionID=240; the National Gallery of Art, Washington DC, *Artistic Exchange: Europe and the Islamic World*, which produced an online brochure for which there is an accompanying lesson plan for the secondary classroom at http://www.cie.org/ItemDetail.aspx?id=N&m_id=28&item_id=224&cat_id=28 http://www.cie.org/pdfs/lp_ArtisticExchangeBrochure.pdf; *The Story of Majolica* at the International Museum of Folk Art, Santa Fe, New Mexico at http://www.mayolica.org/index-en.html; an exemplary virtual exhibition as a curriculum and public education resource is the Metropolitan Museum of Art's *Timeline of Art History* at http://www.metmuseum.org/toah/splash.htm . Another well known, broad-based initiative is The Silk Road Project, described as "*Fostering creativity, expanding knowledge of our common world heritage, and celebrating local cultures and global connections*" at http://www.silkroadproject.org/ The Silk Road project involves international museum exhibitions, musical performances and recordings,

craft and culinary workshops, online teaching resources and festival events, and includes a companion organization, www.silkroadfoundation.org which features articles, lectures and other resources on intercultural exchange.

[13] Jared Diamond, *Guns, Germs and Steel* (Norton, 1997); Sydney Mintz, *Sweetness and Power: the Place of Sugar in Modern History* (Viking, 1985) are examples of books with world historical significance written by scholars of other disciplines, illustrating how world historical research furthers the integration of scientific disciplines and the humanities essential to making sense of global complexity.

[14] Ahmad Y. Hassan and Donald Hill, *Islamic Technology: An Illustrated History* (UNESCO/Cambridge University Press, 1986); Jacques LeGoff, *Intellectuals in the Middle Ages* (Blackwell, 1993), Frances & Joseph Gies, *Cathedral, Forge and Waterwheel: Technology and Invention in the Middle Ages* (HarperCollins, 1994) and K.N Chaudhuri, *Trade and Civilisation in the Indian Ocean: An Economic History from the Rise of Islam to 1750* (Cambridge, 1985); Jonathan Bloom, Paper Before Print (Yale University Press, 2001) are only four from the hundreds of books that explore pre-modern cultural interactions and paths of transmission.

[15] For example, the title footnote on Bentley's 2005 *JWH* article acknowledges a roster of international world historians; Duane J. Corpis, "Many Worlds, Many Histories, Many Historians," *Radical History Review* (Duke, Winter 2005) represents a sampling of historians' contributions from Nigeria, Cuba, Japan, and Mauritius, and India; , and the *Journal of World History* frequently includes articles from scholars in Asia, Europe and Australia; see also European world history efforts such as the European Network in Universal and Global History (ENIUGH) at http://www.lamprecht-gesellschaft.de/ENIUGH/eniugh-frame.htm and Geschichte Transnational: Fachforum zur Geschichte des kulturellen Transfers und der transnationalen Verflechtungen in Europa und der Welt at http://geschichte-transnational.clio-online.net; in Asia, Capital National University, Beijing (www.cnu.edu.cn) has programs in world history, as does Al-Akhawayn University in Morocco, and a growing list of others. The Global Economic History Network (GEHN) is a network of over 40 international economic historians, the product of cooperation across four partner institutions (the London School of Economics, the University of California, Irvine & Los Angeles, Leiden and Osaka Universities), which promotes research, teaching and co-operation in the innovatory and rising field of global economic history at http://www.lse.ac.uk/collections/economicHistory/GEHN/ .

[16] Fred Spier, University of Leiden, Netherlands and Marnie Hughes-Warrington, Macquarie University, Australia published articles in *World History Connected* online teaching journal that describe world history education at the undergraduate level in a manner that integrates knowledge from the natural sciences, found at http://worldhistoryconnected.press.uiuc.edu/2.2/spier.html and http://worldhistoryconnected.press.uiuc.edu/3.1/miller.html ; Michael Geyer, "World History and General Education: How to Bring the World into the Classroom," and Hanna Schissler, "World History: Making Sense of the Present," in Hanna Schissler and Yasemin N. Soysal *The Nation, Europe, and the World* (Berghahn Books, 2005) provide an overview of international curriculum development and world history scholarship in terms of prospects for teachable models.

[17] Steven Vertovec and Susanne Wessendorf, "Migration and Cultural, Religious and Linguistic Diversity in Europe: An Overview of Issues and Trends, " Centre on Migration, Policy and Society Working Paper No. 18, University of Oxford, 2005, pp. 10-11.

