

A PHILOSOPHY OF EDUCATION  
FOR  
L E B A N O N

by

Faizeh M. Antippa

A Thesis

Submitted in Partial Fulfilment of the Requirements  
for the Degree of Master of Arts in the  
Department of Education  
American University of Beirut

June 1954

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## ABSTRACT

This thesis is an endeavor to formulate a philosophy of education for Lebanon which is derived from the cultural background of the country and which is designed to meet Lebanon's most urgent social, economic and political needs.

The problem for which a solution was sought arises out of the lack of a philosophic outlook which should guide educational activities in Lebanon and make them coherent and integrated. The educational situation in Lebanon as far as a philosophy of education is concerned is vague and uncertain. The reasons for this confusion and uncertainty are several, the most prominent of which are the following:

First: - There exists a dichotomy between the stated aims and philosophy as they appear in the legislative decree No. 6998, October 1, 1946 and in the preamble of the official syllabus issued by the Ministry of Education and Fine Arts and between the stated aims and philosophy as expressed by some educational leaders in the field whether practically or theoretically.



Second: - Confusion arises also from the fact that Lebanon has inherited several elements of philosophy coming to it from various sources - Anglo-Saxon, Latin and Moslem. Whereas each of these philosophies has certain good elements which can make valuable contributions to education never-the-less, the fact that several philosophies of education are represented in the country has had serious consequences. On the one hand it resulted in Lebanon having no philosophy which stems directly from its life and culture, while on the other hand, this situation created a chaos and a confusion in both philosophy and practice.

Third: - The chaos in educational practice stems also from the fact that teachers in Lebanon are not trained in accordance with a basic philosophy which should guide their practice and make it consistent and uniform. A philosophy of education to be effective must be interpreted in a program of teacher training which would be understood by each teacher in order to enable him to guide and direct his educational activities in accordance with the stated philosophy.

Fourth: - Another main source of difficulty springs from the sectarian nature of most of the private schools. For,

while their contributions to education in Lebanon are deeply significant, raising Lebanon to a position of cultural pre-eminence compared with the other Middle Eastern Countries, yet by their very sectarian nature they tended to exaggerate the communal differences already existing in the country. Each type of school system follows a different philosophy of education, a fact which makes the unity of educational aims in the whole country difficult to achieve. These schools graduate students who have no common ground of understanding between them and therefore no sense of "one destiny" which binds them together as united citizens of the same country.

As a citizen of the country who is interested in its welfare and well being, and as a student of education who is convinced of the fact that education is one of the most potent forces for reform, I have chosen to take it upon myself to formulate such a philosophy of education for Lebanon.

(a) The first step taken towards the solution of this problem was getting acquainted with literature on the field in an effort to study the educational situation in the country. But finding that source meager it was decided to conduct a personal investigation on the subject.

A questionnaire was formulated in the hope that a variety of questions would elicit information which would throw light on the educational philosophies professed by the different educators. This questionnaire was given to prominent leaders in the Ministry of Education, to Presidents of Universities and to several selected secondary school principals. The answers were gotten mainly through an interview which afforded a chance for discussing the responses.

Next, a questionnaire for teachers was formulated and distributed in the various schools in order to find out the relationship between the professed philosophy and practice. To complete the survey of the educational situation in Lebanon a study of the religious and social philosophies which underlie the various educational systems represented in the country was found necessary. A special effort was placed in this study on the educational implications of those social and religious philosophies and on their effect on the character and conduct of that part of the population who were trained by each one of them.

Having studied the educational situation efforts were directed towards a study of the Lebanese. For it was thought that if the philosophy proposed is to be a genuine expression of the life of the country, the life

and character of the population must be investigated. This study included a survey and analysis of the background conditions which have prevailed in Lebanon which revealed the sources from which sprang the Lebanese national characteristics and traits as well as the current social, religious and political assumptions which underlie their national life and manifest themselves in every phase of their daily living. Such knowledge brought to light the needs of the country - social, economic, and political - which must be answered through a national system of education.

The most pressing needs of Lebanon were found to be the following:

1. The welding of the diversified population into a nation.
2. The organization of the political and social institutions on non-sectarian basis.
3. The discovery and definition of the country's cultural heritage and the embodiment of that heritage into a national system of education.
4. The development of a functional system of education which will answer the needs of the country.

Then in the light of the findings of these investigations a philosophy of education for Lebanon was formulated which is suited to meet the country's immediate and long range needs and aspirations.

It has been found through this survey that a philosophy of education for Lebanon must be built on a spiritual ideal composed of the common ethical principles found among the prominent religions in the country. This ideal would provide the necessary spiritual force and would be a factor for bringing about unity and understanding among the various segments of the population. Such a philosophy must also embody the cultural heritage of the country, that being the most important possession of the population which would bind their hearts and minds by affording one memory of the past, one interest in the present and one unified outlook into the future.

Through the survey of the social life of Lebanon it was found that any social philosophy designed for Lebanon must profess due regard for both the individualistic and socialistic ideals. For the Lebanese is an individualist who loves to assert his identity and preserve his personality. This dominant characteristic in the Lebanese has two main social implications which a philosophy of education must take into consideration. On the one hand a social philosophy for Lebanon must profess due regard for each individual giving him the right and the opportunity to cultivate his unique personality. While on the other hand the social philosophy must emphasize the

continuity which exists between the individual and society.

For these reasons the proposed philosophy of education for Lebanon attempts to synthesize the life of the individual with that of his society. It brings out to light clearly the importance of individual variation for the promotion of national progress. This recognition of the need for individual variation as a channel through which progress is achieved has a logical consequence to the relationship of private schools and central administration. For this new philosophy recognizes the place and contribution of private schools to the welfare of Lebanon and its youth. Therefore, at its foundation this philosophy is liberal and tolerant of divergencies in method even in curriculum among schools.

While this philosophy of a tolerant attitude towards private schools is advocated on the part of the government, this same philosophy in turn places a responsibility on the private schools. Private schools are placed under an obligation to maintain a sincere desire to serve the best interests of the country.

It has been found that Lebanon needs an educational philosophy which is dynamic and functional, based on the modern findings of psychology. Its methods

should be based on the scientific methods of inquiry and experimentation, and it must allow for vocational and technical training without neglecting the intellectual learnings.

Further investigations in the field should be along the lines of implementing this proposed philosophy into practice. A survey of the text-books and a thorough study of their contents in the light of the principles and assumptions underlying this philosophy would be a greatly needed step for interpreting the philosophy in a program of education which can be understood by pupils.

Another suggestion would be a similar study of the teacher training program for the purpose of implementing this philosophy into a program which will be understood by teachers who are the leaders and guides in education.

If by what has been written, the writer is able to stimulate real thinking on the possibility of formulating a philosophy of education to guide the educative process in Lebanon the study would have served its purpose.

## PREFACE

Any system of education which a country adopts must emanate from the culture and needs of the country. Such a system must be based on a philosophy of education which would guide educational theory and practice. Without such an integrating philosophy no national system of education can exist.

There is considerable difference of opinion on what philosophy of education Lebanon should adopt as a basis for a national system of education, which would serve best the needs, interests, and aspirations of the Lebanese. The following pages embody an endeavor to detect and state the philosophic principles underlying the culture of the Lebanese and to express those in terms of a philosophy which would form the basis for a national system of education in Lebanon.

In attempting to do this it has been found necessary to investigate those aspects of Lebanese physical and social environments which affect and are affected by education; and the resultant characteristics and traits of the Lebanese population as well as a survey of the



religious, social, economic and political factors which affect the nature and growth of a national system of education.

It has also been found necessary to survey the educational situation of Lebanon as to how its various schools arose and developed, how the different religious and social philosophies have affected the development of those schools and how leading educators in the country conceive of Lebanon's educational theory and practice.

This work is confined to Lebanon because the problems which obstruct the growth of a national system of education in Lebanon are peculiar to this country with its special educational history and present conditions. The existence, side by side, of strong and numerous private schools and public schools; of schools who are under foreign auspices and others under native auspices, create an educational situation unparalleled in other countries of the Near East.

This condition in turn demands an educational philosophy which should be rather tolerant and embracing in order to meet the needs arising out of this situation.

I wish to acknowledge my gratitude to Dr. Habib Kurani, Chairman of the Education Department of the American University of Beirut, for the inspiration, guidance and many valuable suggestions and ideas received throughout the writing of this thesis. The thinking of Dr. Kurani on the various aspects of this study has been invaluable in enabling me to achieve this complex undertaking.

Acknowledgements are also due to Professor Jibrail Katul, Professor of Education at the American University of Beirut, for help and guidance in planning and carrying through the field research necessary for my study.

I desire to thank members of the Lebanese Ministry of Education and Fine Arts, particularly Mr. George Saleeby, for their cooperation and help in providing necessary information whether written or oral.

Special thanks are due to Dr. Najib Sadaka, Director General of Education; Dr. Kamal Hajj, Head of the Cultural Section at the Lebanese Ministry of Education; Professor Fuad Bustani, President of the Lebanese University; Mr. Halim Kana'an, Head of the Statistical Section at the Ministry of Education; Mrs. Wadad Cortas, Principal of the Al-Ahliyah College; Professor Zaki Naccash, Principal of Al-Makasid Al-Khayriyah for Boys; and to Père Elias Shaheen, Director of the Collège Secondaire de l'Université St. Joseph

for their willingness to answer my questionnaire which provided me with the necessary material needed to complete my survey of the educational situation in Lebanon. To all those I have mentioned and to all teachers and friends who supported me in this work I extend my thanks.

F. M. Antippa

American University of Beirut

Beirut, June 1954

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P A R T I

NATIONALISM AND EDUCATION

IN

L E B A N O N

## NATIONALISM AND EDUCATION IN LEBANON

There is no other time in history which has expressed greater interest in education than the present. The overwhelming experiences of two global wars fought within less than half a century have brought to light more clearly than ever before, the differences between the types of individuals, different educational systems could produce. To the national system of education in each country was attributed the strengths and weaknesses of that country while to the different types of philosophies underlying those educational systems was attributed more than one cause of war. While education was thus recognized as a potent factor in shaping the character of individuals and in determining their attitudes and outlook on life, it was further charged with the responsibility of securing international understanding and world peace.

The recognition of education as a basic factor in the development of national as well as international consciousness has stimulated the dedication of great



efforts towards the understanding of its fundamental philosophies, aims, ideals and ideas as well as the significance of its mission in the world.

Lebanon, as a growing young country cannot afford to neglect education, this extremely influential force for the development of national consciousness in its growing youth. It has long since been realized that a national system of education which embodies the common aspirations of a nation, is the only sure means of awakening a national consciousness in the youth of a country and of developing a true patriotic feeling in their hearts and minds. For, as Kandel puts it, patriotism represents a feeling of loyalty to the moral and spiritual ideals of one's nation, and a confidence in what it has contributed and can yet contribute to the progress of world civilization and to the well-being of humanity.<sup>1</sup>

This concept of patriotism is the core around which a national system of education is constructed. The moral and spiritual ideals it embodies are a projec-

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1. I.L. Kandel, Comparative Education, New York, Houghton Mifflin Company, 1933, p.10

tion of the corporate life, the common historical traditions and the common experiences of the national group, as well as a genuine expression of its life and culture.

An outstanding characteristic of such a system is the equality of opportunity it provides in the educational field. For equality is no more looked upon as merely the right to vote or political equality but it also has come to mean equality in the social and economic fields as well. Another characteristic of a national system of education is the variety of activities it provides which serve the basic human needs and are consonant with the fundamental ideals and aspirations of the nation. It is also a coordinated system which provides easy passage from one grade to the other and from one school to the other irrespective of whether that school is public or private. Finally, it is woven around common historical traditions and common national ideals and is usually taught through the medium of a common language.

Such a national system of education must take the major forces that mould and shape national life into account if it is to be a dynamic factor in building the intellectual and moral outlook as well as the emotional life of the country.

In the opinion of a number of outstanding Lebanese educators, Lebanon suffers today from the lack of a well defined philosophy of education more than it suffers from any other single factor in the field of education. This philosophic crisis is caused mainly by lack of appreciation of the role which educational aims and ideals can play in setting the goal for a national system of education.<sup>2</sup>

The educational programs and philosophies of Lebanon are copied from foreign systems which are built on philosophies that do not always reflect the needs and aspirations of the population. This variety of philosophic principles has created a confusion and a conflict of educational outlooks and activities which have resulted in serious social disintegration and division among the people.

These varying programs of education prevalent in Lebanon must be analyzed in order to determine whether they have enough elements in common which are consistent with the cultural and national aspirations of the Lebanese people and thus can serve as a philosophical foundation

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2. Kamal Hajj, "Aims of Education", Al-Hikmat, 3rd. year no. 1, November, 1953; p.13

الدكتور كمال حاج ، اهداف التربية ، "الحكمة" - السنة الثالثة ، الجزء ١  
تشرين الثاني ١٩٥٣ ، ص ١٣

for a national system of education. Once this analytical study has been accomplished, the road will be cleared for the construction of a truly national system of education derived from the Lebanese cultural background and giving expression to their ideas and ideals.

P A R T II

SURVEY OF THE BACKGROUND  
CONDITIONS WHICH HAVE PREVAILED IN LEBANON  
AND  
WHICH AFFECTED EDUCATION

## WHY A SURVEY

Every nation, be it large or small clings to certain ideas, ideals and aspirations which it seeks to transmit and perpetuate through education. And every national system of education, on its part, selects its fundamental ideas and aims mainly from the particular philosophic principles which underlie the ideals and aspirations of the nation. This interdependence of the ideals of the nation and education is at once continuous and correlative. Any attempt to analyze and define the one or the other must necessarily entail an investigation and analysis of those forces which make of this relationship a fundamental power basic to the life of the nation.

For a proper understanding of the philosophic principles which underlie the ideals and aspirations of the Lebanese, it is imperative that we investigate and discuss the nature of those intricate factors which have interacted and combined, through the course of a long history, to produce all the varying situations which decide the present fate of Lebanon, and which underlie all the creations and manifestations of its spirit, in order to be in a position to determine how each of those

philosophic principles shall express itself in terms of educational aims and purposes.

The task of analyzing the complex background conditions which have prevailed in Lebanon, and the task of judging whether the characteristics and the ideals they manifested are genuinely Lebanese, might best be accomplished through a consideration of the facts and forces which brought about those conditions. For in a country like Lebanon which has a long and complex history, the historical-actual details have been determined by a multitude of facts and forces which must be investigated in an effort to arrive at a clear concept of the sources from which have sprung the characteristic elements of the Lebanese education and educational activities.

This complex undertaking will be considered from the standpoint of race, language, religion, physical environment, social organization and cultural heritage, and will be brief and limited in scope touching only on the main facts which are pertinent to the purpose of this study and which may throw light on the factors which influence the development of a national philosophy of education in Lebanon.

## WHO ARE THE LEBANESE

### THE PEOPLE

The Lebanese people are part of a wider national group known since early history as the Syrian nation. Thus they share with other Syrians their racial and linguistic inheritance and form with them a mixed race of Semitic as well as some European stocks.

The Lebanese people of today are a part of that remnant of primitive peoples who occupied this part of the world during the Stone Age and who later intermixed with the Phoenician-Canaanite tribes and the Amorite, Hittite and Aramite variety known collectively as the Chaldeans, and who, after the advent of Islam, were again intermixed with several successive waves of Arab tribes from the desert.<sup>1</sup>

Along with this variety of stocks that are predominantly Semitic, the Lebanese are a highly mixed race of whom some can trace their origin to early Greek

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1. Antoun Saadeh, The Rise of Nations, Damascus, Fata-Al-Arab, Imp. 1951; p. 168

انطون سعادہ، "نشوء الامم" دمشق، مطبعة فتح العرب، سنة ١٩٥١،



settlers and Frankish and other European Crusaders,  
and some to Kurdish and Persian invaders and immigrants.<sup>2</sup>

There probably is no other region in the world which has a more heterogenous population, than the Lebanon mountain with its many hills, cliffs and ravines. This peculiar geographic factor which places a serious obstacle to communication coupled with a beautiful landscape, a healthful moderate climate, and an unusually large proportion of high valleys and fertile tracts, have attracted through the ages, many waves of immigrants from various parts of the world and for widely different reasons.

The Lebanon mountain which has been termed by Dr. Philip Hitti as "the home of lost causes" has been a secure refuge for persecuted communities and individuals who adhere to unpopular beliefs and peculiar loyalties. This same mountain region has also been the chosen peaceful abode of several Christian hermits where traces of their influence are evident in the number of grottoes dedicated to the Virgin and other Saints.<sup>3</sup> Lebanon has

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2. Philip Hitti, The Syrians In America, New York, George H. Doran Company, 1924, p.21
  3. Philip Hitti, History Of Syria, London, Macmillan & Co. Ltd., 1951, p.37

thus given shelter to religious as well as to political refugees. Maronites, Druzes and Shi'ites have found security in its cliffs and valleys and have been able to preserve their creeds and their identity in their seclusion. Armenians, Assyrians and Kurds, all of whom came from their original countries in the North at the borders of Turkey, have sent several waves of immigrants who fled from political oppression or Ottoman misrule. The most recent and most tragic of all these political refugees are the waves of Palestinians who have had to flee from their national abode in order that another national group may be able to impose a national home for itself in place of what had been their own.

Since this situation is not only an incident of the past in the life of the country, but is also a striking and characteristic feature in all stages of its history reaching its peak at the present day, it has not been possible for Lebanon to reduce its population to a common amalgam. The various stocks usually manifest an awareness of religious, racial and cultural distinction and an insistence on their right of maintaining their separate identity which has resulted today in a population made up of many types of social stocks, cultural patterns

and social organizations.<sup>4</sup>

This diversity of origins, cultural backgrounds, and social organizations is more markedly felt because these autonomous communities, living in relative isolation one from the other, and each one eager to preserve its own identity, have led a life of caution which bred division, suspicion and lack of cooperation among the different groups. Consequently, there prevailed throughout the country the type of mentality, peculiar to a self-conscious minority - a minority which clings to its rights and freedom as a group, as distinguished from national rights and freedom, and refuses to compromise in the interest of the general welfare of the whole nation.<sup>5</sup>

These feelings have further been intensified by nurtured sectarian prejudices, and diverse political adhesions, thus constituting one of the most challenging problems for the educational leaders of the country. For one of the most urgent tasks of education in Lebanon today is the welding of this diversified population into a nation.<sup>6</sup>

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4. W.B. Fisher, The Middle East, London, Methuse & Co. Ltd., 1952; p.77

5. Habib Kurani, "Lebanon: Educational Reform", The Year Book of Education, 1949, London, Evans Bros. Ltd. 1949, p. 449

6. Ibid. p. 448

## THEIR LANGUAGE

The main languages the inhabitants of Lebanon have adopted throughout their history have been two, both of which belonged originally to Semitic groups coming from Arabia. During the earlier period, and for a comparatively longer span of their history - from the second millenia B.C. to 637 A.D. - they spoke the Aramaic dialect brought to them by the North Semitic tribes, who were the first tribes to migrate extensively from Arabia into the Levant and neighbouring countries. Their language became current over a wide area because of their commercial relations with those states.<sup>1</sup>

With the rise of Islam in 634 A.D. and the force of the Arab invasion, the dwellers of Lebanon had to adopt the Arabic language. This language was spoken originally by groups of people living in Mecca and Medina and known as the South Semitic tribes. The Arabic language was thus the language of Muhammed and his early followers, and with the spread of Islam it replaced the existing languages.

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1. W.B. Fisher, The Middle East, p. 92-94

These regions over which Islam spread its domain have universally accepted the Arabic language although they do not actually use it in the original form. The classical Arabic is used only in writing, and in formal communications while several colloquial forms, which vary from one Arabic speaking country to the next, have been adopted for regular common speech.

Moreover, situated between three historic continents, Asia, Europe and Africa - Lebanon has been a crossroad for commercial enterprises and an intermedium for the transmittal of cultural influences.<sup>2</sup> These factors created a need among the inhabitants to understand and speak several languages other than their own in order to be in a position to fulfil the mission for which, by force of their strategic location, their efforts had to be dedicated.

It is for this and for other reasons, mainly of a political nature that the people of Lebanon have developed a tendency and an ability to speak several languages other than their native tongue. And it is for those very same reasons that the educators in Lebanon must reckon with two foreign languages other than Arabic.

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2. Philip Hitti, History Of Syria, p.5

## THEIR RELIGIONS

An observer cannot but notice the important role religion plays in the life of the Lebanese. Pious phrases and expressions control their every day language which give the impression that the Lebanese is an intensely religious person who lives in an ever present consciousness of God.<sup>1</sup> This unusual phenomenon can be better comprehended if we recall the fact that the Lebanese population is made up of different religious minority groups who sought freedom and safety in the mountain fastness, eager to preserve their own particular beliefs. The ruggedness of the mountain area while insuring seclusion constituted an obstacle to easy communication among the different groups. This separation increased the differences among the various religious sects and imprinted on the population a type of minority mentality which has revealed itself in every phase of their daily living.<sup>2</sup> Religious sectarianism thus constituted the basis of Lebanese social and political lives and consequently their educational activities, for the main

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1. Philip Hitti, The Syrians In America, p. 35

2. Habib Kurani, "Lebanon Educational Reform" The Yearbook of Education 1949, p. 449

consideration which they took into account in any form of organized activity was the maintenance of a "balance of power" among the different religious sects.

This sectarian basis for all social and political institutions has had a divisive effect upon the Lebanese for it has divided the population into two main religious camps - Christians and Moslems. Members of each camp have always maintained a feeling of hostility towards members of the other camp. However, on the other hand, religion had a cohesive effect for it has brought the members of each denomination together and was a force in keeping up race feeling and consequently race continuity.<sup>1</sup>

Each of these two camps is divided into several sub-camps which form different religious communities. The Christians are divided into four major groups: The Greek Orthodox, The Maronites, The Greek Catholics, and the Protestants and to several other minor groupings.<sup>2</sup>

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1. Philip Hitti, The Syrians In America, p. 34
  2. For further reference on this point please turn to Appendix A.

The Greek Orthodox Church is a part of the Eastern communion to which the Greeks and the Russians belong. The head of this church is the Patriarch of Antioch whose headquarters are in Damascus. It numbers in Lebanon according to government statistics formed in 1946, 111,500 members.<sup>3</sup>

The Maronite Church, which constitutes the largest and most compact Christian community in Lebanon, numbers around 332,900 members. They reside mostly in the country and in the mountain districts. They are the followers of St. Marun, a Syrian monk who lived in the fifth century. The head of the Maronite Church resides in Lebanon under the title "The Patriarch of Antioch and of all the Orient."<sup>4</sup>

The Greek Catholics known also as the Melchites are an offshoot of the Greek Orthodox and owe allegiance to the Pope in Rome. They number about 65,400 members.

The Protestants, who number around 10,600, are a relatively new sect formed of converts from the other Christian sects who had come in contact with foreign Protestant missionaries.

The Muslim camp was subdivided into two main sects - The Sunni and the Chi'ite. This division took

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3. Habib Kurani, "Lebanon: Educational Reform", The Year Book Of Education 1949, London, Evans Bros., 1949, p.448

4. Philip Hitti, The Syrians in America, p. 37



place because of difference of opinion on the question of the succession of the Caliphates. The Sunni or orthodox Muslims maintained that the succession of the Caliphate should be made elective while Shi'ites claimed that the succession ought to remain as a hereditary office within the family of Muhammad.<sup>5</sup>

Later other divisions within Islam took place, the most prominent in Lebanon are the Nusayriyyah Shi'ites and the Druzes both of which branched off from the Shi'ite community forming separate religious communities within Muhammadanism.

The Sunni are the second largest group in Lebanon and numbers around 240,000 members. The Shi'ites are about 214,000 and the Druzes number around 75,800 members.<sup>6</sup>

Other religious minority groups found in Lebanon in considerable numbers are the Armenian Orthodox (Gregorians), who number 60,800 members, the Armenian Catholics who are 10,260 members and other Miscellaneous sects, who for the sake of brevity will not be mentioned in fuller detail in this study.<sup>7</sup> However, it is important to note that there exists in Lebanon today, side by side, fifteen major religious sects conscious of the differences which

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5. W.B. Fisher, The Middle East, p. 107

6. Réceil des Statistiques Générales (Ministry of National Economy, 1946) Appendix A.

7. Ibid

separate them one from the other, and eager to preserve their identity and way of life.<sup>8</sup>

It is not difficult to see how this diversity of religious opinions coupled with a tendency on the part of the Lebanese to substitute religion for nationality constitutes a major obstacle to national unity. The challenge in this situation for education lies in the fact that a national system of education must carry the responsibility for presenting a national ideal which would have the power to replace existing sectarian jealousies and draw the country into national unity.<sup>9</sup>

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8. Habib Kurani, "Lebanon: Educational Reform", The Year Book of Education 1949, p. 449

9. Albert Hourani, Minorities In The Arab World, London Oxford University Press, 1947

## ECONOMIC AND GEOGRAPHIC FACTORS

Knowledge of the economic and geographic conditions in Lebanon is a primary requisite for educational leaders without which they will not be able to train young men and women who can apply their theoretical knowledge to practical life. For, the economic and geographic factors in any country have very important implications for a national system of education. Firstly, because a national system of education cannot exist except in reference to a particular country. And a country does not exist except within a definite area which must necessarily have certain peculiar geographic and economic factors which form that essential background and basis without which the educational system would hang in the air.<sup>1</sup> For, these factors determine, on the one hand, some of the basic characteristics of the population, while on the other, they provide important information concerning the country's possibilities and limitations. They are also influential factors in determining the content of the curriculum and

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1. Nicholas Hans, Comparative Education, London, Routledge and Kegan Paul Ltd., 1950, p.84

the methods of instruction.

Secondly, because an adequate system of public education requires a prosperous and stable national economy to build and support it.

The economic problem of Lebanon is thus one of the first problems that must be attacked if an adequate system of public education is to be built in the country. The first point to be considered in strengthening the economic life in Lebanon is the maximal development of the country's natural resources. The first step to take in this direction is the development of a high degree of industrialization,<sup>2</sup> particularly along the line of small home industries for which the largest part of the raw materials can be supplied by the Middle Eastern Countries. The second step should be the development of agriculture to the area's fullest capacity. For since Lebanon has no appreciable mineral resources, and since it must depend for its industries on raw materials found at home, then it must necessarily depend to a considerable degree, for the development of its industries, on the products

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2. H. V. Cooke, Challenge and Response in the Middle East, New York, Harper & Brothers, 1952, p.132

The next point to be considered in the development of the country's economy is the utilization of the dead cash by initiating constructive enterprises which will afford opportunities for the unemployed and will, thus, provide in more ways than one, for the raising of the standard of living among the working classes,

For the conservation of national wealth, a balance of trade between it and the outside world must be established which would prevent excess leakage of the wealth of the country.<sup>4</sup> When wealth is preserved, educational opportunities would be increased.

Another factor which has a great bearing on the economic wealth of Lebanon is the rural question, for the prosperity and well-being of a nation, as well as its economic and political stability are based fundamentally on the proper development of its rural life and agrarian economy. The first area of concern in the rural district is the semi-feudal area where health, economic, social and cultural education is practically non-existent. This situation presents a serious challenge for educators in Lebanon for unless a reasonable amount of elementary

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4. Imports of Lebanon - LL. 443,252,000;  
Exports of Lebanon - LL. 77,027,000.  
Economic Research Institute, American University of  
Beirut, 1952

education is provided for both children and adults, and unless rural schools that are adapted to village conditions are instituted in adequate numbers in those areas, the life of the nation can not be expected to enjoy either economic or political stability. Thus, providing proper education for those peasants is another economic need which is basic in importance.