[18] Bentley, *JWH* 16:1, 2005.

[19] Patrick Manning, "Presenting World History to Policymakers: Three Position Papers," *Perspectives*, March 2006 retrieved at http://www.historians.org/perspectives/issues/2006/0603/0603vic1.cfm#briefing2

[20] Douglass and Dunn, "Interpreting Islam in American Schools," *Annals of the American Academy of Political and Social Science*, Vol. 588 (July 2003), pp. 52-72; and same in Hastings Donnan, ed. *Interpreting Islam* (London: Sage Publications, 2002), pp. 76-98.

[21] Conference Proceedings, "Teaching the Other: Muslims, non-Muslims and the Stories They Teach," Library of Congress, October 25, 2002.

[22] "Research Agenda Symposium, World History: Interactions and Globalizations" is an international conference to be held in Boston, November 10-12, 2004, at University of Pittsburgh, to include thirty-seven presenters from fourteen countries and an fifteen invited observers, will debate and develop a common statement on major priorities in world-historical research, with topics such as tasks for world historians, social science analysis, cultural analysis, region and place in world history, human movement, and networks and organization of research to be discussed in the panels.

[23] European Standing Conference of History Teachers, or EuroClio at http://www.eurocliohistory.org/

[24]See Center for Renaissance and Baroque Studies (CRBS) at the University of Maryland (http://www.crbs.umd.edu/finearts/index-all.html).

[25] See ORIAS (Office of Resources on International and Areas Studies) at UC Berkeley http://ias.berkeley.edu/orias/, Wright Center for Science Education at Tufts University at http://www.tufts.edu/as/wright_center/index.html has interdisciplinary links; Finding World History links on resources at George Mason University at the Center for History and New Media at http://chnm.gmu.edu/worldhistorysources/whmfinding.php?function=find&area=top1500 ; Georgetown University Center for Contemporary Arab Studies has extensive teacher outreach at http://ccas.georgetown.edu/outreach-programs.cfm ; University of Michigan Center for Middle Eastern and North African Studies (CMENAS) at http://www.umich.edu/%7Eiinet/worldreach/index.html and the Harvard Center for Middle Eastern Studies are just a few, in addition to other institutions such as the Asia Society (http://www.asiasociety.org/) which does extensive outreach to teachers and policymakers.

[26] Presented by Dominic J. Brewer and Charles A. Goldman at the symposium "Politics of Education Reform in the Arab World: Past Legacies, Current Challenges," at the Georgetown University Center for Contemporary Arab Studies, March 2006.

[27] "Case Study: Jordan Education Initiative," Cisco Learning Institute, June 2004, retrieved at http://www.ciscolearning.org/Projects/documents/JEI_Case_Study_0305.pdf and MENA Flagship Report on Education: The Road Not Traveled—Education in the MENA: Preliminary Findings," presented by Michel Welmond, World Bank Senior Education Specialist, MENA Region, at the Georgetown University Center for Contemporary Arab Studies, March 2006.

[28] The International Bureau of Education of UNESCO www.ibe.unesco.org can be a source of curriculum and teacher training coordination. .The University of the Middle East Project at http://www.ume.org/tei.htm is a teacher exchange and training program based in Madrid and Boston; the International Institute of Education lists a wide range of projects for teacher education and exchange at http://www.iie.org . Teachers Across Borders disseminates expertise in world history at http://www.teachersacrossborders.org/index.htm.

[29] The multimedia exhibition El Legado Andalusi (The al-Andalus Legacy), which included exhibitions such as Ibn Khaldun, cultural itineraries in the Spanish landscape, books, and historical/scientific/artistic exhibitions, with interactive web pages providing global access, is an illustration of the possibilities for the Part D recommendations, which can be viewed at http://www.legadoandalusi.es/legado_eng/index.html .

[30] The Silk Road Project at http://www.silkroadproject.org/ involved a weeks-long festival on the Washington DC National Mall, sponsored by the Smithsonian Institution, and has hosted many other international events, concerts, exhibitions and performances.

[31] Unity Productions Foundation at www.upf.tv and www.theIslamProject.org .

[32] *Alliance of Civilizations High Level Group Report*, November 12, 2006, pp. 18, 24.

[33] http://www.osce.org/fom/item_2_19643.html retrieved on 11/7/2006

[34] *Alliance of Civilizations Final Report of the High Level Group*, November 12, 2006, pp. 18, 24-25.

[35] Descriptive material on the TRES Network is found at http://www.student.teol.uu.se/tres/ , retrieved on 11/06/2006.

[36] Dharmaram Vidya Kshetram is an ecclesiastical Institution of Higher Learning established by the congregation for Catholic Education, Rome, as an independent institute empowered to grant degrees, including Doctorate in Philosophy and Theology at http://www.dharmaram.com/, retrieved on 11/07/2006..

[37] Jasim Hussein, Islamic College for Advanced Studies, London; Ahmed Akdunduz, Rector, Islamic University Rotterdam; Bülent Senay, Uludag University represented European Muslim institutions; Henri Rosenberg , Professor of Jewish Law at Catholic University of Nijmegen was a speaker, and Rabbi David Meyer, Dr. Paul Weller Luc Vande Walle represented the European Jewish Information Center.

[38] Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford University Press, 2004), p. 200.

[39] Peter Schreiner of the Comenius-Institut/Germany presented the paper *Religious Education in Europe* At Oslo University, September 8, 2005, retrieved 2/15/06 at http://resources.eun.org/etwinning/europa2.pdf

[40] Brian Murphy, "Europe's imams hunt for new 'theology of integration' AP Worldstream; Apr 08, 2006 at http://www.khilafah.com/home/category.php?DocumentID=13188&TagID=2

[41]Guidelines for teaching about religions that have been widely used include William Collie, *PERSC Newsletter*, Public Education Religion Studies Center, Winter 1974 (1:2) and Spring 1976 (3:1); Charles C. Haynes, *A Teacher's Guide to Study about Religion in Public Schools* (Houghton Mifflin, 1991); C.C. Haynes and O. Thomas, *Finding Common Ground*, (First Amendment Center, 1995-2001) at www.fac.org/about.aspx?item=FAC_publications. The Schreiner paper cited in the footnote above

describes various frameworks and approaches to teaching religions and teaching about religions that are current in Europe, where public education includes teaching religion as well as teaching about religion in uniconfessional and multiconfessional settings, including the recent introduction of information on and for world religious traditions now represented in the European population.

[42] Pingel, Falk. *UNESCO Guidebook on Textbook Research and Textbook Revision* (UNESCO Publishing/Georg Eckert Institute for International Textbook Revision, 1999) in full text at http://unesdoc.unesco.org/images/0011/001171/117188e.pdf , retrieved on 11/07/2006.

[43] Universal Declaration of Human Rights: *Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. Article 26: (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace; (3) Parents have a prior right to choose the kind of education that shall be given to their children.*

[44] Among the research papers consulted by the Secretariat on this issue were Saleem H. Ali, "Islamic Education and Conflict: Understanding the Madrassahs of Pakistan" University of Vermont and Brown University, submitted for consideration to Oxford University Press, August, 2005; P.W. Singer, "Pakistan's Madrassahs: Ensuring a System of Education Not Jihad," Analysis Paper #14 Brookings Institution, November 2001; Gregory Starrett The American Interest in Islamic Schooling: a Misplaced Emphasis? *Middle East Policy*, Vol. xiii, No. 1, Spring 2006; "Revisiting the Arab Street: Research from Within," Center for Strategic Studies, University of Jordan, February 2005; Robert Looney, "Strategic Insight A U.S. Strategy for Achieving Stability in Pakistan: Expanding Educational Opportunities," Center for Contemporary Conflict, September 2002; Elizabeth A. Cole and Judy Barsalou, "Unite or Divide? The Challenges of Teaching History in Societies Emerging from Violent Conflict," Special Report 163: United States Institute of Peace, June 2006; Jerry H. Bentley, "Myths,Wagers, and Some Moral Implications of World History," *Journal of World History*, Vol. 16, No. 1;   Freedom House, "Saudi Arabia's Curriculum of Intolerance," Center for Religious Freedom, 2006; Georg Eckert Institut, Study of Israeli and Palestinian Textbooks at http://www.gei.de/deutsch/projekte/israel.shtml ; International Crisis Group, "Pakistan: Madrasas, Extremism and the Military," ICG Asia Report N°36, 29 July 2002.

[45] *Alliance of Civilizations Final Report of the High Level Group*, November 12, 2006, pp. 19, 25.