The challenge for the educational leaders of Lebanon lies in planning a system of education which will answer all those needs. A system which will provide the vocational training and the theoretical knowledge needed for successful economic enterprises, and which will contribute to the development of the country's natural resources by providing technical aid in discovering and developing those resources, and which will be based on genuine appreciation of practical learnings in order to instil in the students respect for labor, a necessary requisite for the technical development of their country.

When education in Lebanon takes into consideration the economic development of the country it would be contributing significantly towards establishing a higher standard of living for all Lebanese and a more extensive educational system which would ultimately embrace all the population regardless of age, sex, residence or financial status.



## SOCIAL ORGANIZATIONS

A survey of the background conditions which influence education must necessarily involve a study of the social organizations. For, the social life of any country is bound to be reflected in its schools. The interaction of education and society is a vital reality which must not be overlooked, for while society carries the responsibility for providing schooling, it demands in return that schools be built around that society's aims and purposes. On the other hand, if we view education as a force for promoting social evolution and progress, and if we consider the social institutions as the agents for promoting that progress, then, it is important that we study the social institutions and social life of the country in order to be in a position to determine the characteristics of a system of education which will be suited to deal with the social problems effectively.

The basic social institutions of Lebanon are the home or family, the Church or Mosk, and the school. Though there are many deviations, the dominant cultural pattern in Lebanon assumes that the home is a patriarchal institution where the father is the head of the family.

He claims the respect and obedience of the other members on the grounds that he is the economic provider as well as the senior member of the group. His advice must be sought in all matters, personal or otherwise, and his orders and wishes must be obeyed and executed without a question. Loyalty of the children must be, above all others, to the home and family which has protected and nurtured them.

The churches and mosks are also organized as patriarchal institutions, the head being the priest for the Christians and the sheikh for the Moslems and Druzes. These religious leaders are not influential only in spiritual matters but also in secular matters as well. The millet system instituted by the Ottoman Empire for the different communities, which left part of the civil authority in the hands of the spiritual heads of each community is the best example of the extent of the authority held then by religious leaders. This system, however, though an expression of the existent social life was in itself a force in preserving and perpetuating the dominance of the various religious leaders over secular affairs particularly education. This system of control by authorities other than the State distracts the younger generation from the role of the State and its significance to



them as an important organization built for the promotion of their welfare and safety. Loyalty to the sect is thus demanded instead of loyalty to the nation or State.

As for the school it sprang up primarily as an adjunct of the church or <sup>Mosk</sup>. Its primary function was to perpetuate the life of the religious community that founded it. Such religious schools in a country with diverse creeds and beliefs could not escape producing the feeling of exaggerated sectarianism in Lebanon. Indoctrination in one's own religion which, according to religious leaders, was all the more needed because of the challenge of other creeds, assumed the responsibility of strengthening one's loyalty to his own sect while fostering directly or indirectly, hatred and prejudice towards the other sects. It is not uncommon to find in one small village in Lebanon, a village which is even too small to hold one school, two or more different schools with an enrollment of a handful of pupils in each. For a village which has two or more different religious communities must in their opinion have a school for each sect, if that sect is to keep up its prestige. On the other extreme, the village may not have any school because of lack of agreement among the different sects on the matter of teachers or the like.

Thus, the school, being an offshoot of the church or mosk, must direct the love and loyalty of the children towards that religious organization which provided it. Again there is no place in the school for a national sentiment or national consciousness. On the contrary, all these organizations consciously instil in the children a feeling of loyalty to a family group or a religious community as against a loyalty to a larger whole which is the State.

Other forms of social institutions which are passing into an eclipse are the old aristocracy of "Sheikh", "Amir", and "Bey" based on the traditional claim of "noble blood" or superior ancestry.<sup>1</sup> Such groups live within closed family circles and have so insistently lived in isolation and have so inter-married among themselves, so that their seclusion practically drove them into oblivion.

In certain remote districts semi-feudal aristocracy still lingers and constitutes an obstacle to national solidarity. The force of this semi-feudal aristocracy, though not very great, is yet great enough to warrant a consideration. The peasants on the farms, though nominally are under the government, yet actually in many instances, they are more subservient to their lord.

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1. Philip Hitti, The Syrians in America, p. 26

Because of their numerical value and their ignorance, they constitute a potential power in the hands of the landlord, which he uses at will to threaten the government and secure advantages for his own personal welfare and prestige. Many enlightened leaders believe and hope that with the spread of education this peculiar obstacle would be removed.

The purpose of the above brief analysis is to indicate the obstacles of a social nature which confront the national educator in Lebanon and with which he has to reckon if education is going to be a force in ameliorating these social ills.

## POLITICAL ORGANIZATIONS

In an important sense the discussion of the relation of the political factor to education is but a supplementary phase to the discussion of the relation of the social factor to education. For, the educational philosophy of any country is not inspired only by the social life of that country but it derives much of its theory and practice from the country's political life also. Moreover, we may regard the social and the political organizations of any nation as offshoots of the same basic philosophic principles which underlie the ideals and aspirations of that nation.

The political organizations of Lebanon today stem directly from the country's social life and organizations and reflect clearly their underlying assumptions. Therefore, it is in order to have our next step the investigation and analysis of the political organizations and outlooks which are prevalent in Lebanon today in an effort to discover some of the significant forces which are shaping the people's outlooks and aspirations and which are bound to influence the kind of aims to be set for educations in the country.

The political life in Lebanon is organized primarily on sectarian basis and is deeply affected by the struggle for the maintenance of equality or the asserting of superiority among the different religious communities. These religious differences have always constituted a serious problem to the political life of the country because differences of religious belief involved different political loyalties. The "millet system", which was based on the theocratic view, allowed a certain autonomy to the minorities which, though instituted originally as a guarantee for each community's rights and freedoms, served to increase the separation of the various religious communities one from the other. Thus, what was hoped would be an effective remedy for the persistent social problem of the minorities in Lebanon, created, while trying to cure, another social problem of even greater significance in the national life of the country.

Later the Mandatory Power, recognizing the importance of communal differences, granted to the various communities certain guarantees which promised the most complete liberty of conscience and worship, equal treatment of all inhabitants, and the right of communities to maintain their own schools. These guarantees were respected to a considerable extent. Among other rights, the



traditional communities were given explicit legal recognition and their status were given the force of law.<sup>1</sup> This practice placed the members of each sect under the influence and control of the religious leaders, thus perpetuating the domination of these spiritual leaders over the members of their communities. In their zeal to guard more closely the spiritual attachments which bind members of each sect together, the religious leaders encouraged the further development of the already strong sectarian loyalties and sectarian jealousies. This form of political organization has up till this day remained fundamentally unchanged. However, the present government in Lebanon, represents a compromise between the theocratic view of life which is yet a prevalent view in the country and the lay influence brought about by the secular concept of the state.

A close survey of the political life of Lebanon would reveal the fact that, two fundamental principles, derived respectively from the democratic and theocratic conceptions of the State, underlie and govern all political organizations. The first principle declares that "all Lebanese citizens are equal before the law, possessed of the same rights and duties and equally admissible to all public offices without any distinction."<sup>2</sup>

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1. Albert Hourani, Syria and Lebanon, p. 181

2. Albert Hourani, Syria and Lebanon, p. 182

The second holds that all the different religious communities should be equitably represented in public office and the Ministry. This implies that a balance of power must be maintained between the different communities. This latter principle often constitutes the most important consideration in the making of appointments to any public office whether central or local.<sup>3</sup>

This situation had the approval of several religious and secular notables because the conception of a State based on sectarianism gave them certain advantages while on the other hand they could not conceive of any loyalty except that to the religious community.<sup>4</sup> For, in the absence of organized political parties, differences of opinion on political matters resulted in loose alliances around some prominent politicians based upon common personal interests and a careful balance-of-power among the leading sects.

One of the most significant recent developments in the political life of Lebanon is the growth of a number of political parties which organize their activities upon

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3. Ibid, p. 182

4. Ibid, p. 183-184

systematic and reasoned doctrines. These parties, while differing greatly in aims and doctrines, are alike in the fact that they have a special appeal to the educated youth whose actions and outlooks are regarded as very significant in the political life of the country,

These political parties profess three different doctrines regarding the relation of Lebanon to its neighbouring countries. One of these organizations is the 'Syrian Social Nationalist Party' which claims that the peoples of 'geographical Syria'- that geographical unit stretching from the Taurus Mountains in the North, to the Sinai Peninsula in the South, and from the Syrian Sea on the West to the Syrian Desert on the East<sup>5</sup> - constitute one nation. They claim that since these peoples have similar racial characteristics different from those which characterize the Arabs of the Peninsula and other Arabic speaking countries; and since they have participated as a single unit, in the same historical occurrences, and since they possess certain common characteristics based on common language, common customs, common memories and common destiny; then, they constitute a single political

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5. Antoun Saadeh, The Ten Lectures, 1948, p. 70

انطون سعاده، "المحاضرات العشر" سنة ١٩٤٨، ص ٧٠



unit having a special closeness of feeling between its members, a special similarity of reaction and a possibility of a common understanding based on common aims and common interests.

Another group of organizations are the "League of National Action", the "Nationalist Bloc", and the "Nationalist Youth" all of which stand for the independence and union of the Arab World. Their basic assumptions are that an Arab Nation can be created of all those peoples who share the Arabic language and cultural heritage, and that this Arab nation must form a single independent political unit, and that its members should develop the consciousness that their being members of it should determine their political decisions and loyalties.<sup>6</sup>

There arose also, in addition to the Syrian and Arab nationalist groups, the "Phalanges Libanaises" whose purpose is to arouse among the Christian Lebanese Youth a consciousness of the separate existence and destiny of Lebanon,<sup>7</sup> and of their duty to it which is preserving and guarding its complete independence from the other neighbouring countries. The "Najjadeh", a Moslem organization

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6. Albert Hourani, Syria and Lebanon, p. 101

7. Ibid. p. 198

with Pan-Arab doctrines, arose as a reaction to the separatist view of the "Phalanges Libanaise" who turned out in practice to be a Maronite organization.

These three differing political outlooks, regarding the relation of Lebanon to the other countries of the Arabic speaking world, inspire different educational aims which create a confusion in the educational life of the country. Further, if national unity is to be sought through education, what concept of the relation of Lebanon to the other countries of the Arabic speaking world should be embodied in the national system of education?

This is but one phase of the political problem which education in Lebanon must take into consideration. For, other problems of the same nature are in store with which educators must tackle and ultimately solve. These are not easy problems which face the progress of a national system of education, and must not be regarded lightly if educators strive to achieve the desired aim.

## CULTURAL HERITAGE

One of the major tasks of educators attempting to construct a national system of education consists in discovering or uncovering the cultural heritage of a nation and embodying it in the educational system if that system is going to be truly national.

For the cultural heritage of any nation constitutes that common possession of the group around which the educational system should be constructed. It is that expression of the corporate life and common experiences which brings forth, from a certain national group, similar responses to the threats and challenges of life as well as binds them together to one common destiny. It constitutes that great unifying force which draws out from the past the humiliations and the glories in which the nation as a whole participated and projects those into the future in the form of new hopes and aspirations for the nation to seek and to attain.

It is for that reason that a rather comprehensive survey of the cultural heritage of Lebanon is attempted in this study.

The historical importance of Lebanon arises from the fact that it has been up till recently a part

of Syria, that country which according to Sir George Adam Smith, "has been of greater significance to mankind, spiritually and materially, than any other single country in the world."<sup>1</sup> The religious and ethical messages its people conveyed, have contributed the basis of the democratic way of life, and by their emphasis on spiritual values and the ultimate triumph of the forces of righteousness, they are considered the "moral teachers of mankind."<sup>2</sup>

The ancient Syrians were not content with providing the world with the highest religious and moral ideals but provided it further with its first alphabet which is considered the most important invention of all times. During the travels of these early peoples, particularly the Phoenicians, these magic working signs along with other cultural developments were passed on to the Greeks who had the advantage of building their civilization on the solid cultural foundations which had been developing in Syria for thousands of years.

These famous travels made of the Phoenicians the first maritime nation of history. The Lebanon mount-

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1. Philip Hitti, The Syrians in America, p. 22

2. Philip Hitti, History of Syria, p. 3



ains ranging behind the Phoenician cities prevented them from expanding inland, but at the same time provided them with excellent timber for ship-building. Not being afraid of the sea and having a fascination for the unknown, they struck the open sea, exploring the routes and then utilizing them, forming international highroads that became exclusively their own for many years. Their numerous ships were constantly moving from East to West and back again carrying away the products of their industries and bringing back raw material and metals until their trade and their produce grew so extensive that they could rightly call the Mediterranean their lake, long before the Greeks or the Romans could claim it their own.<sup>3</sup>

They explored the coastal regions and founded colonies in Spain, Greece, many islands of the Aegean World and along the African Coast where they built the famous Carthage where the Syrian Civilization was established on the western basin of the Mediterranean, thus having two homes. Being the first maritime colonial nation in the world, those famous ancestors of the Lebanese provided the first cultural contact between East and West.

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3. Philip Hitti, History of Syria, p. 98

The influence of the Syrian culture exercised upon the still barbarious nations was profound, and their colonizing and organizing power introduced a new vigor and zeal to a world that was static and colorless.

The glories of their conquests and the consequent spread of civilization have been immortalized by engravings of the trireme on various Lebanese coins.<sup>4</sup>

However, the Syrians were not satisfied by merely handing over the elements of culture to the West, but they also furnished the classical world with some of its leading thinkers, teachers and historians.<sup>5</sup> The development of law, which is one of the most remarkable phases of Roman civilization took place at the law school of Berytus (ancient word for Beirut). Being the earliest renowned academy of its kind, it attracted many brilliant students who made of it a famous university. The two names which shed lustre on the academy and which have been immortalized in the Justinian Code were those of the two great Syrians, Papinian and Ulpian.<sup>6</sup>

In the Neo-Platonic philosophy, Syrian thinkers rendered a big contribution. It is said that Strabo was

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4. Blanche D. Ammoun, Histoire Du Liban, Beyrouth, Editions "Le Jour", 1937, p. 25

5. Philip Hitti, History of Syria, p. 4

6. Ibid. p. 326

impressed by the distinguished philosophers who were natives of Sidon. He mentions Antipater, a stoic philosopher and a poet; and Maximus, a sophist and rhetorician who is supposed to have been the teacher of Marcus Aurelius.<sup>7</sup> Adrianus, a rhetorician and philosopher from Tyre, was a friend of Marcus Aurelius and was chosen as secretary of his successor. The savant of the Neo-Platonists was the Syrian Porphyry. He had great contributions in the fields of philosophy, grammar, rhetoric, mathematics, psychology, music and vegetarianism. His follower and student Jamblichus was a very popular scholar who never left his country. Lucian, of north Syria, has won a great distinction in the history of letters. Marinus of Tyre was the first to draw maps according to longitude and latitude. In the field of medicine, Archigenes of Syria, was the most renowned practitioner in Rome. His treatise on the pulse was commented on by Galen.

J. H. Breasted in his volume: "The Conquest of Civilization" remarks that leading men whose homes in youth had been "within a stone's throw of the Euphrates", men of all the world met in cosmopolitan Rome and discussed, for the mutual benefit of all, current problems of business and politics.<sup>8</sup>

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7. Ibid. p. 323

8. J. H. Breasted, The Conquest of Civilization, New York, Harper, 1938, p. 607

After the spread of Islam, and the establishment of the capital of the Umayyad empire at Damascus, the Syrians once again had a chance to contribute to the interchange and development of world culture. During that period of intellectual activity stimulated by the Abbasid caliphate, the Syrians served as a cultural link between East and West; this time by translating Greek science and philosophy into the Arabic tongue thus transmitting some of the cultural heritage of the classical world into the Syrio-Arab civilization.

After a prolonged eclipse under Mamluks and Turks, the Syrians and more particularly the Lebanese have awakened in recent years to resume their role as intermediaries between East and West. Western culture has had the chance of seeping in into the different countries of the Middle East through the various educational institutions established by the different foreign missions in Lebanon and Syria. They also had a chance of seeping in through the constant contact with the emigrants of Lebanese and Syrian origin who constitute a living link with the West. What adjustments will the Syrians and all the Arab countries in the Middle East make to those cultural forces from the West, is the present-day problem which we



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are called upon to solve.

Lebanon can thus be proud of its cultural heritage which can be compared to her own advantage with that of any other country in the world. It is only right, therefore, that the national system of education in Lebanon includes this cultural heritage which constitutes the force which binds its people together and forms the cornerstone on which the nation is to be built.

What is needed by the Lebanese today is a real understanding and a true appreciation of that mission which Lebanon has carried successfully at different periods in history. This mission was serving as an active mediator by means of which culture has been transmitted from East to West and back again. There should also be, on the part of the Lebanese, a desire to resume that task for which their country is dedicated by virtue of its strategic position and become once more a dynamic factor and a contributing force towards the development and progress of world civilization.

To be able to fulfil this task successfully the people of Lebanon must realize the importance of the task

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9. Habib Kurani, "The Interaction of Islamic and Western Thought in the Arab World", Near Eastern Culture and Society, p. 148

and the significance of the great responsibility they carry. This is the hope and the challenge which must be embodied in the Lebanese national system of education.

## CHARACTERISTICS AND TRAITS

Every force which recurrently interacts with the life of a nation be it physical, social or cultural, can not but leave its indelible impress upon the character of its people. Thus, the area inhabited by a nation is not only important for the development of its economic and political life, but is also a potent force which directly influences the mental and moral life of the nation. The gorgeous snow clad peaks of the Lebanon mountains which lie behind the evergreen coastal plains and which seem to stem up directly out of the clear blue of the Mediterranean Sea, have left their imprint on the character of the population. For the beauty and charm of the contrast between land and sea, mountain and valley, which is clearly discerned, has always been a great source of inspiration to the population and has found expression in their language, their folk songs, their poetry, and their decorative art. The language is full of descriptive phrases which flow in the peoples speech with great eloquence; while the love of poetry is almost instinctive in them finding expression in folk songs and poems created by both the educated and the uneducated alike.

A totally different aspect of the character of the land which influenced the character of the people is its geographic location. The strategic geographic location of Lebanon between three historic continents has provided the ancient as well as the medieval world with a convenient battle-field in time of war and market-place in time of peace.<sup>1</sup> This situation bred in the people a desire to identify themselves with the powerful for the sake of furthering their trade. It also left the population prone to the influences of diverse foreign cultures and modes of life which made their character flexible and adaptable. This position made easy the give and take of the people's intercourse with other nations but was detrimental to their solidarity as a nation. In these perpetual contacts with the outside world, the people of Lebanon developed hospitality and a willingness to cooperate with peoples of foreign lands whether as emigrants to other lands or whether the foreigner settled among them.

They also developed, as an outcome of this "open house" policy, a desire to appear at their best even at the risk of economic strain. The inevitable outcome of

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1. Philip Hitti, The Syrians In America, pp. 22-23

this outlook is a paradoxical attitude: one which is characterized by individualism and self-assertiveness, on the one hand, and a disparaging attitude toward other compatriots and the qualifications of the nation as a whole, on the other. -This attitude toward the Lebanese and their institutions explains the tendency of the individual Lebanese to show deference to the foreigner and imitate him.

The Lebanese people have often been characterized as mediators. This term has been regarded by some as one of praise, indicating an obligation which still exists; while by others it has been regarded as a reproach for having been untrue to their own nature - as an implication that the Lebanese people are lacking in national character. This role as cultural mediator has actually caused the Lebanese to lose consciousness of his own cultural heritage and consequently his national personality and has bred within him a desire and an ability to merge his own identity with any culture whose charm appeals to his particular imagination and fancy. This role as mediator has been the result of their geographical situation which in turn has influenced their cultural traits.

For, being at the crossroads of civilization, since their earliest history, they have developed minds that are

exceptionally subtle, flexible and sensitive.<sup>2</sup> They are unusually quick in perceiving, comprehending and assimilating the new which through their imaginative power and creative ability, is soon modified, enriched and transmitted to the other countries with whom they happen to have immediate contact.

The Lebanese people are courageous and adventurous, having a great love for the unknown. Since the days of the Phoenicians they have been known to travel and explore. They have been very prosperous as colonizers and as immigrants for wherever they go they carry with them those qualities of flexibility and adaptability which they had acquired at home and which make their contacts with others more fruitful. Another factor which contributes to their success abroad is their eagerness to compete and show off as well as their shrewdness in matters of business and trade. Their individual character of self-assertion has manifested itself, in early and modern history, in the material as well as the intellectual fields. Leaders of the current "renaissance" in the Arabic speaking world have been in the main either of Lebanon or of people who had close contacts with the Lebanese.

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2. Albert Hourani, Syria and Lebanon, p. 79



A third aspect of the character of the land which influenced the character of the population is the nature of its mountainous area. The rugged terrain of the Lebanon mountains which impeded social communication and interaction between the different groups scattered within the various physical configurations have bred in the inhabitants of the mountain districts two types of personalities: a positive type manifested in strong rugged personalities, who are resourceful and adventurous and who are devoted to personal freedom; and a negative type manifested in the development of strongly individualistic personalities, uninclined to co-operate or compromise in the interest of the whole nation.<sup>3</sup> Thus, factionalism or clannishness, is one of the most pronounced features of the Lebanese character. Whether in their religious, economic or political life, this dominant characteristic has manifested itself in a lack of willingness to cooperate, on the part of the Lebanese, with other members of his country whether in forming cooperative economic and business enterprises or in a united national action - a feature which has resulted

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3. Habib Kurani, "Lebanon: Educational Reform", p. 449

ultimately in a national disintegration and in a lack<sup>4</sup> of harmonious national life.

Another feature which has added to the disintegration of the national life lies in the fact that the Lebanese population is made up of various communities who are of diverse origins and who come from different cultural backgrounds, seeking refuge in the mountain fastness, and eager to preserve their own identity and mode of life. Their relative isolation one from the other have caused them to lead a life of suspicion and caution which further prevented their cooperation one with the other either as individuals or as groups. In other words, the mentality of the average Lebanese is typical of a minority mentality which clings to its rights and freedoms as opposed to national rights and freedoms.<sup>5</sup>

The Lebanese is known also to be religious because, throughout history, he has had close contact with the development of all three monotheistic religions, and because the sectarian life of the population enforced by tradition and encouraged by law, makes him ever conscious of his own particular religious affiliation which for him it has come

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4. Philip Hitti, The Syrians In America, pp. 24-25

5. Habib Kurani, "Lebanon: Educational Reform", op.cit. p. 449



to replace nationality. However, his religion is in the main conventional, consisting of certain set of religious rites which are not always closely linked with his daily living.

It is evident from this brief analysis that it is hard to reduce the character of the people of Lebanon to a formula which would be easily comprehended, because as a result of Lebanon's long and checkered history, the people have developed various characteristics and traits which are not always consistent. In fact they are, at times, contradictory in nature. Such is the nature of the character of all great nations who have gone through such a wide variety of national experiences which have rendered their personalities complex, obscure and difficult to comprehend.

## SUMMARY AND CONCLUSION

The purpose of this part of my study was to survey and analyze the background conditions which have prevailed in Lebanon and to examine the traits and ideals which these conditions have created in the people. This has been done in an effort to arrive at a clear concept of the sources from which have sprung the characteristic elements of the Lebanese education and educational activities.

In this survey, the racial, linguistic, and religious factors, have been considered in brief, as well as those aspects of Lebanese physical and social environment which affect and are affected by education. There has been an effort also to describe the traits and characteristics of the Lebanese and to survey their cultural heritage in an effort to define the aims and mission of their country.

Historically, the Lebanese are a part of a larger group of peoples known throughout history as Syrians. They constitute a mixture of races, predominantly Semitic, who spoke Aramaic from early history till the rise of Islam after which they adopted the Arabic language, writing it in its original classical form while speaking it in several different dialects.

Lebanon is famous for the diversity of religious creeds its peoples confess to, for being in the main, "a home for lost causes", it has attracted several political and religious refugees. Religion, however, has had a divisive effect on the population. It separated them into two antagonistic camps - Christian and Moslem - with several sub-divisions within each camp. The Christians according to the last census, are a bare majority.

The Lebanese, on the whole, is an individualist imaginative, resourceful and adventurous, who is devoted to personal interest and freedom, as opposed to national. He is inclined to be suspicious of his fellow citizen and unwilling to compromise in the interest of the whole nation. His cooperation with others, whether in the religious, economic or political fields takes the form of factionalism which has resulted in national disintegration. He is also known to be hospitable person, who loves to appear at his best and who stands always by the side of the powerful. He tends to under-rate the qualifications of his compatriots and his country and to show deference to the foreigner. The Lebanese is a religious person who adheres to his religion tenaciously, for religion to him takes the place of nationality. He has acquired through his constant contact with the outside world a mind that is exceptionally subtle, flexible, and sensitive.

A study of the geographic and economic conditions revealed the fact that the most urgent economic needs of the country are the development of industries and agriculture through the proper utilization of the country's water resources.

The social and political life of the Lebanese is based mainly on sectarianism. The main influences underlying their whole life are competition and desire for supremacy between the different religious communities. The sectarian prejudices that are thus produced are enforced by tradition and encouraged by law.

The political outlook and aspirations of the population are divided into three main categories. The first group claims that Lebanon is part of the Syrian nation because Lebanon has constituted, through history, a part of 'geographic Syria'. The second group wishes to see Lebanon become a part of the Arab World; while the third group want to see it remain autonomous - an asylum for religious minorities in the Middle East and a refuge for freedom.

This political - sectarianism and diversity of national aspirations constitute the cause of several obstacles to the progress of a national system of education.

The most pressing needs of Lebanon are the following:

1. The welding of the diversified population into a nation.
2. The organization of the political and social institutions on non-sectarian basis.
3. The discovery and definition of the country's cultural heritage and the embodiment of salient elements of that heritage into a national system of education.
4. The understanding of the spiritual and intellectual mainsprings of Western culture.
5. The development of a functional system of education; one which emphasizes the scientific approach to life's problems, and which encourages technical and vocational education necessary for the development of the natural resources of the country.

Lebanon, through the course of its history, participated in the rise of Western Civilization and contributed significantly towards its present development. It has also acted in the past, on several occasions, as a cultural mediator between East and West. This role presents itself in a new challenge before the country that has played it successfully in the past, for Lebanon finds itself today again involved in a similar situation. The challenge lies before it as a pressing issue.

Lebanon must harmonize between the Western culture and its own heritage, both of which are realities deeply affecting its life. To harmonize, choose, adjust and assimilate and then pass on to the other countries of the Middle East, is Lebanon's great cultural mission of today. To be worthy of the mission it carries, it must rise up as a nation, united and consolidated, in order to be once again in a position to contribute to the development and progress of humanity.

P A R T   I I I

THE EDUCATIONAL SITUATION  
IN  
L E B A N O N



## THE EDUCATIONAL SITUATION IN LEBANON

Education in Lebanon is at the dawn of a new era just as all other phases of Lebanese life are. Having won its political independence, Lebanon is seeking today to establish all phases of its life on solid national basis. One of the first requisits for establishing the life of the country on solid basis is the amalgamation of all the elements of the population into a nation. Such a social and cultural unity can be achieved only through a system of education which embodies the common national heritage, and which is designed to answer the common needs and aspirations of the population.

In the previous discussion the basic background conditions have been presented and the need for a national system of education was brought out in its many-sided implications. It is pertinent now that we survey the educational status of Lebanon as to how its various schools arose and developed; how the different religious and social philosophies have affected the development of those schools; how the leading educators in the country conceive of Lebanon's educational philosophy and aims; and how those aims actually reflect themselves in practice. Such a critical analysis of

the educational philosophies which underlie the educational activities in Lebanon would make possible an effort to state what philosophy of education Lebanon should adopt as a basis for a national system of education.

## HOW SCHOOLS AROSE AND DEVELOPED

Since all social and political organizations in Lebanon are governed by sectarianism, it is to be expected that Lebanese educational life and educational activities be colored by sectarian prejudices and jealousies. These sectarian forces, however, are not purely religious in nature but are also the product of political rivalries and the means for political dominance, reflecting national as well as international conflicting interests and desires for supremacy.

Up till the middle of the nineteenth century, the school in Lebanon was looked upon as a necessary adjunct to church or mosque, which was organized to preserve the way of life of its supporting community and having as a primary aim, the teaching of religion and morals.<sup>1</sup> This pattern of education remained unchanged until the advent of foreign missionaries from Europe and the United States. The schools those foreign missions established, as adjuncts of their own religious works, introduced into the country Western educational patterns which influenced the whole of the

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1. Habib Kurani, "Evolution in Education", Evolution In the Middle East: Reform, Revolt and Change. Edited by S. N. Fisher, Washington D.C., The Middle East Institute, 1953. pp. 3, 4

educational life in Lebanon. For, although their original purpose was religious conversion to their particular religious belief, they soon, however, broadened their scope so as to include various aspects for the enrichment of life on earth as well.<sup>2</sup> Thus, though the missionary schools followed at first, at least in essence, the same pattern of education prevalent in the country, they eventually introduced new aims and methods into the country's educational activities.

Since this part of my study deals with the various philosophic assumptions which underlie the different school systems in Lebanon; and since those assumptions vary widely from one type of school to the other; then, it is important that we study each type of school system separately in order to be able to draw a complete picture of the various educational philosophies on which those school systems are based.

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2. Ibid. pp. 4, 5

## PRIVATE SCHOOLS

Education in Lebanon owes its rise and development mainly to private rather than to public efforts. Those private efforts were of three main sources: foreign missionaries, private denominational, and private non-denominational institutions.

The private foreign group is the most significant of the three because of the following: First, it provided contact with Western educational theories and practices which developed a new type of school in Lebanon. Secondly, the rivalries among the various foreign missions - French, American, British, Danish, Italian, German and Russian - constituted a great challenge for all groups concerned which speeded up educational development beyond what would have been expected had those cultural and political rivalries not existed. Third, the variety of philosophies, practices and outlooks they introduced have been a divisive force on the population in Lebanon. For each type of schooling produced a generation that is foreign to the one produced by the other-foreign in its aims, aspirations, loyalties and outlooks - and having varying degrees of attachment to the country whose schools they attended. This divisive effect was more strongly felt because of the denominational character those schools manifested which left its indelible imprint on the character and the life of the people.

The first of those missionaries to come to Lebanon were the French. They had been known, through their purely religious activities, since the 16th. and the 17th. centuries. Towards the beginning of the 19th. century, Franciscan, Capucin and Jesuit missionaries started their educational work which was already prosperous when other missionary groups made their first appearance in the country. Up till today French schools constitute the largest number of the private foreign groups both in the number of schools and in enrolment. For, out of 230 foreign schools, still operating in Lebanon today, 187 of them are French.<sup>1</sup>

The French missionary schools exercised a great influence on education in Lebanon. The Lebanese public system of education has adopted French philosophy, aims, curriculum, methods as well as the French system of organization and administration. This transmittal of the French pattern was a natural step in the educational life of the country, partly because the Lebanese have long since been acquainted with the Latin type of schooling and partly as a legacy of the French Mandate, and partly because the system was prescribed by educators who themselves were taught according to the Latin system, at home or abroad.

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1. Government Statistics, 1953. Appendix B.

In spite of the fact that some of the schools have a lay emphasis like the schools of the Mission Laïque and the College Protestant Français, all the French schools derive their character from the Catholic philosophy of education. They have been very prosperous particularly among the various Catholic groups and have enjoyed great prestige among the Christians and among those of higher economic status.<sup>2</sup>

The next foreign group of schools was established during the second quarter of the nineteenth century, by American Missionaries. They have the second largest number of foreign schools in Lebanon and the second largest enrollment figures. They have, still operating in Lebanon today, 22 schools. Because they had established in the districts a large number of elementary schools which were later turned into national, their influence on the educational life of the country is deeper than the above figures imply. As a matter of fact, a large number of the private national schools are following the type of education American Missionaries introduced. The aims, philosophy, curriculum and methods originally set for those schools have remained practically the same. Thus, while the French type of school

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2. Matthews and Akrawi, Education in Arab Countries of the Near East, Washington D.C., American Council on Education, 1949. pp. 460-461



system influenced and in many ways determined the kind of public school for Lebanon, the American type of school system influenced, almost to the same degree, the kind of private, national school that Lebanon has.

During the third quarter of the 19th. c. the British-Syrian Mission started their educational activities in Lebanon. They have operating today 14 schools. They constitute the third largest group of foreign schools and together with the American schools they represent the Anglo-Saxon type of school system as contrasted with the Latin type introduced through French and Italian groups. The philosophy of education which underlies the Anglo-Saxon system is based on the Protestant religious concept with its emphasis on the individual child.

Other than the French, American and British schools, there exists in Lebanon today 3 Italian, 1 Swiss, 1 Greek, 1 Polish and 1 Danish schools. As for the Russian and German schools, none exist any more in the country. These others are too few to merit a consideration in this brief account.

The first of the denominational national schools in Lebanon was opened long before any foreign school was introduced and that was established by a Maronite patriarch at Ayn Waraqah in 1789. The outstanding achievements of this famous school gave impetus towards the later establishment of other schools of the same denomination.

Later the Greek Orthodox religious organizations established several schools and the Greek Catholics established a number of schools also all of which had practically the same pattern. Most of these denominational schools followed the Latin type of school organization and were based on the Catholic philosophy

The Moslem Religious community had its own prominent contributions in the field of education. Religious schools under the Moslems flourished more than any other group of the national denominational schools partly because there was a great need for education in the Moslem communities and partly because of the rivalry and consequent challenge which the other denominational schools in the country put forth.

The Druzes have a number of schools the most prominent of which is in Abay. It has two sections each of which follows a different system. The one so-called French section is patterned after the Lebanese public school while the English section is patterned after the American School.

Both the Moslem and the Druze schools follow fundamentally the same religious pattern and are influenced by Moslem philosophy of education which is in some ways different from either the Catholic or the Protestant religious philosophy.

The third group of the private schools are the private non-denominational group. These schools are of two types: those controlled by charitable societies and operated on a nonprofit basis, and those owned and controlled by individuals for profit.<sup>3</sup> This group has a fairly large number of schools which are operating on various philosophic bases. The majority of them, however, follow as has been described previously, the Anglo-Saxon pattern of education. The graduates from these institutions usually complete their higher studies at the American University of Beirut for which purpose these schools harness their efforts. While graduates from the French and public schools usually pursue their higher learnings at the Université St. Joseph.

The services which these private institutions, foreign and national, have rendered towards the development and progress of education in Lebanon as well as the whole of the Middle Eastern Area, cannot be exaggerated. For, in spite of the fact that at the end of the First World War only a few public elementary schools existed in Lebanon, and at the end of the Second World War Lebanon had practically no public secondary schools<sup>4</sup>, yet the percentage

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3. Matthews and Akrawi, op. cit., p. 515

4. "History of Education in Lebanon" A Report issued by the Ministry of Education in Lebanon, 1952

of illiterates in Lebanon today is not more than 20%<sup>5</sup> of the population. This comparatively high level of literacy has been achieved mainly through private initiative and effort. On the other hand it is a well recognized fact that the private foreign schools contributed directly and significantly to the educational revival movement which is felt today in Lebanon.<sup>6</sup> This they did by introducing new concepts of education, new philosophies, aims and outlooks as well as new methods and practices which caused educators in the country to become dissatisfied with the present educational activities and set them on the search for finding better and more useful means of educating the youth of the country. These new concepts they introduced were based on a secular concept of education and politics; a new view of human relationship regarding people as having equal rights for the development of their potentialities; a new vision of mechanical and economic prosperity and the

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5. Actes de la Conference Generale de l'UNESCO; Cinquième Session, Florence, 1950, p. 231

6. Habib Kurani, "Evolution in Education", op. cit. pp. 4-6

scientific method of research, all of which held out hopes for the youth of the country of a similar social and political status.<sup>7</sup> For contact with the western thought was actually a contact with western economic, social and political experiences, which were yet foreign to the youth of this country, and which stirred in them a desire for liberation that kindled the spark<sup>8</sup> of nationalism.

These contributions, however, were marred by the problems which were inherent in them. For, in teaching the foreign languages at the expense of Arabic, many of those who were highly educated felt more at home in a foreign language than in their own which fact proved to be a strong factor for the emigration of a good number of the educated Lebanese.<sup>9</sup> On the other hand, being educated in a foreign language, further removed a person from his original environment and rendered him incapable, if not unwilling to share fully the fruits of his learnings with his fellow citizens.

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7. Albert Hourani, Syria and Lebanon, pp. 73-74.

8. Habib Kurani, "Evolution in Education" op. cit. pp. 4-6

9. Ibid. pp. 4-6

Another problem lay in the fact that there was not always sufficiently common grounds of understanding between graduates of the different educational systems. Educated under different cultural conditions and through divergent educational philosophies it has become very difficult to create that common psychological climate which permits the unification of the youth of the country.

This brief survey of the private educational institutions has revealed the fact that there exists today, side by side, in Lebanon, three main educational philosophies underlying the various educational activities of the country. Those philosophies represent the Catholic point of view, the Protestant point of view and the Moslem point of view regarding education. Stated in different terms it would mean that Lebanon follows three main philosophic trends: the Latin, the Anglo-Saxon and the Moslem which though is in some ways similar to the first two is in an important sense different from either one of them.



## PUBLIC SCHOOLS

At the outbreak of the First World War, Lebanon had only one public school, established for the Druzes at 'Abay.<sup>2</sup> In 1924, there had been established already 117 public elementary schools. This figure has been growing gradually and steadily ever since until it has reached today a total of 1062 public schools with an enrollment of 100,000 pupils. Out of these 22 are kindergartens and nurseries, 984 are primary schools, 75 are higher-primary established in various localities in Lebanon to prepare students for the Brevet Elementaire. Aside from the Primary, Pre-Primary and Higher-Primary schools there are 3 public secondary schools, 1 situated in Beirut and 2 in Tripoli. There are also 2 public normal schools for the preparation of teachers for both the elementary and secondary levels. Vocational education has been introduced in Lebanon in a public school which prepares students for art and craft. Other vocational schools have been established recently in Sidon, Tripoli and Zahlé and plans are in process for the establishment of a good number more.<sup>1</sup>

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1. Government Statistics, Lebanese Ministry of Education and Fine Arts, 1954. Appendix C

2. Lebanon at that time was an autonomous province stripped of certain coastal and strategic regions.



The public school system in Lebanon is a recent development in the educational life of the country. It has evolved first, under the French Mandate as a need to fill in certain great gaps in education, and second, it developed after the termination of the Mandate, in response to the rising demand of nationalism. The public school system has been useful in providing some enlightenment for children who otherwise would not have received any schooling, but it has not been adequate to meet the national demands. This partial failure of the public school system in its national mission is due to the fact that it has been copied intact from the French system rather than being developed to meet the particular needs and interests of the Lebanese.

Since the public school system is based on the French philosophy of education it can be considered along with the dominant group of the Latin type,

For the proper understanding of the differences, which exist today in the various educational activities in Lebanon in so far as educational aims, purposes and practices are concerned, it is imperative at this point that we investigate the philosophies which underlie the different systems - the religious as well as the social philosophies - in order to have a clear picture of how those philosophies express themselves in educational aims and practices.

RELIGIOUS FORCES  
THE CATHOLIC DOCTRINE

The Catholic philosophy of education is based on the doctrine formulated by St. Thomas Aquinas and expressed by this great scholastic philosopher in his book "De Magistro" written during the 13th. C. This book was not given much attention at the time but later it became the basic pattern around which the Catholic philosophy of education was constructed.

Since St. Thomas Aquinas was affected by Aristotle's philosophy, his conception regarding the nature of the child was basically Aristotelian. He believed that the soul is an active principle and that education must necessarily involve self-activity on the part of the learner. His theory regarding the nature of knowledge was also Aristotelian. He adhered to the view that the child is endowed at birth with a potentiality to learn. The chief potentiality being his capacity to form universal concepts. This potentiality becomes an actuality when the child comes in contact with concrete objects. When the senses report the object, the child, by his inherent potentiality to conceptualize, strips the object of its accidental qualities and presents a universal concept of it to the intellect. Thus learning is the process of identifying objects and assigning them their proper classifications. In accordance with

this view, St. Thomas Aquinas asserted that conceptualization occurs more readily through the employment of words or symbols, since they themselves are a sort of concept.<sup>1</sup>

The implication of this conceptual view to education has been the emphasis placed by educators on literary education and the stress on verbal learning.

St. Thomas Aquinas went beyond Aristotle's reasoning on "matter" and "form" and added to the scholastic doctrine the distinguishing feature of Christian teaching - supernaturalism. The religious philosophy of supernaturalism stresses the fact that there is more to human education than can be learned from human experience. God is not merely emanant through reason but he also transcends reason.<sup>2</sup> God is the creator and man the creature. God is the uncaused first cause, the creator and sustainer of all truth and goodness. The chief aim of education is thus to understand the purpose of God in creating man and to fulfill that purpose - that is to worship God and obey His commands so as to earn eternal life and happiness with him.

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1. John S. Brubacher, A History of the Problems of Education New York, McGraw-Hill Book Company, Inc., 1947, pp. 107-108.

2. John S. Brubacher, Modern Philosophies of Education, New York, McGraw-Hill Book Company, Inc. 1950 p. 293

It is the duty of the educator to constantly train man, guide him and direct him towards the achievement of that aim. For, the choice between the fulfillment of God's purpose and its consequent reward and the opposite track with its consequent condemnation is not as easy as it might have been had the nature of man remained as originally created. But, according to the Catholic doctrine, as a result of Adam's original sin man's nature has become sinful. Thus man is endowed with a fallen nature which has diminished powers of reason and will. It is the perpetual duty of the educator to strengthen the reason and will of man in order to be able to fulfill God's purpose in creating him and win eternal life by His side. However, no matter how well trained he may be, man cannot by his own powers find and follow the correct path. It is by the aid of a divinely ordained teaching church which is guided by supernatural revelations; and by the grace of God which is a free gift to the deserving; and by the intercession and the redemption of His only Son that man is given a chance "to repair the damage originally done by Adam".<sup>3</sup>

This conception of the divinely ordained teaching

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3. John S. Brubacher, Modern Philosophies of Education, p. 293

church has had very definite educational consequences. For, on the one hand, it made the scholastic philosophy of education authoritarian and dogmatic. Dogmatism was justified on the grounds that it was predicated on the unimpeachable authority of divine revelation, while it claimed to derive its educational authority from Jesus' own command to his disciples: "All power is given to me in heaven and earth. Going, therefore, teach ye all nations.....Teaching them to observe all things whatsoever I commanded you ....."<sup>4</sup>

Another implication to education lay in the realm of aims. Aims were conceived of as being two kinds, ultimate and proximate. The ultimate aims turned on man's ultimate destiny - that of serving, obeying and loving God and then rejoining Him and enjoying eternal life with Him. Or expressed differently man was expected to develop the three supernatural virtues - faith, hope, and charity. Faith is knowledge of God, hope is a desire for God and charity is a love of God.<sup>5</sup> The proximate aims were concerned with life here and now and consisted mainly in knowing and obeying God's moral laws. The worth of those aims were always measured in the perspective of man's ultimate

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4. St. Matthew 28:18-20 ; Bible - King James Version.

5. John S. Brubacher, History of the Problems of Education, p. 110



objective.

The Catholic philosophy of education is dualistic in that it recognizes a natural and a supernatural order. God being at the center of the supernatural which is changeless, eternal and absolute. This emphasis on supernaturalism has formed the basis of the emphasis of educators on essentialism - that doctrine of education which believes that what is fixed and unalterable through all time is essential.

The aims of education, according to the supernaturalists, are likewise ultimate and absolute. Progress is possible only within the limiting framework of the absolute. It is measured by how far a person has moved toward achieving those unchanging goals. Further, since the truths which the teacher is imparting to the students are unmistakably eternal truths; and since he is imparting a body of essentials which are the only means of achieving the absolute aims; then, the teacher should be expected to actually indoctrinate the students with that body of knowledge which is of universal value and significance.

Another implication for education prompted by the Catholic doctrine lies in the realm of method. It is a stress on early and continued discipline. For since the child brings with him into the world a nature tainted by

sin then his natural appetites and interests must be inhibited because they are, by their very nature inclinations toward evil. The child must be disciplined and vigilantly trained to overcome his weakness of will and disorderly inclinations. Good tendencies must be encouraged and regulated since early childhood. The mind must be enlightened and the will strengthened by supernatural truth and holy grace without which it is impossible to control the evil impulses inherent in the sinful nature of man.<sup>6</sup>

This concept further strengthens the authority of the church on education for since, the church alone is endowed with that supernatural truth which is essential for regaining the original status of man; then no education is complete which is divorced from the control of the church.

The influence of the Catholic doctrine on education can thus be summed up in the following points:

First, it exalts the universal over the individual.

Second, it places literary and verbal learnings above sense experience.

Third, it emphasizes the need for a prescribed curriculum.

Fourth, it encourages the actual indoctrination of truth.

Fifth, it asserts the authority of the church over

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6. Pope Pius XI, "The Christian Education of Youth", Eclectic Philosophy of Education, John S. Brubacher, editor New York, Prentice-Hall, Inc. 1952. p.488



education as opposed to the authority of the state.

Sixth, it stresses the fact that the nature of man must be redeemed and one essential way of redeeming it is by the teaching of the supernatural truth which is revealed only to the church, thus education must be through the church.

Seventh, it emphasizes the fact that the purpose of education is chiefly to train the mind and strengthen the power of reasoning in man so that he may be able to distinguish between the good and the evil.

## PROTESTANT DOCTRINE

The second main religious influence which has formed the basis of another set of educational activities in Lebanon is the Protestant doctrine. Being an offshoot of the same basic Christian philosophy as the Catholic doctrine, it consequently shares with it several of its basic concepts. But Protestantism, as the name indicates, represents a protestation against certain aspects of Catholicism as was practiced during the 15th. and the 16th. centuries.

Martin Luther was the man under whose leadership the protest against the Catholic Church reached the proportions of an open revolt. The main point of controversy was the right of the individual to understand God's revelation, in Scripture, in terms of his own intelligence without the necessary intermediation of the church. This attached to the individual an importance which he did not enjoy under either the Greek or the Medieval systems of philosophy. For under Protestantism, the individual was conceived of as an independent agent free to acquire knowledge for himself.<sup>1</sup> This principle brought about many important implications to education.

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1. John S. Brubacher, A History of the Problems of Education, p. 112

In the first place, it implied that education was the right of every individual. For, since it granted every individual the privilege and power to understand God's revelation directly from the Scriptures, it placed itself under an obligation to the individual to provide him with the necessary tools of knowledge by means of which he will be enabled to understand God's purpose in creating him and thus seek his own salvation. In the second place, one of the main aims of education, as implied in this principle, is to strengthen the power of individual judgement in man. The first and second points just mentioned emphasize the need for universal elementary education which was further stressed by the Protestant genuine acceptance of the principle of the Fatherhood of God, and the Brotherhood of man inherent in the Christian doctrine but not fully brought out to light previously.

Another implication to education, from the principle of the individual's right to understand God's revelation directly from the Scriptures, lay in the field of curriculum construction. For, since the Bible has been accepted as the sole source of truth, and since it was the means by which man can understand his creator;

then, it was deemed important, that the Bible constitute a good portion of the curriculum. Thus reading, interpretation, and memorization of parts of the Scripture formed a substantial part of the daily schedule. Catechisms, including the important questions and the correct answers, were formulated with care and were considered the most important course of study. In this respect Protestantism was neither less authoritarian nor less dogmatic than Scholasticism.

As for the conception regarding the nature of the child, Protestantism accepted the Catholic concept of the fallen nature and the consequent need for inhibiting the child's impulses, appetites and interests. In some of its branches it went even further than Catholicism in saying that the nature of the child is not only corrupt but is also utterly corrupt - beyond redemption. This was known as Calvin's theory of predestination which has had deep influence on the Puritan character.<sup>2</sup>

The Protestant view concerning the nature of knowledge was different from the Catholic view in that it laid greater emphasis on the particular and accidental rather than the universal. It also favored learning through sense experience as against intellectual and verbal learning.

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2. John S. Brubacher, A History of the Problems of Education, p. 113

In the matter of aims Protestantism took over from Catholicism the ultimate aim of education based on man's immortal destiny. But while in matters of aims, curriculum, methods, discipline and some aspects of philosophy the Protestant and the Catholic educational philosophies were very much alike. Yet there were several different educational implications in the Protestant doctrine which could be summed up in the following points:

First, it recognizes the importance of the individual and his power to understand for himself.

Second, it has implications for universal elementary education.

Third, it presents the democratic ideal in terms of the right of every individual for an opportunity to learn.

Fourth, it lays greater emphasis on the natural as over the supernatural and on sensory as against verbalistic learning.



## MOSLEM DOCTRINE

The third religious philosophy which has influenced some of the educational activities in Lebanon is the Moslem doctrine. The Moslem religious belief is like the other religious beliefs in that it itself is a system of education. But it differs from either the Catholic or the Protestant in two main points. First, while it gives the greater importance to life in the hereafter, it also is fully concerned with life on this earth. Second, it is an all-embracing religion which is concerned with the social, material and personal life of the believer as well as with the moral and spiritual aspects of his life.<sup>1</sup>

The Moslem belief concerning the nature of the child is consonant with the modern psychological interpretation. It considers the nature of the child at birth to be neutral. The great Moslem philosopher, Al-Ghazali, has expressed this view by saying that the child by nature is neither good nor bad but is inclined to become whatever it is taught to become. If the child is taught the ways of righteousness he will become a righteous man and will enjoy happiness in this life and in the hereafter.

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1. A. Kh. Kinany, "Muslim Educational Ideals", The Yearbook of Education 1949, G.B. Jeffery, Chairman of Editorial Board, London, Evans Brothers Ltd. 1949. p. 414

But if he is taught the ways of wickedness he will become a wicked man who suffers from his illdoings both in this life and in the next. In either case, the praise or the blame falls on those who had the responsibility to bring him up and educate him, whether they be his parents, guardians or teachers.

However, though denying the innate wickedness of the child, the Moslem doctrine admits that the human nature has certain "low desires" which must be overcome by the reason and the will power of man. The fight between man and his tendencies to do vice and evil lasts through his whole life time and is considered the "great war" of his life because of its difficulty. Thus, while the Moslem view regarding the nature of the child is basically different from the Christian view, yet its educational implications are the same. For, since man has to fight this "great war" through the power of his own reason and will, then one of the chief aims, with which educators must be concerned is the strengthening of the reasoning power of man and the train-

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2. Ahmad Shalabi, The History of Moslem Education, Cairo, Dar Al-Kashshaf, 1954, p. 274

احمد شلبي ، " تاريخ التربية الاسلامية " القاهرة ، دار الكشاف للنشر والطباعة والتوزيع ، سنة ١٩٥٤ ، ص ٢٧٤

3. A. Kh. Kinany, "Moslem Educational Ideals", op.cit. p. 414



ing of his will in order to be well equipped to fight the war and win, thus gaining his own salvation and that of his educators. On the other hand, the view which regards the nature of the child as neutral, places a greater responsibility on the shoulders of educators, because whatever the child acquires of good or of bad is attributed to the kind of education he received at the hand of his educators.

The Moslem view concerning the nature of knowledge is not very clear, but one can gather, from the Al-Ghazali's writings that Moslem philosophers believe that the child comes to the world with only the potentiality to learn. He does not bring along with him any innate ideas or special tendencies. He merely acquires knowledge through the imprints left on him by others. For, since his own intellect is tender and unformed, it takes all sorts of impressions quickly without any discrimination.<sup>4</sup> Thus, the knowledge the child acquires is the sum total of the impressions left on his intellect by who ever has the chance of forming those impressions on it. This viewpoint carries with it the belief that who ever gets the first chance of coming

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4. Ahmad Shalaby, The History of Moslem Education, p. 274

in contact with the child will always have an advantage over those other educators who will come in contact with him later, for the child's intellect would have been formed already by the impressions he himself imprinted on his tender mind.

However, Moslem philosophers believe that this innate capacity to form impressions is not the same in all children. It differs from one individual to the other. They stress the fact that each child must be educated according to his ability and must be provided with opportunities to learn to his fullest capacity. Al-Ghazali says on this point, that it is not less cruel to force the unable to learn than to prevent the able from the opportunity to learn.<sup>5</sup> This is a clear indication of his recognition of individual differences and the necessity of providing for the full development of each individual.

The implications of this view to education are very significant because when the child is formed by his training then, it is of very great import as to who trains him and how. It places a great responsibility on educators and puts before them an important challenge. A responsibility because the destiny of people lays in their hands and a challenge because they themselves are bound to share in that destiny. It also encourages indoctrination

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5. Ibid, p. 280

and the desirability to give to the child the revealed truth as given through the mouth of God's Prophet. Thus, as education to the Catholics must necessarily be given through the church; and as the Protestants feel that the Bible must be taught through and through; so, the Moslems believe that the child must be exposed to the sacred sayings in the Koran, before any other material is introduced to him, in order that his intellect may be formed in accordance with the divinely revealed truths for the sake of his own ultimate happiness on this earth and beyond it.

The chief educational objectives, according to the Moslem doctrine are the following:

First, the acquisition of a firm belief in the existence of one omnipotent God who desires His creatures to love, fear and worship Him, and who teaches and directs human beings through His Messengers, the last of whom is Muhammad.

Second, the teaching of a way of life which would be an adequate preparation for the believer's life in the hereafter, which is his ultimate goal without neglecting the enjoyment of the goods and pleasures of life in this world.

Third, the full development of the child spiritually, morally and physically according to the prescriptions of Islam.

Fourth, the creation of a large Moslem society comparable to a big family whose members recognize their rights and duties towards it, and who live in a spirit of brotherhood, mutual regard, and solidarity.<sup>6</sup>

The main point in which the Moslem doctrine is different from either the Protestant or the Catholic, in as far as its educational implications are concerned, lies in the Moslem's stress on the social aspect of education, because the Moslem religion is basically social.

The brief survey has brought to light a very significant issue. It has shown that the three religious doctrines which underlie the various educational activities in Lebanon follow similar aims, methods and practices. For according to the Catholic, Protestant and Moslem doctrines the ultimate aim of education is based on man's immortal destiny. In the matter of methods, the three doctrines believe in rigid discipline and training - training the reasoning power and will in man so that he may be able to overcome his evil impulses. All three doctrines have implications for a prescribed curriculum because it is predicated on the unimpeachable authority of Divine revelation. In actual practice the three doctrines have tended to become dogmatic and authoritarian. They rely on verbal

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6. A. Kh. Kinany, "Moslem Educational Ideals", op. cit. pp. 415-416

learning with little stress on understanding and application. Thus from a practical point of view it is possible to harmonize the aims of the educational activities which these doctrines inspire. While on the other hand, any reform which would be suitable to one type of educational activity in Lebanon would also be suitable to the other two.

The main difference among them lies in their metaphysical beliefs which according to the believers are divinely inspired and therefore these doctrines are not subject to discussion. Thus, any attempt to formulate an educational philosophy for Lebanon which would be accepted by all groups and would thus serve as a basis for a national system of education can be built on philosophies that do not involve controversial metaphysical doctrines.