[46] Jean-Louis Reiffers and Jean-Eric Aubert, "Knowledge Economies in the Middle East and North Africa," World Bank, January 2004, pp. 1-81 (81). See also Bilha Ndirangu and Marta Luczynska, "Is there a digital divide?" 21F.034: *Media, Education, and the Marketplace* (September 27, 2005) retrieved at http://ocw.mit.edu/NR/rdonlyres/Foreign-Languages-and-Literatures/21F-034Fall-2005/75DF612D-1AEC-4E1A-8D87-467A86C8B838/0/bridginanythng.pdf ; Michael Dahan, Hebrew University of Jerusalem, "Internet Usage in the Middle East: Some Political and Social Implications," retrieved at http://www.mevic.org/papers/inet-mena.html . For broader world regional statistics on the Digital Divide, see Caslon Analytics Profile: the Digital Divides, retrieved at http://www.caslon.com.au/dividesprofile6.htm

[47] One Laptop per Child (OLPC) is a non-profit association dedicated to research to develop a $100 laptop—a technology that could revolutionize how we educate the world's children. The initiative was launched by faculty members at the Massachusetts Institute of Technology Media Lab. It was first announced by Lab co-founder Nicholas Negroponte, now chairman of OLPC, at the World Economic Forum at Davos, Switzerland in January 2005. Information may be found at http://laptop.org/.

[48] Intel is developing a Personal Computer t meet this need, which can be viewed at http://download.intel.com/intel/worldahead/pdf/312536.pdf?iid=worldahead+ac_discover . Numerous alternatives are being considered, and not all developing countries have embraced the idea, and Linux also posts information on the project at http://www.desktoplinux.com/ .

[49] *Alliance of Civilizations Final Report of the High Level Group*, United Nations, November 12, 2006, pp. 17, 25.

[50] See publications such as *Universal Declaration on Cultural Diversity:* Cultural Diversity Series No. 1 (Katerina Stenou, editor, UNESCO Publishing 2002) with its sections on Vision, Conceptual Platform, Pool of Ideas for Implementation, A New Paradigm; Division of Cultural Policies and Intercultural Dialogue, Culture Sector (editors). *All Different, All Unique: Young Peopleand the Unesco Universal*

Declaration on Cultural Diversity (UNESCO Publishing, 2004); earlier publications include Betty A. Reardon, *Tolerance: The Threshold of Peace, Volume 1: Teacher Training Resource Unit* (UNESCO Publishing, 1997); Betty A. Reardon, *Tolerance: The Threshold of Peace, Volume 2: Primary-school Resource Unit* (UNESCO Publishing, 1997)Betty A. Reardon, *Tolerance: The Threshold of Peace, Volume 3: Secondary-school Resource Unit* (UNESCO Publishing, 1997); Betty A. Reardon, *Education for a Culture of Peace in a Gender Perspective* (UNESCO Publishing, 2001); Patrice Meyer-Bisch, *Culture of Democracy: A Challenge for Schools* (UNESCO Publishing, 1995); *All Human Beings. Manual for Human Rights Education*; *Learning to Live Together: Building Skills, Values and Attitudes for the Twenty-First Century*.

[51] For example, see Universal Declaration on Cultural Diversity (UNESCO 2002); All Different, All Unique (UNESCO 2004); UNESCO Associated Schools Project (1953-2006) with its publications in the Cultures of Peace Series. These are further discussed in relation to AOC Education Recommendations under #3 in this working paper.

[52] Margaret Litvin, "The Rule of Law as a Unifying Ideal: Developing Culture of Lawfulness Education in Lebanon," paper presented at the symposium "Politics of Education Reform in the Arab World: Past Legacies, Current Challenges," at the Georgetown University Center for Contemporary Arab Studies, March 2006. See also Culture of Lawfulness web site at http://www.cultureoflawfulness.org/ .

[53] David Mednicoff, "*Legalism Sans Frontières?* U.S. Rule of Law Aid in the Arab World," Democracy and Rule of Law Project, Carnegie Paper Number 81, September 2005, © Carnegie Endowment for International Peace at http://www.carnegieendowment.org/files/CP61.Mednicoff.FINAL.pdf.

[54] See *Education Issues and Efforts*, under "Civic Education Efforts," paper produced for the second HLG meeting of the Alliance of Civilizations in Doha, Qatar, at www.unaoc.org for a description of the methodology and framework for civic education, in detailed form at www.Civitas.org .

[55] Street Law, Inc. programs are described at http://www.streetlaw.org/ .

[56] The Center for the Study of Islam and Democracy web page describing this civic education project was retrieved at http://www.csidonline.org/index.php?option=com_content&task=view&id=139&Itemid=1 .