Now that we have examined the metaphysical basis of a philosophy of education for Lebanon we shall turn our attention to an examination of the social basis of this educational philosophy.



## SOCIAL PHILOSOPHIES

### Atomistic

To analyze the philosophic principles which underlie the ideals and aspirations of society, it is imperative that we investigate the various beliefs regarding the nature of society in order to be in a position to determine how each belief expresses itself in terms of educational aims and purposes.

There are several theories held by different social groups regarding the nature of society and each theory is based on a different philosophic belief regarding the nature of the individual in relation to his social group. Whether the relationship is external in the sense that the individual is considered a complete and separate entity by himself or whether the relationship is internal and therefore, the individual is merely a part of a larger entity which is society. For the sake of clarity, I shall attempt to analyze each belief separately and to illustrate its relation to the educational system of the group or the nation which adheres to it in as far as that system is represented in some type or another in Lebanon, placing special emphasis on how that particular social philosophy colors the aims and organizations of education as well as the methods of instruction.

According to one theory, the individual existed as an individual long before he bound himself to any form of social life. In that early state he was completely free and independent. Later, development of means of communication made it possible for man to exchange the benefit of mutual services not only within a group but also among the different groups. This interchange became a tempting enterprise to man, since he discovered that he derives greater advantages by sharing life with others than by living in seclusion. But, he discovered also that these advantages must be secured at a cost and this cost is none other than his greatly cherished individual freedom. It became evident to him that in order to benefit from the contributions of other individuals in the group he must give up some of his own personal whims and interests in order to be acceptable to those others. Placing the advantages and disadvantages in the balance, man found out that there is greater advantage to him by surrendering part of his individual freedom in order to live in a community. But he was willing to give of freedom only what is absolutely a necessity, and he wished to underline heavily this term of the contract. Thus the contract was formed and the social orders began to grow and develop, with man having



one eye on the advantages secured from living within a social order and another on his own personal interests and whims.

This theory which describes the relationship of the individual to his group as a contract implies that the relations of the individuals to one another are external, and, therefore, each individual has his own unique identity or personality and the nature of his character does not depend in its growth and development on its relationship to other individuals. The nature of the individual, according to this theory, is external to his relations to others and his social obligations are only those that he contracts of his own free choice. These conceptions leave the individual free to abrogate or modify this relationship at will without any impairment to his unique personality. This theory is termed 'atomistic'<sup>1</sup> and is adopted mostly by the democratic nations.

The 'atomistic' social philosophy has several educational implications. In the first place, individuality is considered as a basic reality and, therefore, must be estimated as such, it must be guarded and cultivated with

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1. This theory is termed 'atomistic' because of the analogy that reality can be analyzed into basic particles or atoms.  
John S. Brubacher, Modern Philosophies of Education, pp. 53-54

due respect and consideration. This places on education certain responsibilities and limitations. Educational systems are under an obligation to provide varied curricula from which the student is enabled to elect the course material which is best suited for the development of his unique personality. It also permits the selection of the school system by the parents of the children which means that schools do not necessarily have to submit to state control. On the other hand, the teachers are under an obligation to individualize assignments and instruction and to guard against educational methods and practices which tend by their very nature to impair or destroy the unique individuality of the student.

In the second place, the interest of the individual is considered antithetical to that of society. For, while the individual is endowed with many powers, and while there are an infinite number of possible activities that may give him pleasurable feelings, yet he is as likely to act in manners harmful to society as to act in ways which are helpful to it. This unpredictable manner of action presents an important challenge to educators. Education, while guarding and developing the individuality of the student, must strive to eliminate those tendencies which are harmful to society and must stimulate and develop those powers and activities which are advantageous to society as a whole. In other words, the student must be trained to

find his own good in the general good of society.

The ideal situation for which education must strive is the establishment of harmony between the interests of society and those individuals who form its constituent members. Using Hegelian terminology, this aim would be expressed as an attempt to synthesize the life of the individual with that of society. This synthesis, once realized, is the only means of restoring to the individual his lost freedom. Thus he will be enabled to keep his own freedom and reap the full advantages of social life with all its promises of love, security, cooperation and sharing.

It is not difficult to see how this theory is inferred, for when the interests of society become the interests of the individual through the social evolutionary process which the school consciously organizes and directs, then there will be no conflict left between the individual and the society, since their interests are in perfect harmony. When conflict is thus abolished peace is restored and the individual will be free to act in accordance with his own interests and tendencies which are ultimately the interests and tendencies of society.

It is seen clearly how this atomistic theory of the nature of the social order reaches its climax in terms of aims of education and sets a goal for educators, a long term goal, for which they must consciously and conscien-

tiously strive. The goal is non other than the restoration of individual freedom within the social order. When this stage is reached the contract would automatically be abrogated and all individuals within a society would be able to lead a harmonious existence without any mistrust or danger of encroachment on one another's rights.

SOCIAL PHILOSOPHIES ✓  
Organismic

The other view of the nature of society regards it as an organism. It compares society to an organism composed of different parts, each one incomplete without the other parts. All members of society are organs of that one entity which is the whole. Each member performs his unique function in integration with the other functions and his contribution is toward an integrated totality. Society is thus considered as a corporate entity composed of the different individual entities. It is greater than the entities which compose it and its will predominates over the wills of the individuals. Likewise the interest of the whole is above the interest of the individuals who compose it. The whole cannot be complete unless the parts are complete while on the other hand, if an organ is detached from the whole it becomes useless.

This philosophy is based on the view that relations between the individual and the group are internal. The nature of the individual is the result of the interaction of the individual's powers with those of other individuals within his group. Thus for his growth and development the individual depends on the stimulation he receives from other individuals within the group. This theory pre-

supposes that human nature is changeable and that it changes as its environment changes. It commences with an initial state in which everything is so related to the other things so that any disturbance or change of relations would affect a change in the nature of the things related.

This principle is based on a biological analogy. Biology tells us that the kind of organ the cell grows into depends on its location as well as on its kind.<sup>2</sup> According to this theory, this fact is true also of the nature of human beings. A person is what he is by virtue of his relations to other individuals and by virtue of his interaction with his environment. Every individual within a social group has a certain effect on the development of others so that each one becomes, to a large extent, a part of the others.<sup>3</sup> Society is then actually capable of determining the nature of man.

This concept of the social quality of human nature places a great responsibility on the shoulders of educators. For, since the individual nature of human nature depends on the kind of human nature which is emerging in others, it is then, within the means of educators to change and improve the human nature. Progress along that line

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2. John S. Brubacher, Modern Philosophies of Education, p.54

3. Ibid. p. 54

becomes cumulative because relations are internal and each change brings about other changes so that progress becomes greatly accelerated.

Another important implication of this view to education is in the realm of aims. Man is educated not as a separate entity - an individual - but as a constituent part of a whole - a citizen. He is educated not as an end in himself, but as a means to the progress and development of the whole. In other words, the ultimate aim of education is not merely to train or develop individuals for the satisfaction of their being developed; but individuals, although having full value **in themselves**, are only valuable as they form part of that organic whole of which they are constituent parts. The aim of education does not stop with the individual but transcends him to reach the social whole. The freedom of the individual is, likewise, realized only through merging his identity with the organic whole.<sup>4</sup> The individual does not consider, however, this merging of identity as forming a limitation on his freedom, on the contrary he feels that his personality is made to merge out of its narrow isolation into this

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4. John S. Brubacher, Modern Philosophies of Education  
p. 126



larger social consciousness, which inspires and gives  
 meaning to his life.<sup>5</sup>

This concept of freedom has a capital value in the development of personality for it represents the triumph over individual egoism. For, according to its adherents, this concept does not destroy egoism but raises it to a higher integration precisely when the individual becomes aware that he is not the only one in the world, and that freedom is realized only in a system. It is a grand moment in the life of the individual when he begins to realize that his will is only a will when it is at the same time the will of everybody else; and that the will of others is also his will.<sup>6</sup> This realization is very significant in the life of the individual because it gives meaning and zest to his whole being and a tremendous power to his will.

The organismic philosophy places education in the hands of the social whole which is the State. Thus the education of the individual is subordinated to the aims and ends of the State which supersede the individualistic aims and thus guards against selfish ends, and which

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5. Ibid p. 126

6. E. Codignola, "The Philosophy Underlying the National System of Education in Italy", Educational Yearbook 1929, pp. 374, 375

also can reach out and set constructive plans for the future which are for the benefit and welfare of the social whole. The core of the curriculum is the group culture which is the State's conscious expression of its real being. Education, obviously, is centralized and enforced through the authority of the State which bears the responsibility for it.

From the foregoing discussion, it is clearly seen how the organismic concept of the nature of society is a reaction to the atomistic concept of it. In place of the theory which strengthens the individualistic spirit and exalts the individual as a basic reality, is the theory that the individual has no significance as an individual outside the social consciousness of which he forms a part. While the atomistic theory strives as an ultimate end to restore the once lost freedom of the individual, the organismic theory sees no sense in possessing any freedom as such; an individual's freedom is a mere fancy; it becomes meaningful only, when it is the freedom of the whole of which he merely forms a constituent part. Thus the ultimate aim of the organismic social philosophy is the emergence out of one's

isolated self and **its** merging into the greater social consciousness. This, merging represents, to the exponents of this theory, the eternal triumph over the individual egoism.

The organismic theory of the nature of society has been interpreted by some of the totalitarian States to fit their conception of the nature of society. Their totalitarian political philosophies were based on the totality aspect of the theory. One of its major educational implications is the liquidation of illiteracy because each constituent part of the social whole has a direct effect on the nature of the other. It is, therefore, imperative that each member be developed to the best of his ability or native endowment. Another important implication is that schools should be inspired with powerful motives and ideals of patriotism based on national culture, in order to keep alive and strengthen the social consciousness which is the corporate entity composed of all the individuals' consciousness; for, they having merged themselves in the whole identify themselves with that whole.

The educational activities of Lebanon are based on the atomistic social philosophy as it is interpreted and applied in the various countries whose systems are

represented in Lebanon. As for the organismic concept it has seeped in not as a basis for educational activities but as a basis for certain political doctrines.<sup>7</sup> It is therefore not a foreign theory to the educated youth of the country and elements of it should be taken into consideration as a part of the philosophic concepts and current assumptions which underlie the social life in Lebanon

Having made the survey of the various concepts of the nature of society and because the atomistic philosophy has influenced education in Lebanon, we shall now direct our attention to the atomistic philosophy and its various interpretations by the countries whose educational systems have influenced to some important degree educational thoughts and activities in this country.

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7. The social philosophy of the Syrian Social Nationalist Party has strong organismic elements. Its theory of the nature of society has often been analyzed by some and challenged by others in daily and weekly papers.

## SOCIAL PHILOSOPHY OF FRANCE

France interprets the atomistic social philosophy in terms of respect for the personality as contrasted with the individuality of the pupil. To the French philosophers, there is a marked difference between the two terms - individuality and personality. The French man conceives of individuality as consisting primarily of the peculiar inherited characteristics of the individual which differentiate him from other individuals in his society, while personality represents devotion to the bases and foundations of truths that are commonly accepted by all members of the social group.<sup>2</sup> Freedom for personality is expressed by the fact that the person devotes himself to those common duties and adopts those common truths out of his own free will. Thus, his personality is kept autonomous.

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2. Felix Pécaut, "The Philosophy Underlying the National System of Education in France", Educational Yearbook, 1929, by I.L. Kandel (editor), New York, Teachers College, Columbia University, 1930. pp. 140-141

The method of transforming an individual into a person is by merging him in the general culture which is the common spiritual possession of the group. The "culture generale", as the French conceive of it, is the most precious spiritual possession that they have, which must be recreated from generation to generation and it is thus preserved and developed. This recreation of the culture for the sake of preserving it is one of the ultimate aims of French education. Great pains are extended in the effort of its proper realization.

By merging the individual in the general culture the French strive to bring about harmony among individuals and give them the general character of the group. For this end individuals are made to conform to the rules and regulations which are generally accepted by the group.

It is interesting to note at this point that the French have found it difficult to compromise between an autonomous personality and complete conformity. In their interest to secure uniformity they have not fully recognized the essential spirit of the atomistic theory which aims at the development of genuine inward



maturity and independence as a basis for conformity. They have emphasized instead of that inward development, rigid discipline enforced from without. Thus discipline, in the French educational system, has taken the form of obedience to regulations and respect for authority. This violation of the basic principle of the atomistic philosophy has deprived the person of freedom within the social order - that freedom which is the goal for which the atomistic theory wishes to culminate its efforts.

Further, because conformity is brought about through external pressure, socialization of the Frenchman is not complete. He therefore, retains his individuality and tends to express it forcefully whenever the external pressure is removed. From a practical point of view, conformity and uniformity are antithetical to autonomous personalities. It has not been possible in practice to keep the autonomy of a person and yet expect him to be in complete harmony with all other members of the group conforming to the generally accepted truths. What seemed like uniformity was merely conformity, while the peculiar characteristics of the individual were never actually lost but were merely suppressed, thus gathering greater force and momentum.

that education is the means by which the individual differences and peculiarities are eliminated and he adopts the character of the group. Thus, education which socializes a person is moral and not only utilitarian in character. It makes of a person a higher social reality which a society of persons is.<sup>3</sup>

This moral spiritual communion is reached by training the individual from his earliest years to abide by the moral life and to behave by the dictates of reason at all times. This goal is the same as that for which their social philosophy aims when it emphasizes uniformity of character and stresses conformity to accepted regulations as measures which would secure peace and harmony within the life of the social group.

Approximately two thirds of the students in Lebanon are educated either in French schools or in schools patterned after the French philosophy.<sup>4</sup> As a result of their education and training they are fond of logic, symmetry, uniformity and order - an order which is official, organized and centralized in control. Though great emphasis is placed on the training of their reasoning power, yet one does not find that the majority of

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3. Felix Pécant, "The Philosophy Underlying the National System of Education in France", op. cit. pp. 141-157

4. Government Statistics, 1954. Appendix C

them are by their education fully equipped to meet the demands of life within a complex social order. Their discipline is usually the result of a conscious self-control of behavior imposed from outside and, therefore, they are usually dependent on authority for light concerning their course of action. Thus in its outcome French education has not been successful in resolving the original conflict which exists between the Lebanese individual and his community. For inspite of their cultured personalities, the program of the French schools does not usually train the graduates to direct their activities automatically towards social goals. Their socialization is not genuine to permit them to consider the welfare of the group as ultimately their own welfare and interest.

## SOCIAL PHILOSOPHY OF THE UNITED STATES OF AMERICA

In the United States of America, the atomistic theory of the nature of society has taken a different emphasis. The stress on individuality has expressed itself in two main trends, respect for the unique identity or personality of each individual and equality of men on the basis that all men are endowed with divine Reason, and all must be provided with equal opportunities so that every individual will have the chance to make the best of himself. These two main principles in the American democratic ideal - equality of opportunity and respect for individuality - have greatly colored American thought and action.<sup>1</sup>

The ultimate goal of American education today has a strong social emphasis. For, education considers it among its most pressing duties, to inspire social consciousness, love for group action, cooperation and sharing. To the atomistic theory they have added a new color. Instead of the social contract they have advocated "a society in communication and by communication". They

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1. I.L. Kandel, "The Philosophy Underlying the System of Education in the United States", Educational Yearbook 1929, pp. 476-477

have purposely avoided the mention of a contract because that implies opposing interests between individuals and society. They preferred not to raise such an issue but to assume that a continuum exists between the individual and society and that the worth of the individual is measured by his worth to society, and the good of the individual is to be found in the good of society.<sup>2</sup>

The communicative theory of the nature of society implies that society does not only continue to exist by communication - communication of ideas, hopes, expectations, standards and opinions from the mature to the immature members within a group - but it also exists in communication. For a community of people means that a certain group of persons have come to possess in common certain aims, beliefs, aspirations and knowledge which form a common understanding among them. They do not form a society by merely living in the same neighbourhood but by participating in a common understanding so that their emotional and intellectual dispositions become similar.<sup>3</sup> They share their views together so that they come to respond in accordance with

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2. John Dewey, Democracy and Education, New York, The Macmillan Company, 1950, pp. 3-5

3. Ibid. pp. 4-7

the same basic principles to expectations and requirements.

According to the American philosophy this conscious sharing and communicating of views and purposes among the various members of a society results in a genuine meeting of minds which is an essential element in the formation of a well consolidated community. For each member would have to share in certain fundamental beliefs and values in order that a consensus on aims and purposes could be secured.

While social life is thus identical with communication, communication, on the other hand, is identical with education; therefore social life is a continuous process of education. For, since society is formed by virtue of certain beliefs and purposes held in common by a certain group of people and, it continues to exist by means of transmitting those beliefs and purposes from one generation to the next; and since teaching and learning are the means of securing a consensus on the beliefs held by a social group as well as the means of transmitting those accepted aims; then, society is not only formed by education but it continues to exist only through education. It is important to note that adherents to the communicative theory do not refer to education as merely the formal organized type of instruction, but they use the term in its



wider sense so that it embraces all other agencies which contribute to the transmission of aims, beliefs and aspirations possessed in common by members of a social group.<sup>4</sup>

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4. John Dewey, Democracy and Education, pp. 4,5

## SOCIAL PHILOSOPHY OF ENGLAND

Another country which with the United States of America forms the Anglo-Saxon type of education in Lebanon is England. According to educators in the field, schools patterned after the English system constitute approximately one seventh of the Anglo-Saxon group and are based on practically the same philosophic bases.

England all through its history of education has clung to the atomistic theory and the respect for individuality which is implied in it. Although English educators have not articulated any particular philosophic belief, they never-the-less have implicitly given allegiance to an educational philosophy which is basically social. Sir Michael Sadler has expressed this thought clearly and emphatically when he said that to the thoughtful Englishman, education is a corollary of a social order in that its operations are conducted under and are colored by the implications and the current assumptions of a great or a small society of human beings.<sup>1</sup>

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1. Sir Michael Sadler, "The Philosophy Underlying the System of Education in England", op. cit. pp. 24-25

The English have been faithful to this philosophy and have kept its ultimate goal in mind while they conducted their educational functions. They have stressed the need for resolving the conflict which exists between individual and social interests by constantly trying to develop and inspire powers and tendencies in the individual which would lead him to select those activities which are of greatest help to society. To achieve this end, their motto has been "to live and to let live". Their key word is "character" which must reveal itself in conduct. For, they believe that an individual who possesses fundamental character would naturally find his own personal good in the interest or the good of his society. His feeling on this point would be genuine and, therefore, will not carry with it any implication of restraint or deprivation. When this stage of character development is reached, the individual of his own free will, would act in accordance with accepted codes of morality and approved principles and practices; thus the freedom of the individual would be restored.

Observation leads one to the conclusion that the Anglo-Saxon type of education has not been significantly more successful than the French type in producing a sense of social consciousness and responsibility in the students.

Furthermore, the Anglo-Saxon schools reflect the mode of living and the system of values which exist in their countries of origin. The language of instruction and conversation, the methods of discipline and the organization of the students social living are replicas of those found in the Anglo-Saxon countries. For this reason the Anglo-Saxon school, like the foreign schools of the Latin type do not take into consideration fully the Lebanese environment. Hence socially these schools are to a large measure dissociated from the Lebanese social order.

Thus that proportion of students who attend the Anglo-Saxon type of schools, and who constitute about one fourth of all students in Lebanon, do not find themselves on the completion of their schooling, well integrated with their communities. While their education develops in them an independent character and an ability to analyze situations, the theoretical nature of their education combined with the pupils' individualistic tendencies cause them to refrain from undertaking practical activities which are of benefit to society as a whole.

Because these schools were organized along lines prevailing in their countries of origin, and because the

social and psychological climate which prevailed in them was quite at variance with conditions actually obtaining in Lebanese society these schools tended to alienate the pupils from their environment. For psychologically, Lebanese youth educated in these foreign schools were not prepared to participate fully in their society on completing their education. They were not ready to grapple with the problems of living in Lebanon. Thus they tended to emigrate to other countries where they believed opportunities for work and livelihood were greater and conditions of living more harmonious with the training they had received.

## MOSLEM SOCIAL PHILOSOPHY

The Moslem social philosophy is the same as their religious philosophy because the Moslem religious doctrine is basically social. The implications of their philosophy to education are stated clearly in terms of the four educational ideals mentioned previously. Namely, the acquisition of a firm belief in the existence of one omnipotent God, the teaching of a way of life which would be an adequate preparation for the believer's life in the hereafter, the development of the child spiritually, morally and physically, and the continuous extension of the domain of Moslem Society.<sup>1</sup> These ideals and the ways of attaining them are dealt with in the Moslem Science.<sup>2</sup>

The Moslem social philosophy was introduced into Lebanon by the Arabs and Ottoman Turks and prevailed in the land for upward of ten centuries. For this reason Moslem social philosophy became a part of the culture of the people of Lebanon. However in the process of being adopted by the people of Lebanon certain modifications in this philosophy were introduced. In spite of these

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1. See Supra, 86-87

2. A. Kh. Kinany, "Muslim Educational Ideals", op.cit. p. 418



adjustments and modifications, it is correct to assume that Moslem social philosophy needs to undergo further modifications in order to meet the changing conditions of Lebanon today. This assertion is made by many leaders of the Moslem faith.

Thus it is apparent from the discussion above that in the final analysis none of the educational systems whose philosophy has been examined is in the present form in which it is practiced by educators in Lebanon fully capable of preparing Lebanese youth to understand fully and become merged with their social environment, their traditions and their cultural heritage. It is imperative therefore, that a social philosophy more consonant with Lebanese social life and designed to meet the social needs of the Lebanese community, be developed in order that a national system of education may be built upon it. The task of formulating such a philosophy for Lebanon will be dealt with in the **next** part of this study. But at the moment we shall direct our attention to the next step of this survey, namely the survey of the educational situation in Lebanon. This part of the survey will consist of a study of the ideas of some leading educators in Lebanon about the philosophy of education, its aims and practices.

## PHILOSOPHY AS REFLECTED BY AIMS

A review of literature on education in Lebanon has failed to reveal a consciously formulated statement of philosophy of education which should guide the educational activities in Lebanon in the light of its present position and needs. The preamble of the syllabus issued by the Lebanese Ministry of Education and Fine Arts according to the legislative decree No. 6998 dated October 1, 1946 makes certain statements which reveal in a general way the orientation of education in Lebanon. However, a careful examination of the statements made in the preamble of this decree, when compared with an analysis of the program and syllabus outlined in the body of the decree reveals a dichotomy and contradiction between the assumptions underlying the syllabus and the spirit governing the ideas put forth in the preamble.

Because of this contradiction a questionnaire was formulated for the purpose of finding out the current opinions governing present practice which in the last analysis represent more accurately the philosophy guiding education in Lebanon today.

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(1) "منهج التعليم" وزارة التربية الوطنية والفنون الجميلة، الجمهورية اللبنانية، بيروت، ٣٠ ايلول، ١٩٤٦ سنة، ص ٣٠٢

The questionnaire was made up of the following questions:

- I. What are the aims of education in Lebanon?
- II. What are the problems of education in Lebanon?
- III. Where is the starting point for educational reform; should we take the first step in the educational, social, economic, or political field?
- IV. How can the various educational systems in Lebanon be drawn together towards the same goals and basic principles if unity is to be achieved?
- V. Is the curriculum in every school suited to the needs and purposes of the students in that particular school?
- VI. Is education making the best use of the individual no matter at what level of intelligence he stands?
- VII. Do you consider the curriculum to be over-loaded is there any overlapping of material?
- VIII. Is it possible to give vocational and liberal education in the same school? Should vocational education be given to all students?
- IX. Do you recommend co-education at all stages of learning, particularly at the secondary level?
- X. Do you consider the school as a means for the transmittal of the cultural social heritage only, or, is it also a force for evolution and progress?

When this questionnaire was formulated, it was realized from the start that the questions asked were numerous and varied in their scope. It was also realized that it would not be realistic to expect each person interviewed to answer each question fully and accurately. The questions were listed primarily to elicit some reflections on the system of education on the part of the person interviewed with the hope and expectation that the writer might be able to infer a philosophy of education from the views thus elicited. The outcome of the interviews justified these assumptions.

These questions were directed to several outstanding personalities in the Lebanese Ministry of Education and Fine Arts and to the Presidents of the Universities and the principals of certain selected secondary schools. Those educators to whom this questionnaire was directed were given the option, if they chose to answer, to either give their answers in writing or through a personal interview.

Out of fourteen educators seven only found time to contribute to this study. Six of them preferred to answer through an interview and one answered in writing. The ideas and opinions expressed in the following pages are based on the result of this questionnaire and other views given

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informally in private interviews.

Our survey revealed the fact that the educational situation in Lebanon today, in as far as a philosophy of education is concerned is vague and uncertain. For, although the aim of education as stated by the Ministry of Education and Fine Arts, reveals the influence of the French philosophy and aims on those educational leaders who formulated that aim; yet many other prominent educators, who are active in the field, feel that there has been no thought given to educational philosophy to guide national education in the State and therefore it has not yet been clearly and definitely formulated.

The ultimate aim of education in Lebanon, as stated in the preamble of the Syllabus issued by the Ministry of Education and Fine Arts is the development of the human personality in the growing Lebanese youth, whether practically through elementary education or theoretically through secondary education. Elementary education being practical because it is designed for the masses, and secondary education, theoretical because it is intended for the intellectual élite who are talented to profit by it.

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2. The detailed answers to the questions in the original form in Arabic and in the translated form in English are found in Appendix D. and Appendix E.

In either case, the emphasis according to the syllabus should be on the development of the human traits and national characteristics in the individual so that he may become a person and a citizen before he directs his efforts through the higher learnings towards becoming a doctor, a lawyer, an engineer or any other professional being.<sup>3</sup>

This aim as stated in the official introduction of the syllabus reflects definitely the French educational philosophy which, as has been mentioned previously, strives to "personify" or socialize the individual through education; a philosophy which regards the transformation of the individual into a human personality as the ultimate aim of education.

This same aim also has taken in the minds of prominent leaders in education several forms of expression all of which reveal the same basic assumptions.<sup>4</sup> The President of the Lebanese University expressed the ultimate aim of education in Lebanon as the "creation of the good person" which means, according to him, cooperation with

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(٣) "منهج التعليم" وزارة التربية والفنون الجميلة، ص ٢-٣

4. See Appendix D.

God in his creative activity.<sup>5</sup> The Head of the Cultural Section in the Lebanese Ministry of Education and Fine Arts expressed the aim of education in Lebanon as the means to awaken the national consciousness in the youth and develop it, and to awaken the human consciousness and develop it, thus awakening and developing in the student the citizen and the person.<sup>6</sup> The Director General of Education expressed the ultimate aim of education in Lebanon as the development of the individual's potentialities, the intellectual, physical and moral so that he may become a person and a citizen.<sup>7</sup>

These varied formulations of the aims reveal the same philosophy of education for through their emphasis on the development of the person there is an implication that the socialization or the "personification" of the individual is the ultimate aim which should be effected through education. This emphasis implies further that there is a distinction between the individual and the person and that the person is to be created from the individual through education.<sup>8</sup>

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5. See Appendix D<sub>3</sub>

6. See Appendix D<sub>2</sub>

7. See Appendix D<sub>1</sub>

8. See Supra, "French Philosophy of Education", pp. 105-106.



All these statements of aims hinge around this basic assumption and bring about clearly the fact that those leaders of Lebanese education adhere to the French educational philosophy. This fact is evident not only in their stress on personifying the individual but also on their distinction between the elementary education and secondary education - elementary education being designed for the masses while the secondary education is designed for the classes. Their statements reveal also the same emphasis as that of the French on the humanities and liberal, theoretical education for the secondary level. Those being the bases on which all professional knowledge is to be built because of the desirability of developing the person and the citizen before the professional man. This theory implies that the citizen and the person can be developed only through training in the classical subjects and the theoretical learnings, which according to them are the only means through which the individual could be so developed. Furthermore, there is an assumption that these subjects are essential for training the minds of the students based on the theory of mental discipline to which many

Lebanese as well as French educators adhere.<sup>10</sup> Once the students are so trained through their liberal education they can be directed towards the professions or specialized practical and vocational learnings.

These basic assumptions in the minds of the Lebanese educators who set the educational policies reflect the same philosophic assumptions over which the educational system in France is built. Thus, it is safe to conclude that those leaders in education who have formulated Lebanon's educational policy have worked under the influence of the French educational philosophy which has guided their thoughts and actions. This fact is revealed through their formulated written statements<sup>s</sup> of aims as well as through their own personal understanding of the aims and purposes of education.

Whereas these opinions represent the ideas of those educators who are connected with the Ministry of Education, there are other opinions expressed by prominent educators in the field who believe that Lebanon has not yet definitely formulated an educational philosophy but it is on the verge of taking that important step in its educational life.<sup>11</sup> They either deny that Lebanon has any educational

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10. See Appendix D<sub>1</sub>

11. See Appendix D<sub>5</sub> and D<sub>7</sub>

philosophy whatsoever, or they imply that the philosophy it adheres to is not fully Lebanese. In either case their statements reveal their dissatisfaction with the present situation as it exists in Lebanon. They also reflect the eagerness of those educators to base the educational activities in Lebanon on an educational philosophy suited for the needs and interests of the Lebanese living in this mechanized uncertain world. Just what form such a philosophy as they propose should take they have not stated but they have faith that it could be worked out and applied. There has been manifested a great enthusiasm on their part and a keen desire to see such a philosophy formulated and put into effect.<sup>12</sup>

From a theoretical point of view, there can be little disagreement with the above mentioned statements of educational aims. The fact that the aim of education is to develop or create the good person and the good citizen would be accepted as a goal by most educators at all times. What would constitute controversial issues are the practical interpretations of the term good as well as the practical means through which such a good would be achieved. What may be good to some educators may not be

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12. See Appendix D .

good to others because of differences in the scales of values each group holds as supreme. Thus the statement of these aims by the Ministry of Education and Fine Arts would not guarantee, their achievement because the teachers may not be aware of the significance of such aims. Even if they were aware of those aims these teachers may not be adequately prepared to train the students in accordance with their basic assumptions. For, unless what Lebanon as a nation define as good is made clear in the minds of all teachers and unless those teachers adopt in common a certain set of values that they hold supreme by which they seek constantly and conscientiously to re-examine and refine their conception of the good Lebanon can not hope to achieve its educational aims through its educational activities.

Educators would also agree to the fact that education in Lebanon should develop good citizens. But before they can hope to accomplish that aim they must be able to define what they mean by a citizen in concrete terms which can be interpreted through educational activities. Not only that but they must instil in all teachers, the qualities of citizenship which they have defined, so that each teacher would be able to develop the citizens desired by being an ideal and a guide.

As long as these terms are not definitely stated or unless their definition is agreed upon and accepted by all educators in the country, no harmony, unity or stability can be expected from the educational practices.

## PHILOSOPHY AS REFLECTED BY PRACTICE

In order to find out what types of educational philosophies are reflected by the educational practices in Lebanon a questionnaire for teachers was formulated based on the fundamental assumptions which underlay the questionnaire directed to the prominent educators in the field. This questionnaire was distributed among the various teachers in the different schools and consisted of the following questions:

1. Have you met the parents of your students?
2. Do you know a special need of each student in your class?
3. Do you know a special interest of each of your students?
4. Are the feelings of your students more important than the material they are studying?
5. Do you help your students to build self-confidence and self-reliance?
6. Do you give your students responsibilities to carry as individuals and as groups?
7. Do you allow your students to express their points of view on matters of interest to them?
8. Do you train students to think independently and to express their thoughts?

9. Do you think students are capable of analyzing difficulties and planning for their solution?
10. Do you provide for your students opportunities to serve their community?
11. Do you try to prepare each one of your students to a fruitful life in society, no matter at what level of intelligence he stands?
12. Do you feel that the curriculum is over-loaded?
13. If it be so , do you think that parts of it can be eliminated?
14. Is the curriculum suited to the needs, interests and aspirations of the students?
15. Do you rely for getting information on books or do you encourage students to get information through experience?
16. Do you agree to co-education at all stages of learning particularly at the secondary level?

Even though the response to these questions was poor we were, however, able to secure enough answers to give us a sample of what is taking place in the field of education in the various types of school systems in Lebanon. The



opinions and ideas embodied in the following analysis<sup>1</sup> are based on the findings of this survey.

The results of this questionnaire revealed the fact that the various educational practices in the schools do not stem from an acceptance of certain basic assumptions common either to the majority of teachers within one school or to a group of teachers in the different schools.<sup>2</sup> This state of flux and conflict arises from the fact that teachers do not proceed to the job equipped with a common body of principles of teaching which would guide their various activities and make them coherent and integrated. It was made evident by this survey that most teachers do not have a carefully thought educational philosophy which forms that necessary guide-post for their educational enterprises. Such teachers are bound to produce persons who have no set philosophy in life and no common goal or interest, persons who drift along in life pursuing their own private immediate interests at the expense of the more remote and more lasting interest of the whole nation which is ultimately the interest of each one in the group.

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1. For detailed answers of the questionnaire, please turn to Appendix F.
  2. See Appendix F.

One of the important conclusions arrived at through this survey of practice is that no serious attempt has been made either to coordinate between a philosophy of education, a program of study and methods of teaching or to establish a certain degree of harmony and consistency in educational practices among the various teachers, not even in the practices of teachers within the same school. There is a great need to study the soundness and validity of the various assumptions which underlie educational practices in Lebanon in order that education can be established on solid philosophic basis.

This concludes our survey of the educational situation in Lebanon which has brought to light more clearly than before, the urgent need for defining a philosophy of education for Lebanon which would be interpreted in a program of education and methods of teaching and which would be interpreted also in a program of teacher education which could be understood by all teachers. Such a measure is necessary as a means for securing harmony and stability in the country's educational practices which would help to bring about ultimately national unity.

It has brought into relief the need for defining the standards of value accepted by the Lebanese and the conceptions about the nature of knowledge the nature of man

and the nature of man's relations to other men and to the universe, which should form the basic principles over which a philosophy of education for Lebanon is to be built.

The next part of this study will be an attempt at the formulation of those conceptions which would constitute the main pillars over which a national philosophy of education for Lebanon can be constructed and an effort to construct that philosophy

## SUMMARY OF CONCLUSIONS

The first part of this study was a survey and analysis of the background conditions which have prevailed in Lebanon which helped us arrive at the sources from which sprang the national characteristics and traits of the Lebanese and the current social, religious and political assumptions which underlie the Lebanese national life and manifest themselves in every phase of their daily living. Such knowledge brought to light the needs of the country - social, economic and political - which must be met through a national system of education as well as the character of the nation for whom such a system is to be designed.

The second part of the study dealt with the existent educational situation - the rise and development of the various school systems and an analysis of the religious and social philosophies of those systems. It also dealt with their educational implications and their effect on the character and conduct of the Lebanese youth who were trained by each system.

This survey showed us that there exists today, side by side in Lebanon, three main types of educational systems each one based on a different social and religious philosophy.

The French lay and missionary schools built on the French philosophy of education and the French interpretation of the atomistic social philosophy. The Anglo-Saxon missionary and lay school systems built on their educational philosophies and on the American and English interpretation of the atomistic social philosophy. The Moslem denominational schools built on the Moslem religious and social philosophy.

It brought to light also the fact that those three philosophies meet on several points whether in aims, curricula or methods and that a common ground of understanding can be thus established among them.

We were able to discover through this survey the fact that the Lebanese public school system is patterned after the French system, while the majority of the non-denominational private national schools are patterned after the Anglo-Saxon system.

Through the analysis of the various religious philosophies we arrived at the conclusion that any educational philosophy which is to be accepted by all the different religious communities in Lebanon must not involve any metaphysical belief which might raise a controversy among them; but must be built on those common elements which are accepted by the religious doctrines of all the communities concerned.

The analysis of the different social philosophies underlying the various school systems has brought to light the fact that no type of school system operating in Lebanon today is based on a social philosophy which reflects completely the Lebanese social order and which is designed to meet its most urgent needs. Further, no school system, as **it stands** today, is fully equipped to produce socially oriented citizens who are prepared through their education to become useful members of the Lebanese society. A social philosophy which would be effective for that purpose must stem from the basic ideals and fundamental principles underlying the social life in Lebanon and must be so designed as to secure the greatest degree of harmony between the lives of the individuals and those of other members within the same national group.

One of the important conclusions which our present survey showed is that there exists today in Lebanon the need for substituting an integrating national ideal for the divisive sectarian and divergent social orientation which are guiding the works of the different private schools. This ideal should be interpreted in a program of education which can be understood by the students and in a program of teacher education which will prepare the teachers for their role as leaders and guides and will help them to instil the

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elements of this national ideal into the minds and lives of the students.

Thus the next step taken in the light of this survey would be for Lebanon to define this national ideal in accordance with its conceptions about the nature of man, the nature of the universe and the nature of man's relationship to the universe. Lebanon must also define its conception about the nature of man's relationship to his fellowman and construct in the light of that conception a social philosophy designed to meet the most urgent social needs in the country.

Once these areas are investigated and defined, Lebanon would be in possession of the basic elements which when synthesized would form a national system of education.

## ELEMENTS OF A PHILOSOPHY OF EDUCATION

Every national system of education must be based on a philosophy which is the expression of the nation's outlook upon life. The nature of that outlook would determine what is to be taught and how. For, once a philosophy is adopted, it is assumed that it signifies the achievement of a wisdom which would influence the whole of conduct. Further, since education is the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellowmen; and since those dispositions must be formulated in accordance with a particular outlook upon life; then, there is need for a philosophy, which is a comprehensive expression of the nation's outlook, to serve as a guidepost by which education would direct and control its activities.

A philosophy of life implies the determination of three main beliefs: the belief regarding the origin and nature of value; the belief regarding the nature of knowledge; and the belief regarding the nature of human nature as well as the nature of the world in which it abides. In determining the aims of education we turn

to the belief upon value to secure guidance and inspiration. For, our ultimate aims are definitely derived from what we consider of greatest value in this world. Philosophy of education naturally deals with ethics because ethical considerations will come up in connection with the social, political, religious and moral settings.<sup>1</sup> Another field where values will have a great influence is the field of subject matter. Values will play a great part in determining what should be included in the curriculum. What is it we consider of greatest value to the learner, and what are the values we are aspiring to have him build for himself are two significant questions which guide the educator in choosing and arranging the subject matter to be taught.

The belief concerning the nature of knowledge is also important in the selection of subject matter. Different beliefs about knowledge would prompt different types of curriculum, because it is through the curriculum that the child is going to acquire knowledge. How man learns or how knowledge is acquired is thus an important end which throws light on what should be the means towards reaching that end. The belief about knowledge,

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1. J. S. Brubacher, Modern Philosophies of Education, p. 20

however, would not only determine the content of the curriculum but would determine also the methods and policies of teaching and organization.

But the determination of a belief about values and a belief about the nature of knowledge cannot be achieved without determining, first of all, our belief concerning the nature of man and the nature of the world in which he lives. Thus, the first belief to be determined is the view concerning the nature of human nature and the nature of the world in which it abides.<sup>2</sup> Once this is determined it would be possible to proceed into the other channels.

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2. Ibid. p.20

## THE NATURE OF THE WORLD

In considering the nature of the world in which man finds himself, we are confronted with two main issues: the nature of the natural and the nature of the supernatural. The various views regarding the nature of the supernatural world which exist today in Lebanon are essentially a matter of differences in belief and faith because they are beyond the possibility of concrete proof. Any such belief would be a matter of personal or group thought and feeling which can not be easily modified. For the social reenforcement which these thoughts and feelings receive, by virtue of their being shared with others, makes them highly resistant to any form of modification. For the purpose of this study it is important to ascertain whether differences in supernatural beliefs are bound to produce significant differences in educational philosophies or whether those differences in philosophy and practice are mainly due to differences in the practical interpretation and application of those supernatural doctrines. Because if differences are largely due to theoretical controversies which do not necessarily influence action, or if practices vary even among groups who profess the same supernatural

doctrine, then we can safely conclude that the role which the supernatural doctrine plays in the determination of educational policy is not all important.

It has been proven by practice that different metaphysical beliefs have produced similar educational practices as has been evident through the similarity existing between Christian and Moslem educational activities. It has also been proven that the same metaphysics has produced different educational philosophies as has been true of the differences existing within the Christian metaphysics.<sup>1</sup> Therefore, it is justifiable to consider that the omission of the implications of theological differences on a philosophy of education will not seriously effect a philosophy which might be advanced for Lebanon. While on the contrary in view of the existence of various religious doctrines, such an omission would be strongly commendable. For, since stirring up such an issue would be bound to provoke controversies which would have a divisive effect upon the population, and since the effect of whatever belief any group wishes to hold to is slight as far as educational conduct is concerned, then it is in order to follow the example of the other nations who are met with the same

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1. Ibid. pp. 23-24

situation and to let the issue rest at that.<sup>2</sup>

However, while justifying the avoidance of a supernatural doctrine on the grounds that it is not an all important factor in determining the educational philosophy of a country, we never-the-less admit that a spiritual moral ideal which is derived from the commonly accepted principles and beliefs present in the three different religious creeds must be provided which will form that necessary basis over which the educational system of Lebanon is to be built. For, conscious of the existence of potentially antagonistic metaphysical doctrines, we have sought a philosophy which will be based upon common elements in these divergent religious and metaphysical doctrines and which might serve as a basis for educational and national unity. Obviously this is an article of faith, and this faith is built on the belief that there does exist a broad base of understanding and common ground between these three elements upon which to build an adequate philosophy of education for Lebanon.

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2. Sir Michael Sadler, "The Philosophy Underlying the System of Education in England", op. cit. pp. 5-6



As for the nature of the natural or physical world, I conceive of it as being in a state of flux, continually undergoing change. It is a dynamic sort of world which is in a process of continual evolution, but within which all elements do not change at the same time, a fact which affords a certain measure of stability. However, in such a world, nothing is permanently stable and nothing can be predicted accurately, for the emergence of genuine novelty is possible which means that there is always a possibility of a novel situation emerging as a result of a novel combination of factors which would bring about unanticipated conditions and results.

A philosophy of education which would be adequate to meet all possible emergent situations must itself be dynamic in nature, if it is meant to train for changing times. The aim of such an education must be the constant reorganization of knowledge and reconstruction of experience so as to meet the continually emergent needs of this unpredictable, unstable world. No philosophy which is stable and static can possibly be adequate for a changing order, for change requires flexibility if proper adjustment to all possible emerging situations is to be anticipated through that philosophy.

## THE NATURE OF HUMAN NATURE

The belief concerning the nature of the human nature stems directly from the belief concerning the nature of the world. For, when we conceive of the nature of the world as being active and dynamic, capable of creating genuine novelty; we automatically profess that human nature is itself active and dynamic capable of adjustment to such a changing world. For, man has been able to survive, inspite of the changing forces of nature acting upon him, and to live efficiently and harmoniously with the world inspite of emergent novelties, by virtue of his inherent power to continually adjust himself to novel situations. For this reason, human nature can never be static, but must be flexible and modifiable in order to keep pace with the changing world and to be in a position to adjust effectively to all evolving situations.

Human nature can further be conceived of as a component in a field of forces that require continual adjustment and modification. However in the face of a serious challenge it is capable of reorganizing those forces acting upon it into a novel combination which produces a new situation that in turn requires adjustment and modification in the nature of man. This continual

process of modification in the nature of the forces that act upon man as a result of his manipulation and reorganization of his environment, results in a continual process of change in the nature of man as well. Thus, if man has the power to manipulate the forces which surround him in such a way as to produce novel situations, then man can by his own choice of what to manipulate and how, decide what modifications in his own nature will occur as a result of the new situations arising from his own reorganization of the pulls that act upon him. This truth places a great responsibility on man and on his choice of action, for since one modification brings about another in a process of a continual emergent evolution of which man is the initiator and controller, then freedom of the will of man, is thus the motive power which directs this creative evolutionary process.<sup>1</sup> In this sense freedom breeds responsibility, responsibility that is not only individual but also social. Because by his manipulation of the environment man does not create situations that will act upon him as an individual only but will also have a parallel effect on all other individuals within his social group.

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1. John S. Brubacher, Modern Philosophies of Education, pp. 64-65

The chief implication of this view to education lies in the tremendous responsibility that is placed on the shoulders of educators. For the teacher, the parent and the community have a great role to play in shaping and modifying the nature of the child because they are the chief agents who are capable of reorganizing the forces around him in such a way as to require desirable adjustments and favorable modifications in his nature. Further, educators must exercise great caution in their selection of aims, methods and curricula that will train the children in the art and wisdom of choice and will draw out clearly before them, the significance of the outcomes of their choices on their own lives and on those of others.

This lifelong thrill of trying to manipulate the forces of the environment in such a way as to contribute to the development and evolution of human nature emergent in others and affecting his own, the thrill of using his own wisdom against nature in order to control the outcomes of the influence of its forces, places man in such a position of power which, if a complete knowledge of all the factors of nature and all possible combinations could be anticipated, man would be placed at the same pedestal with the Creator. But, the very nature of the process of continual change and emergent novelty in the

world excludes the possibility of man ever following<sup>2</sup>  
or controlling all the acting forces of the world.

Thus, the aim of education will always be the development of values and ideals which lead man and guide him into making wise choices, in the light of his knowledge of the fact that every choice he makes will affect the consequent course of action for him and for other members within his social group. Every choice of action will bring about a novel situation which in turn will change and modify his own nature. Knowledge of such a truth brings along with it a responsibility, individual and social, which will be equal in worth to the worth of the whole of man's life in this world.

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2. Ibid. p. 65

## THE THEORY OF KNOWLEDGE, X

In the previous discussion, while attempting to analyze the nature of man, we took the lead from our concept regarding the nature of the world in which man abides. Thus, we said that the nature of man is flexible and modifiable in order to permit man to adjust to a dynamic world, that is continually undergoing change. In the same manner we find that our belief regarding the nature of knowledge must stem directly from our concept regarding the nature of man and the nature of the world to which man must adjust, for knowledge is the means by which man learns to adjust successfully to the world about him.

In a dynamic world of change where genuine novelty is possible, knowledge can not be conceived of as something static and absolute, for as new situations emerge new truths appear. In the same manner, no truth can be good for all times for the mere reason that the times undergo fundamental changes and, therefore, the truth must itself undergo change in order to keep pace with the times. Thus, truth which is the measure of knowledge and the criterion by means of which knowledge is evaluated is flexible and modifiable in conformity with

the nature of the world and reality. Further, the test of truth, according to this theory, lies in its workability. If a certain information proves to be the correct means by which man is aided in overcoming obstacles arising during his interaction with his environment it is labeled truth. Thus a theory or a hypothesis is true when it is corroborated by its consequences, or when it works in actual practice. It is always subject to the test of workability and is for that reason constantly in the making.<sup>1</sup>

In considering our concept regarding the nature of knowledge we select our approach from the theory which holds that man is an organism interacting with his environment whose aim is the proper adjustment to the world around him during which process he grows and develops. During the process of his interaction with his environment unexpected difficulties arise which threaten to interrupt the continuity of this interaction. Such a situation presents a problem to man which he is called upon to solve. He immediately sets about searching

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1. Brubacher, Modern Philosophies of Education, pp. 74-75



for information which will throw light on the nature of the obstacle and thus aid him in devising ways and means by which he can solve his problem effectively and resume his interaction.

Any proposal for the solution of his problem man regards as a hypothesis until he tries it out and finds whether it leads him to a proper solution of his difficulty. Thus tested, a hypothesis can be called knowledge, for, according to this theory, knowledge is what works in a given situation. The knowledge thus acquired through man's actual experience is stored away as information which might be helpful in future situations. Since no two situations are exactly alike, the information gained can not be labeled truth for some modifications may have to be made when next this information is needed. It can only be considered as data for future reference.

This process of knowing or of arriving at knowledge involves five steps which man follows from the moment a problem situation arises challenging inquiry until that inquiry is terminated by knowledge.<sup>2</sup> The first one of these steps is an awareness of the presence of a problem

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2. Ibid. p. 81

situation. It is the recognition of the fact that the interaction with the environment has been interrupted in some way or another. The second step is a search for the precise cause of the difficulty, an investigation of the factors and forces which brought this problem situation about. Once the difficulty is delimited, the third step would be a search for relevant data which may throw light on the problem and which will help man in devising ways and means by the aid of which he can solve it successfully. The fourth step is a logical analysis of this data in order to find out what possible consequences are to be anticipated from the use of the different information collected. The last step is the critical analysis of all possible alternatives and the selection of the one that seems most promising for restoring man's smooth interaction with the environment. The hypothesis selected is then put to the test of workability, if it works it is termed knowledge. Thus, man's interaction with his environment is his means of knowing or of arriving at knowledge. He learns through his own experience in true life situations.

In accordance with this theory, intelligence is regarded as the instrument by means of which man formulates the hypotheses, deliberates on them and finally selects the

most promising for application in the solution of his problems. Intelligence is conceived of as a means to facilitate man's adaptation to a precarious world. It follows also that intelligence is cultivated through the problem - solving method where the student is made to face a true life situation which involves a real problem awaiting effective solution. The student is led to follow the five steps mentioned above in attempting the solution of the problem. By that he is drilled in the method of reflective thinking and is trained in the power to hypothesise, deliberate and choose the correct hypothesis for application. He is also given a chance to verify his choice by putting the solution to the test of workability.

One of the main purposes of the school is to cultivate the intelligence of man and refine it as the instrument of his adaptation to the world about him. Since emergent novelties are to be anticipated no ready-made information can be formulated before hand. Rather, man can best be equipped for life by the power to think reflectively on the situations when they arise. The function of the intellect can not be conceived of as a store house of knowledge which can be applied in life but it is rather regarded as a tool which makes man's adaptation to the environment possible. Thus the stress in education

must be on refining that tool in order to fulfil its function properly. The intellect is refined through continuous practice in problem solving.

This theory of knowledge does not only decide on the method by which the intellect is to be refined but it also throws a new light on the subject matter to be taught which gives it a new significance. For, since knowledge is continually in the making, and since the test of the truth of any knowledge is its workability, then there can be no body of knowledge which the teacher can set aside as an absolute truth which must be stored away in the intellect. Subject matter is regarded only as data which is transformed into knowledge if it meets successfully the demands of the problem being solved. Thus, instead of regarding subject matter as knowledge to be learned, we regard it as an essential source from which data can be collected and used in the solution of emergent problems. However the knowledge which is thus reached is not final but must continuously be sifted, refined, and modified in order to aid man in the solution of his problems. All subject matter is regarded as data from which information is drawn to be utilized in the various problem situations, while intelligence is conceived of as the successful adaptation to the environment.

## THE THEORY OF VALUE

Every decision and every choice that man makes involves an act of evaluation. For man forms his decisions in accordance with what he believes is of greatest value in the world. That belief is in turn based on his concept of the good, the true and the beautiful, these three dimensions of value which man continues to cherish as the moral, the logical and the aesthetic.

A value is good when it leads to a conscious choice of what is believed right and best. It tends to organize the whole experience of value into a coherent whole and to direct that whole towards moral ends.

A value is true when it is verified through the process of logical analysis of experience with emphasis on the wholeness of experience.

A value is beautiful when it affords direct contact with reality thus enhancing experience and appreciation. It is that kind of experience which through its depth and breadth of meaning provides man with profound feelings of appreciations which help build and refine his tastes and feelings.

Values are conceived of as either intrinsic or instrumental. An intrinsic value is whatever is desired or

enjoyed for its own sake. An instrumental value is whatever is used as a means toward achieving a purpose that is beyond it.<sup>1</sup>

However, it is not necessary that values should be divided into two groups, one of which is purely intrinsic and the other instrumental. For, as a matter of experienced fact, every experienced value must be the cause of some effects, therefore, all intrinsic values are also instrumental. There is no contradiction of facts in considering that the same value can be both intrinsic and instrumental. This form of classification merely distinguishes between the uses of values rather than between their kinds. In fact, no sharp distinction can be drawn between the two varieties of values because some intrinsic values may in a certain context become instrumental, while in other contexts, instrumental values may become intrinsic.

Values are classified also from the point of view of their importance. Intrinsic values are considered superior to instrumental values, partly because value is inherent in them and thus they are valuable in and of themselves, and partly because their value is more inclusive and

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1. John Dewey, Democracy and Education, pp. 279-281

more durable.

In stating our belief regarding the nature of value we shall again take our approach from our belief regarding the nature of reality. Hence we find that in a dynamic world of continual change values cannot be considered as absolute, separate and unique. On the contrary, values must be flexible and dynamic if they are going to survive in a constantly evolving world.<sup>2</sup> Values, according to this belief, develop during the interplay between personal experience and the group culture, and are constantly subject to examination relative to individuals and groups.

For every person during his continuous interaction with his environment acquires certain measures of the worth of the various sorts of experience. These measures are very important as standards of judging the worth of new experiences.<sup>3</sup> However, the final measure of the worth of values is their effectiveness in directing the will of man towards desiring and living the good life whether individual or social.

One kind of values which are effective in directing the will of man towards the good are moral values.

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2. John S. Brubacher, Modern Philosophies of Education, p. 94

3. Dewey, John; Democracy and Education, pp. 274-275



When a child repeatedly experiences through acts and experiences which reveal the full meaning of such qualities as honesty, amiability, perseverance, loyalty and kindness in his relationship with others a measure of the worth of such experiences would be built into his disposition. Without the chance of experiencing and appreciating such moral goods his standard of moral valuation would remain purely symbolic which he cannot adequately transform into moral conduct and good living.<sup>4</sup>

Another kind of values which play an important role in fixing tastes and in forming standards for measuring the worth of later experiences are the aesthetic values. These values are conceived of as experiences in which there is an adequate expression of purpose in such a way as to stir feeling and achieve harmony. By stirring feeling they create a demand for surroundings coming up to their standard because they arouse discontent with conditions which fall below their measure.<sup>5</sup>

Aesthetic values are distinguished by the fullness of their impact on the human personality. They represent the concentration of the elements of good which

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4. Ibid. pp. 274-275

5. Ibid. pp. 278, 279

enhance ordinary experiences. Being the representation of intensified, enhanced appreciations they have more influence than any other kind of appreciation in fixing the standards of valuation.

When we regard man as an organism interacting with his environment through which process he grows and develops we imply that the process of living is a process of continual improvement and progress. For growth does not mean simply hap-hazard growth taking place in any direction or any form, but it implies that the ultimate aim of living is growth towards what is conceived to be the true, the good, and the beautiful. In order that the individual may grow towards the true, the good and the beautiful, he must develop a standard of valuation by means of which he measures his actions and choices so that his growth would take place in that desired direction and form. This standard of valuation is built through the individual's interplay with his environment. During this continuous interplay the individual develops values congruent to what he himself specifically appreciated in concrete situations. Thus, the nature of the experiences which his environment affords decide, to a large measure, the kind of standards he will develop. Therefore, since moral and aesthetic values are those kinds of experiences which through their depth and breadth of meaning provide

man with profound feelings of appreciation which are bound to refine and perfect his standards, then these moral and aesthetic values must be part and parcel of all subjects in the child's curriculum and of all phases of his experiences. For they are those agents which refine and perfect his aim of living thus leading him into living the good life. Although aesthetic values have been traditionally associated with the literatures and fine arts, it is possible to provide such unity and integrity of experience in all subject matter areas. Further, by providing moral and aesthetic experiences as a necessary part of each subject in the curriculum, teachers would transform the whole curriculum into an agent for the development of worthwhile values and appreciation standards. For since the outcome of living is growth then an important aim of education should be the formation of standards of valuation which will guarantee the proper direction of that growth judged through the intelligence of man and his power of discrimination in the light of the cumulated human experiences which man continues to cherish as the moral, the logical and the aesthetic. Thus the provision for the experiencing of moral and aesthetic values is a necessary requirement for the achievement of proper growth.