[57] The seventh annual CSID conference "The Challenge of Democracy in the Muslim World" took place in Washington DC May 5-6, and featured a panel of fourteen members from the newly formed network of Muslim democrats. Presentations by Maryam Knight (New York University), Neil Hicks (Human Rights First), Mariam Memarsadeghi (MENA Freedom House) emphasized the need for foundational training and engagement at the level of citizens.

[58] Design that Matters has examples of such solutions and products at http://www.designthatmatters.org/ .

[59] See Dan W. Butin, ed., Service Learning in Higher Education (Palgrave/Macmillan, 2005) for a wide range of projects. Service learning projects for youth groups and school students cover a range as wide as the curriculum, and are found online in the hundreds, along with critical literature under "service learning."

[60] *Alliance of Civilizations Final Report of the High Level Group*, November 12, 2006, pp. 19, 26.

[61] See MENA Flagship Report on Education: The Road Not Traveled—Education in the MENA: Preliminary Findings," presented by Michel Welmond, World Bank Senior Education Specialist, MENA Region, at the Georgetown University Center for Contemporary Arab Studies, March 2006 and online at http://info.worldbank.org/etools/docs/library/207315/MENA%20Education%20regional%20report%20for%20Cairo%20conference.pdf.

[62] See endnote #18 on the Jordan Education Initiative, and endnote #6 for Rand Corp study citations.

[63] Marc Lavergne, "The 2003 Arab Human Development Report: A Critical Approach," Arab Studies Quarterly (ASQ), Spring, 2004, pp, 7-8.

[64] Akbar S. Ahmed, *Discovering Islam* (London: Routledge, 1988), p. 209.

[65] *Alliance of Civilizations Final Report of the High Level Group*, November 12, 2006, p. 18-19.

[66] See The Millennium Development Goals Report 2005, United Nations, 2005 at http://unstats.un.org/unsd/mi/pdf/MDG%20Book.pdf and data by country at http://millenniumindicators.un.org/unsd/mi/mi_worldmill, p. nnium_new.asp; for data on a wider range of educational indicators, see UNESCO Institute for Statistics International Literacy Day 2005 Fact Sheet, retrieved on 2/10/06 at http://www.uis.unesco.org/file_download.php?URL_ID=6264&filename=11287105911UIS_factsheet_06_EN.pdf&filetype=application%2Fpdf&filesize=38892&name=UIS_factsheet_06_EN.pdf&location=user-S/

[67] MENA Flagship Report on Education: The Road Not Traveled—Education in the MENA: Preliminary Findings," presented by Michel Welmond, World Bank Senior Education Specialist, MENA Region, at the

Georgetown University Center for Contemporary Arab Studies, March 2006 and online at
http://info.worldbank.org/etools/docs/library/207315/MENA%20Education%20regional%20report%20for%20Cairo%20conference.pdf .

[68] See UNESCO Institute for Statistics International Literacy Day 2005 Fact Sheet, retrieved on 2/10/06 at
http://www.uis.unesco.org/file_download.php?URL_ID=6264&filename=11287105911UIS_factsheet_06_EN.pdf&filetype=application%2Fpdf&filesize=38892&name=UIS_factsheet_06_EN.pdf&location=user-S/

[69] Report on Millennium Development Goals, United Nations, 2005 retrieved at
http://millenniumindicators.un.org/unsd/mi/pdf/MDG%20Book.pdf .

[70] Europa/EU/Education and Training/page links to the White Paper and related initiatives at
http://europa.eu.int/comm/education/programmes/socrates/observation/failure_en.html

[71] *Higher Education in Developing Countries: Peril and Promise* (International Bank for Reconstruction and Development, 2000), pp.12-13. The report can be retrieved at
http://www.tfhe.net/report/downloads/download_report.htm . See the AOC Report *Education Issues and Efforts* at http://www.unaoc.org/aoc.php?page=28 and "Access to Education" for further detail and discussion.

[72] Consultation and presentation by Katherine Marshall, Director and Counsellor, World Bank, Washington D.C. February 2006.

[73] See Eurydice: The Information Network on Education in Europe, " Content and Language Integrated Learning (CLIL) at School in Europe," retrieved on 2/10/06 at
http://www.eurydice.org/accueil_menu/en/frameset_menu.html ; see Qatar Foundation[73] The Qatar Education Reform Initiative, the Qatar Foundation at http://www.qf.edu.qa/output/page307.asp ;
 for a link to the research supporting the National Geographic instructional programs on reading and writing in the academic content areas , see
http://www.ngschoolpub.org/c/@QgCqcUsS_D2qI/Pages/mainresearch.web .