On the other hand, it will be remembered that in considering our belief regarding the nature of man we arrived at the theory that man by his own choice of what to manipulate in his environment and how can effect fundamental modifications in his own nature and in that of others. We concluded further that his own free choices in this matter will be decided upon in accordance with his own standard of valuation. In view of this theory, we find that the formation of a worthwhile standard of valuation must constitute the major part of the ultimate aim of education. And, since moral and aesthetic values promote the development of such a standard, then, an effort to provide them with all possible experiences should be considered one of the first and foremost duties of educators.

The logical conclusion from this discussion on the nature of value is that whether we do consider values from the standpoint of the ultimate aim of education and life or whether we consider them from the standpoint of the nature of man, we find ourselves faced with the truth that the development of worthwhile values is paramount in importance in the life of man. Thus, education can have no greater proximate aim than to guide the student through the experiences it provides, to desire to find and develop worthwhile values.

## SOCIAL PHILOSOPHY

For our belief concerning a social philosophy we must again turn to our belief concerning the nature of man to take our lead. Since we conceive of the nature of human nature as being changeable and modifiable, and since we ascribe to members within a group the power to change human nature within that social group, then, we are bound to regard the relationship of men to one another as being internal. For, in considering relationships among individuals as being external, we imply that each individual is a unique and separate entity or personality and that no change in his social environment will effect any fundamental change in his stable nature. Thus by accepting the view that the nature of human nature is changeable we automatically accept with it the concept that the relationships among individuals are internal, and that the nature of one member within the group depends on the kind of human nature<sup>1</sup> which is emerging in other members within the same group.

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1. For fuller detail see, *Supra*, pp. 104-105

This belief concerning the nature of the relationship of individuals to one another starts with the premise that the child finds himself at birth naturally within a social matrix without which he would surely perish. And even after the child grows to physical independence, he still has to pass through a long period of social infancy in which he is dependent on others for instruction and training in the culture and folkways of his social group.<sup>2</sup> During his interplay with the group culture he develops his personality traits which, on the one hand, become a part of his own nature, while on the other, they will influence the kind of personalities that are developing among other members within his social group.

The progress of any group will depend on the quality and variety of the innate capacities with which its members are endowed; and on the opportunities provided for each member to develop his unique potentialities; as well as on the degree of free sharing and communication which takes place within the group which promote the free interplay of

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2. John S. Brubacher, Modern Philosophies of Education, p. 53

personalities emerging within the group. For, through unimpeded communication and sharing, maximum profit for the whole group will be reaped as a result of the enrichment, the influence of one personality on the other produces, in all personalities within that group.

This conception of the nature of society has due regard for both the individualistic and socialistic ideals.<sup>3</sup> It has regard for the individual because it concedes for him the right to form a certain character which is genuinely his own and which forms the basis around which his whole life revolves. It also stresses the fact that individual differences must be cultivated as a basis for social progress, thus recognizing the character and value of developing each person's unique potentialities. But, at the same time, this theory is socialistic because it recognizes that this character of the individual cannot be formed except by the influence of other characters upon it.

This social philosophy presupposes that the individual and the social are interdependent one on the other, because in order that a child may grow and develop his powers must be stimulated and challenged by the demands of

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3. John Dewey, My Pedagogic Creed, Washington, D.C., The Progressive Education Association, 1929, pp. 15-16



the social situation in which he finds himself. These stimulations and challenges which constitute an important factor in his growth make him act as a member of a unity. He thus is made to emerge from his original narrowness of action and of thought, and to conceive of himself as belonging to a group whose interest and welfare are his own.<sup>4</sup>

In analyzing the characteristics and traits of the Lebanese we found out that his most outstanding characteristic is his individualism. This fact has two important implications to our conception of a social philosophy for Lebanon. First, any social philosophy for Lebanon must profess due respect for the character and personality of the individual if it is going to stem naturally from his own cultural background and be suitable to his own nature. Second, any social philosophy for Lebanon must lay a great stress on the socialistic aspect of human nature if it is going to be effective in bringing about the social consciousness and responsibility so greatly needed in Lebanon for bringing about national unity. Further, since we adhere to the view that human nature is changeable and that society can consciously effect a change

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4. Dewey, My Pedagogic Creed, p. 3

in the nature of its members in accordance with its ideals then, the ideals of society must be based on a philosophy with social emphasis if the hope is to modify, through education, the individualistic tendencies of the Lebanese.

The social philosophy just proposed regards fully, as we have seen, these important considerations which a system of education in Lebanon can not afford to overlook. For, it is through education that society can best formulate its own purposes and thus give shape to its human powers and adapt them to its service.

## THE RELATION OF THE STATE TO EDUCATION

Our beliefs concerning the nature of man and the nature of his relationship to other men and to his social group constitute the fundamental assumptions over which our belief concerning the relation of the State to education is to be based. Because any belief concerning the relationships of men, either as individuals or as institutions, must stem directly from the belief concerning the nature of their nature; thus, though the kind of relationship in each case may be different, yet the fundamental assumptions underlying those relationships are the same.

In determining a social philosophy for Lebanon we based our concept on two main principles; the first, is that the nature of man is dynamic and changeable and that it changes as the forces acting upon it from its environment change; and the second, is that the unique personality of each individual in society must be guarded and developed as a means for enriching the personalities of all members within a group, thus enhancing social progress. For, since these personalities constitute a major part of the social forces which effect changes in the nature of man, and since the change in man's nature depends for its direction and quality

on the kind of forces acting upon it; then, the higher the quality and the greater the variety of personalities within a group, the more significant is the group's contribution towards human progress.

These two philosophic principles which were derived directly from our view concerning the nature of reality were found, after a close examination, to be appropriate as a basis for a social philosophy of Lebanon. They were found to be congruent to two basic traits which characterize the social life of the Lebanese. In the first place, the Lebanese is essentially an individualist proud of his own identity and his unique personal qualifications. In the second place, the social life in Lebanon suffers tremendously from the lack of social concern and lack of harmony among individuals within a group. The average Lebanese is not yet aware of the truth that every member of a group affects the nature of the growth and development of every other member within the group, so that in a sense, the personality of each one is a part of the personality of the other members in the same group - a fact which makes the welfare of the group the immediate concern and responsibility of every constituent member.

Thus, our belief concerning the social philosophy restores the natural harmony and continuity which exist between the individual and the social, and while it stems directly from the cultural pattern of the Lebanese and his urge to develop his personality and assert his identity, it also answers his social need by making the individual realize that his personality is basically social, that it depends for its growth and development on the nature of the social context in which he happens to find himself; and that the personality of every member of his group is part of his own personality. This realization brings home to him the fact that he is acting as a part of a unity whose welfare and interest he identifies as ultimately his own.

The two main principles which formed the basis of the social philosophy will once again constitute the two dimensions of our approach to a concept regarding the nature of the relationship of the State to education. The educational implications of each of these principles, namely, the individualistic and the socialistic, will likewise be treated separately.

The socialistic dimension of the social philosophy places certain phases of education under the direct control of the State which is conceived of as the social whole.

The aspects that are directly the concern of the State are those which tend to bring about unity and cohesion among the different elements of the nation. They are the characteristics which make a system of education distinctively national. Unity and cohesion can be brought about through a combination of all, or of the majority of the following factors; the cultural heritage of a nation, its language, its history and geography and a common concept of religion. These factors vary from State to State and thus, are those elements which give any national system of education its local color and distinctive features. It is, therefore, the duty and right of the State to see that these elements, so essential to its personality development, are given due regard through its system of education.

There probably is no State in the civilized world of today, that has a more urgent need for such unity than Lebanon. For, it will be remembered that during our analysis of the background conditions of Lebanon, and their resultant effect on the population, we arrived at the conclusion that one of the most urgent educational needs in Lebanon today, is the amalgamation of its diversified population into a nation. It is thus the right and the duty of the Lebanese State to see that the precious elements of the cultural heritage of Lebanon forms that

common body of knowledge over which all the minds and the hearts of the youth of the country meet. They should see to it also, that those elements are recreated from generation to generation and are thus preserved and developed. For, those common elements in the national culture are the most precious possessions of a nation which unite its citizens by affording them one memory of the past, one interest in the present, and one unified outlook into the future. It helps them to overlook minor differences and disregard petty jealousies in the interest of the whole nation which is ultimately the interest of each one of the citizens. It helps the citizens to develop the feeling of "a one destiny" to such a degree as to color their attitudes and ideals and bring about a fundamental change in their thoughts and actions.

As for language, it is conceived of by certain philosophers, as the most important factor in the building up of national character.<sup>1</sup> It is a basic force in the moulding and shaping of national life, because language transmits the spirit of the culture to the child so that he is formed by those concepts he forms early in his life

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1. Nicholas Hans, Comparative Education, pp. 40-41



more than by any other formative force. Thus any effort to unify the Lebanese people into a nation must take the cohesive factor of a common language into consideration.

History represents that body of known facts about the activities, sufferings and joys that a national group have shared together through the ages. For, the lives of the present members are but a continuation of the lives of those generations of ancestors they had in common, who through their sufferings and sacrifices have made the present culture of the nation significant and meaningful. Thus, knowledge of these facts should be a requisite for each citizen because, the memory of these shared experiences constitute a sentimental link among the different elements of the population which is a strong binding force in a nation. Further, the study of national history, helps the youth of the country to understand their customs, traditions and institutions and brings home to them the significance of the role their country has played as part of the group of nations which form the constituent members of the world. It inspires the citizens to seek and attain further glories and spurs their efforts to lead their country into a respectable position among the countries of the world.

Geography represents the physical or natural aspect of the associated life of men. It discusses the natural home which the inhabitants of a country have shared in common. It holds for them the same sentimental memories and ties them more closely together in a felt and concrete reality. Further, the physical surroundings such as natural boundaries, climate, scenery, kind and extent of natural resources have a significant influence on the personality development of the inhabitants. Thus, a group of people, sharing the same natural home, develop over the years similar characteristics and traits which distinguish them from other groups living under dissimilar natural conditions. These similarities in physical appearance, modes of thinking and reacting are those distinguishing features which make of a group of people a nation. Thus geography forms a physical as well as a social link which binds the inhabitants of a country into one common destiny.

Religion so far has had a divisive effect upon the population in Lebanon because of the deep rooted sectarian prejudice analyzed earlier in this study. It is thus the concern of the State to see to it that the teaching of religion in all the schools in Lebanon is given a fresh approach. The State should see to it that the subject is

approached from the angle of unity, love and understanding which is the true goal of religion, rather than from the angle of prejudice and jealousy which defeat the very purpose of the subject taught.

This new approach will not be difficult to effect because the ultimate aims of all monotheistic religions are the same. The differences among the various creeds lie in certain interpretations of creed and certain metaphysical beliefs which do not necessarily have a direct bearing on the conduct of men. Thus if those ideals which the religions hold in common are sought and incorporated in a course of morals which is given in all schools, religion will finally have a chance of working in the world in accordance with its true spirit - that of bringing about universal love and understanding.

Such a course in morals taught with sincerity without reference to the differences that exist among the various religious creeds will affect and shape character in such a way as to guarantee the achievement of moral conduct - that unity of aims, ideals and actions which is the culminating end of education.<sup>2</sup>

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2. Dewey, Democracy and Education, p. 418

These subjects which aid in the formation of national character and personality must be prescribed and enforced by the central government in order to insure uniformity of aims and subject matter involved and must be subject to inspection by the State. Further, the State must take the responsibility for training teachers who will be competent in teaching those subjects and must reserve for itself the right of appointment and dismissal of teachers in these fields, in all the schools, whether private or public. When these measures are taken the socialistic aspect of the social philosophy will have prompted the steps necessary towards the social orientation and proper social development of the citizens.

The individualistic dimension of the social philosophy places under the auspices of local administration and supervision, those aspects of education which have to do with the differentiation of subject matter and methods relative to individual and local capacities and needs.

By allowing flexibility in the prescription of the curriculum and methods, those could be adjusted to meet individual capacities and needs, thus insuring the cultivation of individual differences. Further, just as the quality and variety of personalities enhances social progress, so also the variety in community qualifications, according to the same underlying principle, make national

progress possible. Thus, every community must be developed in accordance with its own capacities and needs in order that it may be in a position to contribute effectively towards national progress and prosperity. In the rural areas, new agricultural methods must be introduced as a necessary part of the curriculum while in the industrial areas technical instruction must be encouraged as a means of enriching the country with a variety of cultivated talents and skills which will contribute greatly to the welfare of the whole nation which is ultimately the welfare of each of its citizens.

There is yet one other educational implication derived from our philosophic concept regarding the nature of reality which is worthy of mention before we conclude our topic on the relation of the State to education. The concept regarding the dynamic nature of man and its being modifiable in accordance with the forces acting upon it, places on the shoulders of educators and of the State, the responsibility of providing educational opportunities for every child in order that he may be enabled to make the most of his capacities. This responsibility is both individual and social, individual in the sense that each has a right to develop his unique personality; and social, in the sense that his own personality will influence the development of other personalities within his group.

## STATEMENT OF THE PHILOSOPHY

A summary of the philosophic viewpoints on the nature of reality, the nature of knowledge and the nature of value, which have been analyzed, when woven into a single, inclusive, consistent scheme of thought will yield an integrated expression of the philosophy of education designed for Lebanon.

The philosophy of education proposed for Lebanon is in the main progressive. It is based on the progressivist's doctrine of change and novelty which views the world as being in a continual process of evolution. As contrasted with the absolute and changeless concepts of the nature of reality, progressivism conceives of the nature of the world as being constantly in a state of flux, a state of continual change resulting from the emergence of genuine novelty into the world.

Change is not merely a characteristic of the physical world, but it is also of the characteristics of the nature of man, who must continually adjust to the world in which he abides in order to survive, grow and progress.

In view of this premise educators cannot set aside in a curriculum a body of knowledge which will be true for all times. Knowledge is that body of tested thought and experience which aids man in the solution of his problems when they arise. It is conceived of as true when it is

corroborated by its anticipated consequences. It is always subject to the test of workability and is for that matter never final or absolute but is continually in the making. Furthermore, the mind cannot be viewed as a storehouse of knowledge which can be drawn out and applied as the need arises. For the mind properly interpreted represents the ideas that one holds, the motivation for the development of further ideas, as well as, that necessary tool which man uses in selecting the appropriate information, formulating it into hypotheses, and deliberating on the consequences of each one of those hypotheses for the sake of choosing the most promising to be used in solving emergent problems and adjusting effectively to novel situations.

This new concept of the mind is fraught with serious consequences for the educative process. The educative process is no longer considered as presentation of ideas and concepts. It is rather a presentation of problems that represent true to life experiences related as far as possible to the needs and experiences of the pupils themselves. Intelligence is regarded as effective adjustment to emergent situations and successful adaptation to the environment.



One of the ways in which progress takes place according to this philosophy, is through the cultivation of the individuality of each child while at the same time integrating this individuality with the social whole through increasing the child's social awareness. The individuality of each pupil is considered incomparably precious because it is the channel through which social change takes place.

However, change does not necessarily imply progress, for in order that individual variation may lead to progress individual talents and potentialities must be cultivated in accordance with a value system. During the interplay between personal experience and the group culture certain values are conceived which a person builds into a coherent system of thought and judgement. This coherent system constitutes that standard of valuation which man uses in measuring the worth of his later experiences. Thus, values cannot be considered as absolute, but must be regarded as flexible and dynamic if they are going to grow experimentally in the light of a dynamic universe.

Building intelligent standards of value which would direct and guide growth is one of the important aims of education. Educators can foster the development of such standards by providing experiences which are good, true and

beautiful judged in the light of the cumulated human experiences that man has continued to cherish as the moral, the logical and the aesthetic. These experiences known as moral and aesthetic experiences have the elements of good concentrated in them in such a way as to make each experience deeply significant to the pupils. Moral and aesthetic values being the representation of such enhanced appreciations play an important role in refining the tastes and fixing standards of valuation and esteem. For this important consideration moral and aesthetic values are not viewed as luxuries of education but are considered necessities which make education worth while. For although traditionally literature and the fine arts have been regarded as the only subjects for the development of appreciations among students yet it is recognized that such aesthetic and moral experiences can and must be provided as a concomitant of all subject matter areas.

The fact that any standard of valuation arrived at by any child is in the last analysis built on the basis of experience and intelligence signifies a genuine acceptance of the values by the child. These values which the child himself voluntarily accepts insure the proper necessary motivation for his learning or activity

This theory of value does not only emphasize the importance of the acceptance of values in insuring interest in learning nor does it merely guide the educator in selecting the subject matter in the curriculum, but it also throws new light on the significance of educational aims. For just as there can be no set of absolute values there can not be any absolute aims for education. Educational aims must always be held subject to reevaluation as novel situations arise. The only possible fixed aim that the educator can cling to is that the end of education is growth leading to further growth.

From a social point of view, this educational philosophy represents a synthesis of the individualistic and socialistic ideals as it assumes a continuity between the individual and society. The individual must be provided with adequate opportunities to develop his unique potentialities and must be given freedom to make the most of his capacities. For, in stressing the cultivation of individual potentialities, we do not only concede the right to each individual to make the most of his native endowment but we also provide society with a variety of cultivated personalities who through their interaction promote progress. But the individual cannot become a personality except in a

social context, because the formation of his character depends on the influence of other personalities upon it.

Those personalities are actually capable of forming and modifying his nature. Because the child's powers, in order to grow, must be stimulated and challenged by the demands of the social situations in which he finds himself. The social matrix is thus a requisite for the growth and development of the child's personality.

Through the realization of this truth the child is made to realize also that he is acting as a part of a unity to which he belongs. And that the welfare and interest of that social unity is ultimately his own.

In accordance with the socialistic view the State holds the right to centralize those aspects of education which are essential to its continued existence and cohesion. Those aspects which give any national system of education its distinctive features are the national cultural heritage, the language, the country's history and geography and religion. These subjects are necessary to give a common belief of shared destiny for they afford one memory of the past, one interest in the present and one outlook into the future among all the youth of the country who comprise its future citizens. But, the prescription of this subject matter does not constitute in itself a guarantee that those attitudes would be

inculcated in the youth. For the only sure guarantee in such matters is the attitude of teachers and their skill in inculcating these ideals in the students. Thus the training of teachers who are competent to teach these subjects should also be the concern of the State.

However, giving the State the right to determine this aspect of the curriculum does not imply that all aspects of education are placed exclusively in the hands of one central authority. This principle here enunciated is that ideally the public administration of a national system of education should attempt to establish a division of responsibility between central and local authorities. This balance is necessary because of the dual function of a system of education in Lebanon, to inculcate ideas which help to draw youth into a national unity and to adapt education to local needs and capacities.

PART V

CONCLUSION

## CONCLUSION

In formulating a philosophy of education for Lebanon certain national and social forces and needs were taken into account. For instance the force of continual change to which Lebanon is ever subjected necessitated the formulation of a functional and dynamic philosophy. For a country undergoing this profound process of social change cannot afford to have a static philosophy of education. Social disintegration prompted a social philosophy which represents a synthesis of the atomistic and organismic concepts of the nature of society. Sectarian prejudices inspired the building of a spiritual ideal representing the common ethical principles found in the dominant religious beliefs of the Lebanese, while the need for national unity calls for the weaving of the national system of education around the cultural heritage of the country thus directing the intellectual and moral outlook of the Lebanese towards their country's cultural mission in the Middle East.

The purpose of this part of our study is to analyze these forces and needs as well as other important considerations which formed the basis for the formulation of this new philosophy of education for Lebanon. The



first of these considerations was the fact that Lebanon is suffering today from a philosophic crisis, a conflict of opinion as to the role that education should play in the national life of the country. Thoughtful leaders in the field believe that one of the main problems of education in Lebanon is the lack of a coherent philosophy of education which stems from the culture and need of the people. There is a felt need for a philosophy which is interpreted and implemented in a program of action guiding the officials of the Central Ministry, the inspectors and teachers in their various educational activities.

As has been pointed out<sup>1</sup> earlier, Lebanon has inherited certain educational philosophies from various sources: Anglo-Saxon, Latin and Moslem. Where as each philosophy individually has some good elements in itself and can make valuable contributions to education yet the fact that several philosophies are represented in the country has had serious consequences. On the one hand it resulted in Lebanon having no philosophy which stems directly from its life and culture, while on the other hand this situation created a chaos and a confusion in both philosophy and practice.

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1. See Supra pp. 134-135

Philosophy has not yet entered seriously into the educational system of Lebanon. Even though it has appeared in theory, it has not yet influenced practice. For example there seems to be a dichotomy between the stated objectives of education as published in the legislative decree No. 6998 dated October 1, 1946 and in the pre-amble of the official syllabus issued by the Lebanese Ministry of Education and Fine Arts or as stated by educational leaders when they speak or practice. For though it is stated in the pre-amble of the syllabus that the aim of elementary education is to train the masses practically, yet in practice it is observed that the nature of elementary education is purely theoretical. It is also stated by official decree that secondary education should train each youth according to his talents and abilities for a useful life in society. But in practice a uniform program is offered to all students which, according to the Director General of Education and to observers in the field, does not prepare youth for any kind of work in life.<sup>2</sup> As a result of this type of education unemployment is wide spread among the youth in Lebanon, particularly among those who have had some education. Many emigrate to the far corners of the globe in search of a living while opportunities for technical and semi-skilled work, caused by the oncoming

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2. See Appendix D .  
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of the industrialization of the area are tremendous. The implications of this fact to education are too significant to be overlooked.

This widespread unemployment among youth is causing serious social and moral problems. As a result youth feel rejected by society and become an easy prey for disintegrating influences. Theaters and movies are filled with the unemployed youth. Gambling is wide spread. Secondary education with its narrow academic rigid emphasis offers a blind alley to the young people unrelated to the world in which they live. These social difficulties are becoming increasingly apparent to thoughtful Lebanese and the question is being asked, what to do to solve these problems. Education is coming up for its share of criticism.

Amidst this state of flux and confusion new demands are being placed on education. These demands are bound to cause educational leaders to rethink their philosophy and practice. There are indications that a new approach to the responsibilities of education in Lebanon is slowly but surely emerging. What is needed today is a clearer formulation of this philosophy and the training of personnel both in the Ministry of Education and in the teaching level to implement this philosophy in practice.

Another point considered in formulating this philosophy of education for Lebanon was the social angle. Any social philosophy designed for Lebanon must profess due regard for both the individualistic and socialistic ideals. For the Lebanese is an individualist who loves to assert his identity and preserve his personality. This dominant characteristic in the Lebanese has two main social implications which a philosophy of education must take into consideration. On the one hand a social philosophy for Lebanon must profess due regard for each individual giving him the right and the opportunity to cultivate his unique personality. While on the other hand the social philosophy must emphasize the continuity which exists between the individual and society. It must stress the significance of the inter-dependence of the individual and his society for the development and progress of each.

For these reasons the proposed philosophy of education for Lebanon attempts to synthesize the life of the individual with that of his society. It brings out to light clearly the importance of individual variation for the promotion of national progress. This recognition of the need for individual variation as a channel through which progress is achieved has a logical consequence to the relationship of private schools and central administration. For this

new philosophy recognizes the place and contribution of private schools to the welfare of Lebanon and its youth. Therefore, at its foundation this philosophy is liberal and tolerant of divergencies in method even in curriculum among schools.

While this philosophy of a tolerant attitude towards private schools is advocated on the part of the government, this same philosophy in turn places a responsibility on the private schools. They should modify their programs with a view to foster national unity and interest and not merely the interest of a small segment of the population. Private schools are placed under an obligation to maintain a sincere desire to serve the best interests of the country. However, according to the proposed philosophy the concept of national unity should not be confused with national uniformity. For national unity is fundamentally a psychological spiritual phenomenon which lies in the realm of attitudes, beliefs and loyalties. Thus variety set in a national framework should be the guiding principle.

In working out a proper relationship with the central authority and private schools it is important to analyze educational activities into externa and interna. The externa consisting of such aspects as hygienic school buildings,

proper school equipment and adequate teacher preparation as well as teachers salaries, ratio of teachers to pupils and length of the school year. In these matters of externa the private schools should be required to meet the minimum requirements set by the central authority and even go beyond. But in the interna of education such as curricula, text-books, teaching methods, program, ideals and so forth, it is well for the State to grant the private school a certain measure of freedom for adapting its work to local conditions and the needs of the individual pupil. Freedom in these aspects must be granted provided this freedom is always governed by adequate professional preparation of both teachers and administrators. For it is those in the last analysis who determine the effectiveness of teaching and the standards of schools. And it is the teacher rather than the program who determines the attitudes of loyalty and truth among the students.

A philosophy of education for Lebanon must embody salient elements of the cultural heritage of the country. It should stress Lebanese art, folklores and history. It should emphasize the role that Lebanon played in initiating and promoting important aspects of world civilization. Lebanon through the course of its history participated in the rise of the Western Civilization and contributed sign-

ificantly towards its present development. It has also acted in the past on several occasions as a cultural mediator between East and West. This role presents itself in a new challenge before the country that has played it successfully in the past. For Lebanon finds itself today again involved in a similar situation. It must harmonize between the Western culture and its own heritage both of which are realities deeply affecting its life. To harmonize, choose, adjust and assimilate and then pass on to the other countries of the Middle East is Lebanon's great cultural mission of today. To be able to fulfil this task successfully, the people of Lebanon must realize the importance and significance of the great responsibility they carry. This is the hope and the challenge which must be embodied in the Lebanese national system of education.

A philosophy of education for Lebanon should be based on ethical values which are found in common among the dominant religious beliefs in the country. For conscious of the existence of potentially antagonistic metaphysical doctrines, a philosophy was sought which is based upon common elements in these divergent religious creeds and which might serve as a basis for educational and national unity. Such qualities as honesty, truth, goodness, amiability, kindness, perseverance and loyalty would be accepted by all



creeds as leading to a moral life. For all religious doctrines, in spite of their divergent metaphysical beliefs agree on the fact that one of the most important aims of education and of life is to direct and guide the lives of the students towards serviceful living which aims towards the betterment of society. They unite in their sincere interest to help and train the students to do the good and to refrain from doing the evil. These ethical and moral principles comprise that spiritual ideal which must form the basis over which the educational system of Lebanon is to be built.

One last important point which was considered in formulating this philosophy of education for Lebanon was the economic life of the country. Lebanon suffers today socially, politically, economically and educationally from the lack of a functional type of education which will provide adequate vocational and technical training necessary for the proper development of the country's natural resources. For this reason a philosophy of education for Lebanon must be scientific. Its methods must be based on the findings of modern psychology and must be imbued with the scientific spirit of research and practice. It should also be functional in the sense that it is related to the present and long range needs of Lebanon.

This proposed philosophy represents a new look which is radically different from what exists at present, different in aims, curriculum and methods. This implies that to be implemented successfully adjustment in all these fields is necessary. What kind of adjustments precisely should take place will be the subject of a further study. For, important as it is for Lebanese educators to formulate a basic philosophy of education for Lebanon, it is just as important to implement this philosophy in practice. Lebanon must avoid this division of soul that exists today. What is practiced in the classroom must be inspired by the fundamental principles underlying the statement of philosophy issued by official decree. For nothing creates more confusion of thinking or of action than this contradiction between theory and practice.

Finally, this proposed philosophy recognizes that it is the duty of the State to initiate and organize the national system of education for the country. The State should define the philosophy, set the ultimate aims and encourage the development of programs of education which are consistent with this philosophy. The State should provide an adequate number of schools, in all the districts in order to guarantee equality of educational opportunities among all the children in the country. It is the State who is res-

possible for legislation concerning universal compulsory education and minimum years of attendance in school, and it is by its power and authority that such laws can be effectively enforced. Thus, the greater responsibility for the organization and orientation of education lies in the hand of the State, which must play the role of a leader, a guide and a coordinator of all the educational activities of the country.

It is the duty of the State, as well as of every educational institution and every educational leader, to see to it that every youth is turned into an enlightened citizen who appreciates his obligations and his privileges and who is willing to make the most of himself in order to be able to contribute effectively and significantly towards the progress of his country which he realizes is but an interdependent part of the world order.

It is the duty and the privilege of the State to see to it that the national system of education embodies those moral and spiritual ideals of the nation which represent a projection of the corporate life, the common historical traditions, and the common experiences of the national group as well as a genuine expression of its life and culture. Once these ideals are made the core of the national system of education in Lebanon, a true feeling of patriotism will develop in the hearts and minds of the Lebanese. This is

the only way for Lebanese youth to develop a true loyalty to their countries spiritual and moral heritage and a confidence in what their nation has contributed and can yet contribute to the progress of world civilization and to the well-being of humanity.

It is sincerely hoped that educational leaders in Lebanon will find this proposed educational philosophy, which has stemmed directly from the individual and social ideas and ideals of the Lebanese and which is a genuine expression of their cultural background and aspirations, a suitable guidepost by means of which education would direct and guide its activities as well as that integrating force around which a national system of education for Lebanon will be built.

A P P E N D I X

APPENDIX "A"DISTRIBUTION OF THE POPULATION OF LEBANON ACCORDING TO  
<sup>1</sup>  
RELIGIOUS SECTS

<u>Muslims and Related Sects</u>	<u>Christians</u>
Sunnis ----- 239,990	Maronites ----- 332,871
Shi'ites ---- 213,949	Greek Catholics ---- 65,392
Druzes ----- 75,784	Greek Orthodox ----- 111,539
	Protestants ----- 10,619
Jews ----- 5,745	Latin ----- 3,181
	Armenian Catholics - 10,261
	Armenian Orthodox -- 60,802
	Chaldeans ----- 1,363
	Syriac Catholics --- 5,090
	Syriac Orthodox ---- 3,839
	Miscellaneous ----- 6,368
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Total non-Christians-535,468	Total Christians ----- 611,325
	<sup>2</sup>
	Total Population --- 1,146,793

1. Récueil des Statistiques Générales (Ministry of National Economy, 1946).

2. Habib Kurani, "Lebanon: Educational Reform", The Year Book of Education 1949, op. cit., p. 450

APPENDIX "B"

## LIST OF NUMBER OF DIFFERENT SCHOOLS:

PUBLIC, NATIVE, AND FOREIGN IN LEBANON <sup>1</sup>

	<u>No. of schools</u>
Total number of schools	: 2110
Number of public schools	: 1062
Number of national schools:	818
Number of foreign schools :	230

NUMBER OF FOREIGN SCHOOLS ACCORDING TO THE  
VARIOUS NATIONALITIES

French	: 187
American	: 22
English	: 14
Swiss	: 1
Italian	: 3
Greek	: 1
Polish	: 1
Danish	: 1
Total	: <u>230</u>

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1. Government Statistics, Lebanese Ministry of Education and Fine Arts, 1953



APPENDIX "C"

NUMBER OF SCHOOLS AT THE DIFFERENT LEVELS OF  
 THE PUBLIC SYSTEM WITH ENROLLMENT FIGURES FOR ALL  
<sup>1</sup>  
 SCHOOLS IN LEBANON

<u>PUBLIC</u>	<u>No. of schools</u>	<u>No. of students</u>
Pre-Primary :	22	} 100,000
Primary :	984	
Higher-Primary :	75	
Secondary :	3	465
Normal Schools :	2	208
Vocational :	5	
<u>PRIVATE NATIVE</u> :	818	60,000
<u>PRIVATE FOREIGN</u> :	230	25,000

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1. Government Statistics, Lebanese Ministry of Education and Fine Arts, 1954

APPENDIX "D<sub>1</sub>"

INTERVIEW WITH DR. NAJIB SADAKA

DIRECTOR GENERAL OF EDUCATION IN LEBANON

Q. 1.           What are the aims of education in Lebanon?

A.               I believe that the aims of education in Lebanon are in general similar to those in other countries. Besides these general aims, there are, however, certain special aims that are derived from the particular position of Lebanon.

The general aims are the development of the individual's potentialities - intellectually, physically and morally - as a human being and as a citizen, regarding in that the modern principles of education.

The special aims are: First:- strengthening the understanding between all elements of which the Lebanese nation is formed.

Second: - the spread of elementary education - compulsory basic education.

Third: - realizing the harmony between the different educational aims of the private educational institutions.

Fourth: - a reconsideration of the educational policy

- the educational philosophy. For, the system we follow does not prepare the individual for his role as a good man and as a good citizen. For example, the baccalaureat does not prepare youth for any kind of work. We should reconsider our educational philosophy in order to make sure that we prepare people for work; that we stress vocational education and agricultural education as well as strengthening the educational facilities in the higher fields of learning, particularly in those fields for which we have a need and which are still lacking.

Q. II           What are the problems of education in Lebanon?

A.               The most important problems of education are:

First: - The country lacks a unified outlook upon life and this is caused by the fact that we have both private and public education and the private contains different forces which underlie its aims and purposes. In other words our systems are not harmonious.

Second: - We do not provide yet elementary education for all children - according to our statistics, perhaps 15% of the Lebanese children cannot enter

schools. We must, therefore, make possible elementary education to all. Eight hundred teachers appointed newly this year are a sign that we are providing a cure.

Third: - The shortage in trained teachers. It is not enough for a teacher to have a diploma, he must also be trained in a teachers-training-institute. The way to solve this difficulty is by encouraging the normal schools and by instituting normal schools for the rural districts. Then by instituting also an advanced normal school for the training of the secondary school teachers.

Fourth: - The economic problem. In the public schools, the government needs a greater sum of money in order to be able to provide enough schools; in the private schools, the fees are too high.

Q. III.           Where is the starting point in educational reform: should we take the first step in the educational, social, economic or political field?

A.               Reform should take place in all fields otherwise it can not be achieved completely. Perhaps the starting point should be in the economic field.

- Q. IV.           How can the various educational systems in Lebanon be drawn together towards the same goals and basic principles, if unity is to be achieved?
- A.               Modification will take place in accordance with study and experience.
- Q. V.            Is the curriculum in every school united to the needs and purposes of the students in that particular school?
- A.               No, it is not - all we have are a general type and a vocational type of curricula.
- Q. VI.           Is education making the best use of the individual no matter at what level of intelligence he stands?
- A.               I do not believe so - and the reason is that the curriculum we use does not prepare the individual to a useful life in his society.
- Q. VII.          Do you consider the curriculum to be overloaded; is there any over-lapping of material?
- A.               Yes it is overloaded and it overtaxes the memory and relies on memory more than it relies on

reflective thinking. It does not strengthen the power to think. And this is a delicate study.

Q. VIII. Is it possible to give vocational and liberal education in the same school, and is it necessary to give vocational training to all students?

A. It is possible to combine the two in elementary and higher elementary stages and I believe it is important to give vocational educational in those two stages. But at the secondary level, it is important to stress the liberal education - intellectual.

Q. IX. Do you recommend co-education at all stages of learning, particularly at the secondary level?

A. It is important that co-education be subject to the traditions of society - However, there must be a special spirit for the training of each sex.

Q. X. Do you consider the school an agent for the transmittal of culture only or is it also a factor for evolution and progress?

A. I believe that the teacher must be free in his own thinking and he must train the students to be free also.

APPENDIX "D "  
2INTERVIEW WITH DR. KAMAL HAJJ<sup>1</sup>HEAD OF THE CULTURAL SECTION IN THE MINISTRY OF EDUCATION  
IN LEBANON

Q. I. What are the aims of education in Lebanon?

A. Education has two ultimate aims: First: - The awakening of the national consciousness and its development.

Second: - The awakening of the human consciousness and its development. In other words, true education has as an ultimate and as an immediate goal the awakening of the citizen and of the person in the student.

I am sorry to say, at this point, that the aims of education in Lebanon are not clearly defined yet. We have neither the education of the citizen nor that of the man. The reason for this cloudiness in thought lies in the fact that the curriculum is more concerned with stuffing the memory with information only, rather

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1. Dr. Kamal Hajj handed the questions in written form in Arabic. The English version is slightly abbreviated in some parts.



than with training the reasoning power in man which sets him free. Intelligence is the reasoning power in man which makes it possible for him to distinguish between the good and the bad; and freedom is the character of man which makes possible the development of personality in the light of the moral social codes as well as the economic, and political life of society, so that it may be possible for the personality to be initiated into the national life.

Q. II.           What are the outstanding problems of education in Lebanon?

A.               First: - The lack of a universal outlook - philosophy - among those who are responsible for our education. I mean by that, that those who set the curriculum in Lebanon have not taken the two main aims of education into consideration - the aim of nationalism and the aim of humanism. Education is in essence a philosophic act.

                  Second: - The lack of a true national spirit among those who are responsible for our education. Those who set the curriculum have copied it from the West without due consideration of whether it is

suitable to our life. They have not dared to start from our "A" to end with our "Z".

Third: - We do not refer our educational problems to specialists in the field who are in the midst of it all and who are aware of the most modern means for its solution. Such important matters as these should not be trusted except to those who are fully equipped to deal with them.

Fourth: - We have not developed the economic life of our country sufficiently so that we can solve the financial problem in our education. The greatest obstacle to education is the absence of a sound economy on which to build and our economy is still greatly affected by various political considerations. The crisis of Lebanon lies in the character of the people, thus our national problem is, in the main, educational.

Fifth: - Lack of trained teachers who possess all the qualifications of true education, before they hope to instil the same in the character of their students. The problem of education, in our country, is a problem of teachers more than it is a problem of books and curriculum. When the good teacher is found all books and all curricula will be good and the opposite cannot possibly be true.

Sixth: - The intimate connection of education with politics in its limited sense. That is why our educational activities have always been dragging behind political prejudices, and politics in this country is mostly that of persons rather than principles. This is the reason educational activities in Lebanon are oscillating between the various sectarian and political outlooks.

Q. III.       Where is the starting point in educational reform? Shall we take the first step in the educational, social, economic or political fields?

A.           It is very difficult to separate these fields one from the other because it has an undivisible unity which is man. This means that the starting point should cover all these fields at one time. But we may consider education the most influential field because it is the most basic. We are in need, before anything else, of a change in the psychological attitudes for unless we change our mentality and our psychological set which determines our outlook on life, unless we adopt a better and a more true outlook, our political life will not be reformed, and our economic system will not be improved. Thus, the basic reform lies in the creation of conscientious

citizens which is the ultimate goal of education. Truly, education is the only means of bringing about political, economic and social reform. Thus, the nation's first duty is education.

Q. IV. How can the various educational systems in Lebanon be drawn together towards the same goals and basic principles if unity is to be achieved?

A. Drawing together the educational systems of Lebanon into one unity is dependent on the coming of a courageous strong man into the Ministry, who feels the needs of the country and lives them. He will then prescribe one language, one history, one philosophy and one character, separating sectarian religious teachings from education. Sectarianism has ever been a great obstacle in the way of educational unity.

Q. V. Is the curriculum in every school suited to the needs and purposes of students in that particular school?

A. The curricula in Lebanon, is not varied and that goes back to the fact that it is still a projection of the curriculum present before the independence of

Lebanon. It is, therefore, devoid of all novelty or any attempt at reform. But such a variety is a national need and it must be effected in such a way that each locality may be able to choose the curriculum best suited for its needs and aspirations. Thus there will be a curriculum for rural and one for urban districts.

Q. VI. Is education making the best use of the individual no matter at what level of intelligence he stands?

A. In accordance with the two main aims of education mentioned previously, it is the duty of educators to prepare every student for a fruitful life in society.

Q. VII. Do you consider the curriculum to be overloaded, is there any overlapping of material?

A. Yes, the curriculum is greatly overloaded. The responsibility in that falls first, on the Ministry of Education which has neglected this important fact; and secondly, on the teachers who are more concerned with stuffing the memory of the pupils rather than in

training their minds. This method is prompted by the system of examinations which calls for memorized facts before everything else. Thus, the primary goal of pupils and teachers alike is the passing of government examinations.

This problem, is not solved in my opinion by either elimination or by correlation, it lies in finding the good teacher.

Q. VIII. Do you agree to co-education at all stages of learning, particularly at the secondary level?

A. The ultimate aim of education is to reach this goal, but we should train students gradually towards the acceptance of co-education. But our present social situation does not favor the establishment of such a system at the secondary levels. This only comes as a result of social evolution.

Q. IX. Is it possible to give vocation and liberal education in the same school? Should vocational education be given to all students?

A. I do not believe that it is proper to differentiate between the liberal and the vocational aspects of education. We have followed this concept of differentiating between the two without studying the situa-

tion carefully, and thus, we have made a distinction where basically no distinction is to be found. This means that the human mind is a unity which cannot be subdivided into parts; and, therefore, I find no difference except in appearance between vocational and liberal education.

Q. X. Do you consider the school as a means for the transmittal of the cultural social heritage, only or is it also a force for evolution and progress?

A. We have been used to consider that the past comes first, then the present, then the future, and the past is thus the cause of both of them. This view is conservative in that it makes recopying of the past a necessity. But I find a fallacy in this logic. The future comes first, then the present, then the past and thus progress takes the first place in the evolution of civilizations. The time element becomes a pulling force from the front rather than a pushing force from behind. But this evolution cannot be creative unless it depends on the past which presents the material for the future which attempts creation. Thus, the union between conservatism and



progress becomes the act of wisdom for, there can be no creation from nothing and no stagnation for ever. Time is an indivisible unity for the past cannot be separated from the future, because both are a reality beyond doubt.

APPENDIX "D<sub>3</sub>"INTERVIEW WITH PROFESSOR FOUAD BOUSTANI  
PRESIDENT OF THE LEBANESE UNIVERSITY

Q. I. What are the aims of education in Lebanon?

A. The aims of education in Lebanon are not different from those in other countries and those are the "creation of the good person" which means cooperation with God in his creative activity. From this stems the great responsibility placed on the shoulders of educators and which we hope all teachers will take into consideration and will place always before their eyes.

Q. II. What are the problems of education in Lebanon?

Lebanon is the country where different religious beliefs and different social traditions and different educational systems are found side by side. This variety of religious sects is not a great misfortune inspite of what others believe, or pretend they believe, of those who trade with sectarian prejudices; but on the contrary, we find that this multiplicity of religious sects is one of the blessings in Lebanon for it has trained the people in tolerance and broadmindedness and has caused them to learn how to live with one

another with courtesy. The best example for this is the difference that is found between a village which is of one religious sect and one which is made up of several. The danger lies, if there be a danger, in the field of politics where sectarianism is used as a political weapon and this use of religious beliefs as a tool for political prestige is contrary to the true spirit of religion. Therefore, the misfortune is not in the actual presence of several religious sects from the purely religious point of view, but it really lies in the misuse of sectarianism for political ends. Other than this, the problems of education in Lebanon are not more than those in other countries and we may find their solution easier if we considered always that teaching is a means and education is an end and that programs of study are guides and guide posts which are good when the teacher is good and they lead to the ultimate end in as much as they interact with the students and are related to their ages and their communities and with the aim for which we are educating them. And now the answer to the next question has become easy.

Q. III.       Where is the starting point for educational reform: should we take the first step in the educational, social, economic or political fields?

A. It is not right that the school take the reform as its responsibility alone, what is more it can not possibly do that, but it is important that the school be in close connection, and have permanent relationships with the family which is the first institution in society. In it the child learns the first elements of education and social living as well as the elements of economics and politics. School is nothing more than an institution for teaching these understandings that the child first meets at home in a vague way. And as long as we do not seek to lift the family to a humanitarian level, we can not possibly hope to have the schools fulfil their mission. Here we are able to sense the great danger that would result if we dedicate all our efforts to improving the school while neglecting the family, for this means that we are seeking to place the child in two different standards of living - one where he is secure intellectually where he lives in his own imagination in an atmosphere of purely detached principles of living, high above the level of actuality so that when he goes back to his home he is brought down by the materialism of life to the mediocre, daily standard of living. He then feels the great difference that exists between

the two environments and his pride in what he has learned drives him to feel superior to his parents. This very often leads to his despising them and from here stems the great social problem which meets the conscientious educator every day and makes him feel deeply touched by this social repulsion which exists between parents and children. This social contradiction may exist to a greater degree and to a more drastic effect between mothers and daughters. From all this we see clearly that it is very important to start reform by educating the family first and that is done by the dependence on the mother - that is on the women graduates of our schools, even though it may be necessary to sacrifice one generation in order to achieve that end. Once we do this the next question becomes of secondary importance.

Q. IV. How can the various educational systems in Lebanon be drawn together towards the same goals and basic principles if unity is to be achieved?

A. The variation in the methods of teaching may be a virtue and may be a vice and it is important that we do not consider as of prime importance to unify our curricula, our methods and our ways of thinking,

because it is not possible and it should not be that we pour all thoughts and all creeds into one form just as it is not possible and it should not happen that we prescribe the course of study to the extent that we limit its scope, its time of occurrence to the month, day and hour. But we hope that all methods be directed towards one goal and that is the creation of the conscientious citizen - the good citizen. I say methods but I do not say curriculum - the sum of prescribed course material which is one by force of the state examinations - and there is no exemption from these examinations except on the part of some schools who do not send their students to sit for these exams, and those are few, most of them are specialized institutions.

Q. V. Is the curriculum in every school suited to the needs and purposes of the students in that particular school?

A. The new curriculum tries to modify some of the courses of instruction in accordance with the needs of the different localities, but this attempt is still in need of being generalized.

Q. VI. Is education making the best use of the individual no matter at what level of intelligence he stands?

A. In answer to this question, I would say that we must stress what is called the psychological studies which would be responsible for guidance of students and it is known that these studies are still young in Lebanon. We hope that very soon our students whom we have sent abroad to specialize in these fields will come back to us from Europe and the United States.

Q. VII. Do you consider the curriculum to be overloaded; is there any overlapping of material?

A. No doubt our curriculum is overloaded and we find that we can decrease the load on the students if we give it a reconsideration.

Q. VIII. Is it possible to give vocational and liberal education in the same school; and should vocational education be given to all students?

A. The program of psychological studies, discussed previously will be responsible for this answer, but I do not find any reason, theoretically, which prevents us from combining liberal and vocational education in



some schools, but I find a necessity for providing some vocational training which is like the experimental laboratories in all schools, even though it may be limited only to some grades.

Q. IX. Do you recommend co-education at all stages of learning - particularly at the secondary level?

A. We have found out by experience in Lebanon at least, that co-education at all stages of learning constitutes a great danger which might be strong particularly during the years of secondary education. For this reason I deem it wise to avoid these dangers and to allow co-education only in the elementary grades and at the advanced levels of teaching.

Q. X. Do you consider the school a means for the transmittal of the social heritage only or is it also a factor for evolution and progress?

A. It is natural for the school to be one of the most active forces in the social evolution and progress of humanity, in accordance with what we discussed previously in relation to the aims of education which imply, not only intellectual education but civil, social, economic and political foresight as well. And

all these are the product of learning in schools. But this evolution cannot be built except on basic principles found in the human cultural heritage and for this reason theoretical knowledge - or the study of the vocabulary of knowledge - with the theoretical method are made the basis for the study of the humanities or human cultural heritage. And this is the mission of the true school. And this is the kind of school that we seek to establish in Lebanon

APPENDIX "D<sub>4</sub>"

INTERVIEW WITH MR. HALIM KANAAN  
HEAD OF THE STATISTICAL STUDIES SECTION  
AT THE LEBANESE MINISTRY OF EDUCATION

Q. I. What are the aims of education in Lebanon?

A. I prefer to answer this question after the presentation of your thesis.

Q. II. What are the problems of education in Lebanon?

A. The problems of education consist in the fact that we have no education in the true sense. Education, as Dewey said, is not a preparation for life but it is life itself. We cannot, therefore, name what is given in the schools of Lebanon education because it is removed from the actuality of life.

Q. III. Where is the starting point for educational reform: should we take the first step in the educational, social, economic or political field?

A. If we think of a starting point this implies that we expect to discuss the final point, therefore we would be locking ourselves in an empty circle; but if we considered that education is life itself we find

that reform is possible when we return to education, its proper meaning. For, the child who is brought up in the school knowing the problems of life, trained to solve those problems, can by means of that understanding and that training extract the ways and methods by the aid of which he can solve his problems or give the proper solution to the problems of education as well as to social, economic and political problems.

Q. IV. How can the various educational systems in Lebanon be drawn together towards the same goals and basic principles if unity is to be achieved?

A. I do not call the different educational or teaching methods really educational. There might be a difference in teaching methods but there cannot be in education several methods because life which grows and becomes strong stems from inside and by this method the process of education emerges with life from the soul of the individual who is being educated, and not from the one who is educating. There may be differences in needs in relation to the environment, time and place, but the educand who lives and grows from the inside absorbs and combines the outside factors within himself and understands them. From over-

coming these factors he gathers more strength which would be a challenge for him, this is said with the understanding that people are different one from the other, always in mind.

Q. V. Is the curriculum in every school suited to the needs and purposes of the students in that particular school?

A. The true curriculum is built on a subject and an end, the end is growth so if the curriculum promotes growth then it is a true curriculum or else it would be a mould that binds life like those moulds which the Chinese used to stifle growth so that life becomes a means and the mould an end. I have known from some British educators that England has no prescribed curriculum that is set and published but there are certain guides which help the teacher. One year follows the other and it does not tie the future to anything. For that reason the answer to whether the curriculum suits the different localities is something natural and what is more the curriculum changes from year to year to suit the time in every particular year. What is important is the conscientious educator who frees conscientiously the potential powers in the

educand in a natural manner and who is always seemingly noninterfering, is the one who keeps the road clear for the pupil to grow.

Q. VI. Is education making the best use of the individual no matter at what level of intelligence he stands?

A. Every person in this world has his own unique personality and his own special interests. The Americans have found it possible to benefit from the physically and mentally handicapped in some kinds of occupations that require a limited physical or mental effort. If there is no more benefit from this reaped other than their feeling that their human dignity is restored, that would be sufficient.

Q. VII. Do you consider the curriculum to be over-loaded; is there any overlapping of material?

A. It is regrettable that the curriculum in our country is directed towards memory and memory alone even in the teaching of mathematics. It is possible to eliminate a great degree of its details and to leave only the broad outlines in it and to introduce to it the spirit of independence in work. This is in

relation to it as is the spirit in relation to man, for what is the benefit gained from the passing of knowledges a man may never need in his life. If things were like that the misfortune would be overlooked in our curriculum but in its direction towards memory it overworks the spiritual and physical powers of the pupil so that he cannot reach his aim - the diploma - except after great exertion of mental and physical strength so that he seeks for a job where he can lean back and relax after the hardships of learning. We must eliminate from the curriculum all that stands in the way of the growth of the educand and there is no escape from directing efforts towards establishing the spirit of independence and freedom which makes of the child a child and not a man, and of the man a man and not a child.

Q. VIII. Is it possible to give vocational and liberal education in the same school, should vocational education be given to all the students?

A. The relation between vocational and liberal education is like the relation between the soul and the body; man cannot become complete except through training in both.



Q. IX. Do you recommend co-education at all stages of learning - particularly at the secondary level?

A. I have not studied this subject and, therefore, I do not find myself able to answer it. Though I believe that what agrees with the natural growth of life is good and what contradicts it is not in its interest. At any rate this is a relative matter with which interacts several forces such as time, place and environmental background.

Q. X. Do you consider the school as a means for the transmittal of the cultural, social heritage only or is it also a force in evolution and progress?

A. We must define first the meaning of school. Is it the administration and the teaching only or is it a teacher, a book and a student? Then, is school a process of teaching or is it a life of evolution; if it is a means of imparting knowledge its position is then defined simply as a means of transmittal of social heritage. But if we consider the school a pupil before everything else, who lives and evolves himself and we consider the administration, the teaching staff and the book as living means which help that evolution, then the school would be automatically considered a force in progress and evolution. And if

we say "means" we do not overpass the actual position of the ideal school for the school which forgets its duty and becomes a mould commits a crime without knowing that what it is doing is a grave crime from whose influence the pupil cannot release himself in his future life. The difference then between a "means" and a "mould" is the difference between a school where the child develops into a man possessing all the qualities of manhood in freedom and culture, and a school that prescribes to the child a man in the future who will submit to its will and to what it wanted him to be.

For this reason, we find in our country all kinds of educational systems from the Latin, to the Anglo-Saxon and others, and we find it difficult to locate the school in which the pupil evolves to become a Lebanese citizen and ultimately a humanitarian.

APPENDIX "D"  
5

INTERVIEW WITH MRS. WADAD CORTAS  
PRINCIPAL OF THE AHLIAH-SCHOOL<sup>1</sup>

Q. I. What are the aims of education in Lebanon?

A. I do not think so far that there has been any objective of education in Lebanon. There has been an attempt to centralize education by using the Baccalaureat Exams. This attempt for unity was a theoretical basis or an external force and not an internal force such as a unified outlook or aim.

Q. II. What are the problems of education in Lebanon?

A. The main problem of education lies in the fact that education does not prepare students to use their education. For, in awakening the intellectual possibilities of the child we need to sort out those possibilities in order to educate them in such a way as to be able to use them in their lives.

Q. III. Where is the starting point for educational reform: should we take the first step in the educational, social, economic or political field?

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1. This interview was carried on in English. This is the reason there is no Arabic Version of it.

A. The starting point in educational reform should be working on sorting out those abilities and potentialities with view of using them for work and service. Reform should start definitely in the field of education where the moral and ethical basis of education should be stressed. For in our effort to stress subject matter we have neglected the ethical.

Q. IV. How can we draw the different systems of education in Lebanon into a unity; if unity is to be achieved?

A. I am not interested in unifying the systems but in unifying the conception of education. We need a pure conception rather than a unified system. We need one common desire. If we have a desire to live as citizens and if we stress the ethical basis - the positive side of ethics - we would achieve a spiritual unity which is far more important than unifying the systems. An honest spiritual unity that rises above the differences in religion and culture is the goal we should strive to reach.

Q. V. Is the curriculum in Lebanon suited to the needs and interests of children in every particular locality?

A. I would like to see two different types of ed-

ucation - one suited to the urban and another to the rural districts. Agriculture, technical, and vocational interests must be encouraged and developed into occupations for the welfare of the students and for the economic development of the country itself.

Q. VI. Is education preparing every student for a fruitful life in his society?

A. I don't think there has ever been an attempt to develop an idealism in the students. Individualism has always superceded collective effort. We must encourage collectivism. There has never been a collective fruitful outlook. In my opinion no one can be fruitful, though he be a genius, unless he includes in his conception the group or his social environment.

Q. VII. Do you consider the curriculum to be overloaded; is there any overlapping of material?

A. There is a great deal of superfluous material in the government program. The attempt is for storage of material and not for digestion or intellectual knowledge.

Q.VIII. Is it possible to give vocational and liberal

education in the same school? should vocational education be given to all students?

- A. In the elementary and middle schools both vocational and liberal education could be given to all students. But between eleven and thirteen years of age there should be a separation in accordance with the different aptitudes, and students given either liberal or vocational education.

Q. IX. Do you recommend co-education at all stages of learning; particularly at the secondary level?

- A. I have no basic objection to co-education but I would rather not see it right away because of the lack of social maturity and lack of a unified social outlook.

Q. X. Do you consider the school as a means for the transmittal of the cultural heritage only, or is it also a force in evolution and progress?

- A. The school is the most important social unit and it can do both, but it definitely is a means for social progress. If you reform the school you reform the family and when the family is reformed, society would automatically be reformed.

APPENDIX "D<sub>6</sub>"

INTERVIEW WITH PROFESSOR ZAKI NACCASH

GENERAL DIRECTOR OF THE MAKASID EDUCATIONAL INSTITUTION

Q.I.           What are the aims of education in Lebanon?

A.           The aims of education in Lebanon are the development of a population that is divided in power, differing in outlook, and has diversified hopes and aspirations. And that is caused by the various forces foreign, national and "not national" which are present in Lebanon.

Q.II.          What are the problems of education in Lebanon?

A.           The most important problems of education in Lebanon is the lack of stability and the lack of a definite aim of education - an aim and not aims.

Q.III.         Where is the starting point for educational reform: should we take the first step in the educational, social, economic or political field?

A.           The starting point for reform should be in the political field, then the social, then the economic and then the educational.

Q. IV. How can the various educational systems be drawn together towards the same goals and basic principles if unity is to be achieved?

A. I do not believe in a cock-tail in education for education is a factor which agrees with the situation of a nation, in all its phases particularly the spiritual phase.

We must experiment with the various methods and come back to our own selves and our history and traditions, then we should select what agrees with our history from the foreign methods and form of all those an educational constitution which we would follow.

Q. V. Is the curriculum in every school suited to the needs and purposes of the students in that particular school?

A. There is one power which is authorized to prepare the curriculum and that is the government. It is therefore the government responsibility to set the curriculum for Lebanon. I believe that the curriculum should be set by professors experienced in the field.

Q. VI. Is education making the best use of the individual no matter at what level of intelligence he stands?



A. I wish it did something of that. It actually overloads the talented until he gets bored and stretches the limited to the point of breakage. It does not prepare for actual living but it is theoretical more than is necessary.

Q.VII. Do you consider the curriculum to be overloaded; is there any overlapping of material?

A. It is extremely overloaded. Yes it is possible to reduce its content and it must be reduced, and what is left must be set on solid basis. The proverb says "The value of man lies in what he masters."

Q.VIII. Is it possible to give vocational and liberal education in one school; should vocational education be given to all students?

A. It is possible some times for a school to have vocational education in one section of the school and liberal education in another; but to give vocational education to all students is not logical but what is needed is to prepare ways and means by the aid of which each student will be trained to use his hands in some carpentry, blacksmithing or the like, not for the purpose of his becoming a carpenter

or a blacksmith but to be able to understand somewhat these kinds of work.

Q. IX. Do you recommend co-education at all stages of learning - particularly at the secondary level?

A. I do not agree to co-education except in the Universities and on the higher secondary levels.

Q. X. Do you consider the school a means for the transmittal of the social heritage, or is it a force in evolution and progress?

A. The school is in the first place a means for the transmittal of the social heritage to the youthful generation. And by the interaction of this cultural heritage with the minds of the new generation there results evolution then progress.

APPENDIX "D<sub>7</sub>"

INTERVIEW WITH PERE CHAHINE

DIRECTOR OF SECONDARY EDUCATION AT THE  
JESUIT UNIVERSITY

Q. I.           What are the aims of education in Lebanon?

A.           It does not yet have aims, but there are certain attempts to make it suit the needs of the country. And those attempts are in the fields of history and geography.

Q. II.          What are the problems of education in Lebanon?

A.            "Incomplete knowledge" is one of the most important problems of education - chaos in thinking, and lack of self-confidence - we care for knowledge without considering the needs of the people. Another very important social and educational problem is the lack of social intercourse between the different social classes and the lack of a consideration one for the other.

Q. III.         Where is the starting point for educational reform; should we take the first step in the educational, social, economic or political fields?

A. Reform starts in the social community then it shifts to education. Social community includes some political aspects because of the constant interaction between the two factors.

Q.IV. How can the various educational systems in Lebanon be drawn together towards the same goals and basic principles, if unity is to be achieved?

A. If we seek unity among the different individuals, we must encourage the institutions which draw together people of the various social classes and religious beliefs. In my opinion, we need to establish our political life on defined goals and to proceed with courage towards the goals we hope to reach.

Q. V. Is the curriculum in every school suited to the needs and purposes of the students in that particular school?

A. No, the curriculum does not answer the particular needs; but such curricula are necessary and must be encouraged.

Q.VI. Is education making the best use of the individual no matter at what level of intelligence he stands?

A. Some are trying to do that but education is mostly mechanical and is mostly concerned with diplomas.

Q.VII. Do you consider the curriculum to be overloaded; is there any overlapping of material?

A. The curriculum is greatly overloaded in Arabic Mathematics and French. It needs reconsideration seriously - it contains much material which is collected from here and there which has no relation with us as a nation that has its own needs and interests.

Q.VIII. Is it possible to give vocational and liberal education in the same school; should vocational education be given to all students?

A. It is possible to give vocational and liberal education in one school and it must be given to all students up till the fifth class - two years after the certificate - and this point is being taken into consideration by the Jesuits College, for the new building is constructed with that purpose in mind. After the fifth year they will begin to specialize.

Q.IX. Do you recommend co-education at all stages of learning - particularly at the secondary level?

A. It is possible to have co-education in the elementary grades without any difficulty. As for the secondary stage, there are certain difficulties which would arise. But in the higher secondary, it is very dangerous because there is not found the moral and cultural atmosphere which makes wholesome interaction between the sexes possible.

Q. X. Do you consider the School as a means for the transmittal of the social heritage only or is it also a force in evolution and progress?

A. School in itself is a means for the transmittal of cultural social heritage on condition that that transmittal be itself a means for evolution and progress.

APPENDIX E

ORIGINAL MATERIAL OF INTERVIEWS

IN

A R A B I C

س • هل تجد ان مناهج التعليم مثقلة بالمادة - ايمكن حذف او جمع بعضها ؟  
 ج • البرنامج عندنا مثل كثيرا وخصوصا بالعربي والرياضيات والافرنسي • يجب النظر فيه نظرا جديا - يحتوى مواد كثيرة مجموعة من هنا وهناك ليس لها علاقة بنا كشعب له احتياجاته وميوله •

س • ايمكن ان تجمع مدرسة واحدة بين التعليم النظرى والتعليم المهني وهل من الضروري ان تعطى الدروس المهنية لكل طالب وطالبة ؟

ج • ممكن ان تجمع مدرسة واحدة بين التعليم النظرى والتعليم المهني ويجب ان يعطى لكل طالب او طالبة الى حد الصف الخامس - اى بعد السرتيفكا سنتين - وهذه نقطة ستتمم بها اليا سوعية جديا في وقت قريب • وبعد ذلك يبدأ الاختصاص •  
 س • هل توافق على التعليم المختلط في جميع المراحل المدرسية لا سيما في مدة التعليم الثانوى ؟

ج • في المرحلة الاولى - ليس من صعوبة

في المرحلة الثانية - يوجد صعوبات

في المرحلة الثالثة - يوجد صعوبات اكثر لانه لا يوجد جو اخلاقي تهذيبي

كاف للامتزاج بين الجنسين •

س • هل تعتبر المدرسة وسيلة لنقل تراث المجتمع الانساني فحسب ام هي ايضا

اداة للتطور والتقدم ؟

ج • المدرسة بحد ذاتها هي وسيلة لنقل التراث الانساني على سبيل ان يكون هذا

النقل وسيلة للتطور والتقدم •



حديث مع الاب الياس شاهين  
مدير الفرع الثانوى في كلية الياسوعية

- س • ما هي اهداف التربية في لبنان ؟
- ج • ليس لها اهداف بعد بل هنالك محاولات لجعلها ذات صبغة تختص باحتياجات البلاد • والمحاولات هي في حقل التاريخ والجغرافية •
- س • ما هي اهم مشاكل التربية في لبنان ؟
- ج • "العلم الناقص" هو اهم مشاكل التربية - فوضى بالتفكير ونقص بالثقة بالنفس - نهم بالعلم دون ان ننظر الى احتياجات الشعب • ثم النقص بالعلاقات بين الطبقات وعدم اهتمام الواحدة بالآخري هي مشكلة تربوية واجتماعية ايضا هامة جدا •
- س • اين هي نقطة الانطلاق نحو الاصلاح ؟ انبدأ الاصلاح في الميدان التربوى ام الاجتاعي ام الاقتصادى ام السياسى ؟
- ج • الاصلاح يبدأ في المحيط الاجتاعي ثم ينتقل الى التربية • المحيط الاجتاعي يشمل شيئا من السياسى لكثرة التفاعل بينهما •
- س • كيف يمكننا الجمع بين الاساليب التربوية المختلفة كي تتمكن التربية في لبنان من خلق عقلية موحدة تجمع بين افراد الامة وتجعل منهم مجتمعا واحدا •
- ج • اذا اردنا الجمع بين الافراد يجب ان نشجع المعاهد التي تجمع مختلف الطبقات والطوائف • ورايى ايضا تثبيت الوضع السياسى والحكم بجرأة على ما نحن اليه سائرون •
- س • هل يوجد برامج تربوية متنوعة تمكن كل منطقة من مناطق البلاد المختلفة من ان تنتخب المنهاج الذى يسد حاجة قاطنيها ويأتي مطابقا لميولهم ورفائهم ؟
- ج • كلا - لا يوجد برامج متنوعة • اما تشجيع هكذا برامج فضرورى •
- س • هل تعد التربية كل طالب مهما كانت قواه العقلية الى حياة مشرقة في مجتمعه ؟
- ج • البعض يحاولون ذلك ولكن العلم اكثر ميكانيكى يهتم بالشهادات •

- س\* هل تعد التربية كل طالب مهما كانت قواه العقلية الى حياة مثمرة في مجتمعه ؟
- ج\* ليتها كانت تفعل شيئا من ذلك بل انها تثقل كاهل الموهوب حتى ليضجر وتمدد المحدود حتى لينقطع . لا تعد للحياة العملية بل هي نظرية اكثر من اللازم .
- س\* هل تجد ان مناهج التعليم مثقلة بالمادة - يمكن حذف او جمع بعضها ؟
- ج\* انها مثقلة جدا جدا . نعم يمكن ويجب حذف اشياء وتركيز بعضها فيها . مثل التاريخ . "قيمة الانسان ما يتقنه" .
- س\* يمكن ان تجمع مدرسة واحدة بين التعليم العقلي والتعليم المهني وهل من الضروري ان تعطى الدروس المهنية لكل طالب وطالبة ؟
- ج\* احيانا يمكن لمدرسة ان تجمع بين التعليم النظري من قسم من اقسامها والتعليم المهني في قسم اخر . اما ان يعطى لكل طالب تعليما مهنيا فليس بالمعقول وانما المطلوب تهيئة ظرف يساعد كل طالب على التمرس باستعمال اليد في شي من النجارة او الحدادة وما شابه لا ليكون نجارا او حدادا او خلافه بل ليكون قادرا على تفهم مثل هذه الاعمال بعض التفهم .
- س\* هل توافق على التعليم المختلط في جميع المراحل المدرسية لا سيما في مدة التعليم الثانوي ؟
- ج\* لا اوافق على التعليم المختلط الا في الجامعات والصفوف الثانوية العليا .
- س\* هل تعتبر المدرسة وسيلة لنقل تراث المجتمع الانساني فحسب ام هي ايضا اداة للتطور والتقدم ؟
- ج\* المدرسة في الدرجة الاولى اداة لنقل تراث المجتمع الانساني الى الناشئة ويتفاعل هذا التراث مع عقلية الجيل ينتج التطور فالتقدم .

حديث مع الاستاذ زكي النقاش  
مدير المقاصد الخيرية الاسلامية

- س\* ما هي اهداف التربية في لبنان؟
- ج\* اعداد شعب متوزع القوى مختلف النزعات متعدد الامال والاماني وذلك بنسبة  
العوامل العديدة من اجنبية ووطنية وغير وطنية \*
- س\* ما هي اهم مشاكل التربية في لبنان؟
- ج\* عدم الاستقرار وعدم تحديد هدف التربية وليس اهداف التربية \*
- س\* اين هي نقطة الانطلاق نحو الاصلاح؟ انبدا الاصلاح في الميدان التربوي  
ام الاجتماعي ام الاقتصادي ام السياسي؟
- ج\* نقطة الانطلاق في الميدان السياسي فالاجتماعي فالاقتصادي فالربوي \* بعد  
الاستقرار السياسي ندر ان نخلق مجتمع لبناني \* يجب ان نحدد هدفنا سياسيا \*
- نحن اكثر شعوب البلاد العربية تقدما لاننا متجزئين الاقتصاد يقيم منهج تربوي  
صحيح لان المال ضروري \*
- س\* كيف يمكننا الجمع بين الاساليب التربوية المختلفة كي تتمكن التربية في لبنان  
من خلق عقلية موحدة تجمع بين افراد الامة وتجعل منهم مجتمعا واحدا؟
- ج\* انا لا اومن "بكتليل" التربية قد يكون كغيره ان التربية عنصر يتفق مع  
حالة الامة من جميع نواحيها وخاصة النفسية منها \* يجب ان نختبر من الاساليب  
ونرجع الى حقيقتنا وتاريخنا وتقاليدنا ثم نأخذ ما يتفق مع تاريخنا من الاساليب  
الاجنبية ثم نعمل دستوراً تربوياً نتمشى عليه \* التربية يجب ان تبدأ بالشعور  
وتنتهي بالشعور \*
- س\* هل يوجد برامج تربوية متنوعة تمكن كل منطقة من مناطق البلاد المختلفة من  
تنتخب المنهاج الذي يشد حاجة قاطنيها ويأتي مطابقاً لميولهم ورغائبهم؟
- ج\* على الحكومة وحدها القول في اختيار ووضع المنهاج \* يجب ان توضع البرامج  
من قبل الاساتذة الممارسين \*

س\* يمكن ان تجمع مدرسة واحدة بين التعليم العقلي والتعليم المهني وهل من الضروري ان تعطى الدروس المهنية لكل طالب وطالبة ؟

ج\* ان الصلة بين التعليم المهني والتعليم النظرى كالصلة بين الروح والجسد لا يصبح الانسان كاملا الا بحيازه الاثنين \*

س\* هل توافق على التعليم المختلط في جميع المراحل المدرسية لا سيما في مدة التعليم الثانوى ؟

ج\* لم ادرس هذا الموضوع ولا اجد ان بإمكانني الاجابة عليه الا انني اعتقد ان ما يتوافق فيه مع نمو الحياة فهو خير وما يتعارض معها فليس في مصلحتها وعلى كل فالامر نسبي تشترك فيه عناصر الزمان والمكان والبيئة \*

س\* هل تعتبر المدرسة وسيلة لنقل تراث المجتمع الانساني فحسب ام هي ايضا اداة للتطور والتقدم ؟

ج\* ينبغي ان نحدد اولا مفهوم المدرسة اهي معلم (هيئة الادارة والتعليم) فحسب او معلم وكتاب وتلميذ \* ثم هل ان المدرسة عملية تلقين ام حياة تتطور \* فاذا كانت عملية تلقين فحسب اصبحت وظيفتها بدهاءة نقل التراث \* اما اذا اعتبرنا المدرسة تلميذا قبل كل شي \* يحيا ويتطور نفسه تكون الهيئة التعليمية والكتاب والوسائل على اختلاف انواعها ادوات حية تساعد ذلك التطور كان من البديهي اعتبار المدرسة اداة للتطور والتقدم \* واذا قلنا اداة ، وقد يكون السائل وعلى الاصح ان يكون السائل واعيا لقيمة لفظة اداة في هذا السؤال ، فاننا لا نتعدى واقع المدرسة المثالية \* ان المدرسة التي تنسى واجبها فتصبح قالباً تجرم من حيث لا تدري او تدري جريمة منكرة يصعب على الطالب ان يتخلص من سيطرتها في مستقبل حياته \* فالفرق اذا بين الاداة والقالب هو الفرق بين المدرسة التي ينشأ فيها الولد رجلاً متكامل صفات الرجولة والثقافة والحرية والمدرسة التي تفرض على الولد رجلاً في المستقبل خاضعاً لمشيئتها ولما شائته ان يكون \* ولهذا نجد في بلادنا مختلف انواع التربية من لاتينية وساكسونية وغير ذلك \* ويصعب وجود المدرسة التي فيها يتطور الولد فيصبح انساناً لبنانياً وبالتالي انسانياً \*

س\* هل يوجد برامج تربية متنوعة تمكن كل منطقة من مناطق البلاد المختلفة من ان

تنتخب المنهاج الذى يسد حاجة قاطنيها ويأتي مطابقا لميولهم ورغائبهم ؟

ج\* المنهاج الحقيقي مبني على موضوع وغاية فالغاية هي النمو فاذا مكن المنهاج

من اطراد النمو كان منهاجا ولا كان قالبنا يقيد الحياة مثل تلك القوالب الجبيلة التي

يقال ان الصينيين يستعملونها لحصر النمو فتصبح الحياة اداة والقالب غاية \* عرفت من

بعض رجال التربية الانكليز ان ليس هنالك منهاجا تربويا مدرسيا مطبوعا بل هنالك ارشادات

يستتير بها المعلم تأتي سنة بعد سنة ولا تقيد المستقبل في شي \* وبالتالي فيكون الجواب

على تنوع المنهاج وفقا للمناطق امرا طبيعيا \* وايزد : تنوع المنهاج وفقا للزمان في السنة

الواحدة المهم العربي الواعي الذى يطلق بطريقة واعية القوى الكامنة في نفس المتربي

تلقائيا ويكون دوما في الظاهر متنحيا يفسح المجال للمتربي في النمو \*

س\* هل تعد التربية كل طالب مهما كانت قواه العقلية الى حياة مشرة في مجتمعه ؟

ج\* كل مخلوق في هذا العالم له كيانه الخاص ومنفعته الخاصة وقد تمكن الايريكيون

من الاستفادة من اصحاب العاهات الجسدية والذهنية في بعض الصناعات التي تتطلب

مجهودا جسما او ذهنيا محدودا وان لم يكن من فائدة تتعدى الشعور بالكرامة الانسانية

ففي ذلك كفاية \*

س\* هل تجد ان مناهج التعليم مثقلة بالمادة - يمكن حذف او جمع بعضها ؟

ج\* من الموسف ان مناهج التعليم في بلادنا تتوجه الى الذاكرة والذاكرة فحسب

حتى في العلوم الرياضية \* يمكن الاستغناء عن حرفها في نسبة كبيرة وترك الخطوط

الكبرى فيها مع ادخال الروح الاستقلالية في العمل وهذه بالنسبة للمنهاج هي كالروح

الانسانية بالنسبة للانسان اذ ما الفائدة من تنقل معلومات قد لا يحتاجها الانسان في

حياته \* ولو كان الامر كذلك لكانت المصيبة هينة مع منهاجنا \* الا انها في كثرة ما

تتوجه به الى الذاكرة تنهك القوى النفسية والجسدية فلا يصل التلميذ الى غاية ما

يصبو اليه - الشهادة - الا وهو منهك القوى نفسيا وجسديا فينعش عن وظيفة يسترخي

فيها بعد عناء العلم \* ينبغي ان يحذف من المنهاج كل ما يعرقل نمو المتربي ولا بد

من التوجه ناحية الروح الاستقلالية التحررية التي تجعل من الولد ولدا وليس رجلا ومن

الرجل رجلا وليس ولدا \*



حديث مع الاستاذ حليم كنعان  
رئيس دائرة الاحصاء  
الوزارة التربية

- س • ما هي اهداف التربية في لبنان ؟
- ج • افضل اجابتك على هذا السؤال بعد تقديم الاطروحة •
- س • ما هي اهم مشاكل التربية في لبنان ؟
- ج • عدم وجود تربية بالمعنى الصحيح للتربية - التربية كما قال "ديوى" ليست اعدادا للحياة فحسب بل هي الحياة ولا يمكننا ان نسعي ما يعطى في مدارس لبنان تربية لانها بعيدة عن واقع الحياة •
- س • اين هي نقطة الانطلاق نحو الاصلاح ؟ انبدا الاصلاح في الميدان التربوي ام الاجتماعي ام الاقتصادى ام السياسي ؟
- ج • اذا فكرنا في نقطة الانطلاق فلا بد من انتظار بحث النهاية عند محذ نقفل على انفسنا في دائرة مفرغة غير اننا اذا اعتبرنا ان التربية هي الحياة نجد ان الاصلاح الممكن هو في رد التربية الى مفهومها الحقيقي فالولد الذى ينشأ في المدرسة عارفا بمشاكل الحياة مدريا على حل تلك المشاكل يمكنه بواسطة ذلك الفهم وذلك التدريس من استنباط الطرق والاساليب التي يمكنه بها حل مشاكله او اعطاء الحل المناسب للمشاكل التربوية والاجتماعية والاتصالية والسياسية •
- س • كيف يمكننا الجمع بين الاساليب التربوية المختلفة كي تتمكن التربية في لبنان من خلق عقلية موحدة تجمع بين افراد الامة وتجعل منهم مجتمعا واحدا ؟
- ج • انا الا اسعي مختلف الاساليب التعليمية او التلقينية اساليب تربوية • قد يكون هنالك خلاف في الاساليب التعليمية ولكن لا يمكن ان يكون في التربية اساليب متعددة لان الحياة التي تنمو وتقوى تنبعث من الداخل وبهذه الطريقة تنبعث العملية التربوية مع الحياة من روح الحي المتربي وليس الربى • قد تكون الحاجات مختلفة بالنسبة للبيئة والزمان والمكان غير ان المتربي الذى يحيى وينمو من الداخل يصهر العناصر الخارجية في نفسه فيمثلها ويستعيد من التغلب عليها نشاطا يكون حافزا له • مع حفظ النسبة الممكنة لكل حي •

والمخالقة الاجتماعية وبعد النظر الاقتصادي والبصيرة السياسية وكلها من منتوجات المدرسة •  
الا ان هذا التطور لا يمكن ان يبني الا على اسس التراث الانساني ولهذا جعل العلم النظرى -  
او دروس مفردات المعرفة - الاسلوب النظرى جعل في اسس الثقافة الانسانية • وهي مهمة  
المدرسة الصحيحة وهي التي نرعى الى ايجادها في لبنان •

س • هل تعد التربية كل طالب مهما كانت قواه العقلية الى حياة مثمرة في مجتمعه ؟  
 ج • للجواب على هذا السؤال يجب ان نعزز ما يسمى بالدروس النفسانية العقلية التي تكون من مهمتها توجيه الطلاب • ولا يخفى ان هذه الدروس في نشاتها في لبنان • وقد يعقد الينا بعد سنتين او ثلاث بعض من ارسلنا للتخصص في هذه الدروس في اوربا واميركا •

س • هل تجد ان مناهج التعليم مثقلة بالمادة - يمكن حذف او جمع بعضها ؟  
 ج • لا شك ان في مناهج التعليم تضخما ماديا وبالتالى نرى من الممكن التخفيف عن التلامذة باعادة النظر فيها •

س • يمكن ان تجمع مدرسة واحدة بين التعليم العقلي والتعليم المهني وهل من الضروري ان تعطى الدروس المهنية لكل طالب وطالبة ؟  
 ج • يتكفل بالجواب عن هذا السؤال نظام الدروس النفسانية والتوجيهية التي تكلمنا عنه في السؤال السادس • ولا ارى مانعا مبدئيا من ان يجمع بين التعليم العقلي والمهني في بعض المدارس بل ارى ضرورة من ادخال شيئا من التعليم العملي مقابل المختبرات العلمية في جميع المدارس ولو في بعض الصفوف •

س • هل توافق على التعليم المشترك في جميع المراحل المدرسية لا سيما في مدة التعليم الثانوى ؟  
 ج • دلنا الاختبار في لبنان على الاقل ، ان التعليم المشترك في جميع المراحل المدرسية ذو خطر قد يكون شديدا في سنوات الدراسة الثانوية خاصة ولهذا ارى من الحكمة ان نتجنب هذه المخاطر وان نتساهل في التعليم المشترك في الصفوف الابتدائية الاولى وفي التعليم العالي •

س • هل تعتبر المدرسة وسيلة لنقل تراث المجتمع الانساني فحسب ام هي ايضا اداة للتطور والتقدم •  
 ج • من الطبيعي ان تكون المدرسة من ابلغ الادوات في تطور الشعب وتقدمه على نحو ما شرحنا من اهداف التربية التي تتضمن لا الثقافة العلمية فحسب بل التهذيب المدني



وما دنا لا نرتقي بالعائلة الى المستوى الانساني فلا يمكن للمدرسة ان تودي مهمتها وهنا نلمس الخطر الجسيم في اهتمامنا الجدى بالمدرسة منصرفين عن العائلة وكاننا نعمل على وضع الولد في مستويين مختلفين يانس عقليا بالمدرسة فيعيش بخياله في جو متسام من النظريات المجردة حتى اذا عاد الى بيته حطته مادية الحياة الى المستوى اليومي الحقيير فشعر بالبون الشاسع بين البيئتين ودفعه غرور العلم الى الترفع عن اهله . وكثيرا ما ادى الامر الى احتقاره اياهم وهنا المشكلة الاجتماعية التي تصادف المري البصير كل يوم فيحز في قلبه هذا التنافر الاجتماعي بين الاباء والابناء . وقد يكون البون ابعد شقة واسوا اثرا بين الفتاة وامها . ومن ثم كان من الضروري ان يبدأ الاصلاح بتهذيب العائلة اولا ويكون ذلك بالاستناد الى الام - اى الى خريجات مدارسنا وان كان لا بد من تضحية جيل في سبيل ذلك . ويصبح ثنويا اذا ما حققنا هذا الامر - المشكل المعروض في السؤال الرابع :

س . كيف يمكننا الجمع بين الاساليب التربوية المختلفة كي تتمكن التربية في لبنان من خلق عقلية موحدة تجمع بين افراد الامة وتجعل منهم مجتمعا واحدا .  
 ج . ان من الاختلاف في اساليب التربية ما هو محمود ومنها ما هو مكروه وينبغي ان لا نفتر من التعبير من التوحيد في المناهج والاساليب وطرق التفكير لانه لا يمكن ولا يجوز ان نصب جميع الافكار والمواهب في قالب واحد كما انه لا يمكن ولا يجوز ان نحدد في المنهاج زمن تدرس المادة في الشهر واليوم والساعة . غير اننا نتمنى ان تكون جميع الاساليب المختلفة هادفة الى غاية واحدة وهي خلق المواطن الواعي الصالح .  
 اقول الاساليب ولا اقول البرامج - مجموعة مواد مقررة هي واحدة تفرضها الامتحانات الرسمية ولا يشذ عنها الا المدارس التي تقدم تلاميذها الى هذه الامتحانات وهي قليلة جدا اكثرها يشتغل بالاختصاص .

س . هل يوجد برامج تربوية متنوعة تمكن كل منطقة من مناطق البلاد المختلفة من ان تنتخب المنهاج الذي يسد حاجة قاطنيها ويأتي مطابقا لميولهم ورفائهم ؟  
 ج . ان في المنهاج الجديد محاولة لتكييف بعض البرامج نسبة للمناطق المختلفة ولكن هذه المحاولة لا تزال بحاجة الى التعميم .

حديث مع الاستاذ فواد افرام البشتاني  
مدير الجامعة اللبنانية

س\* ما هي اهداف التربية في لبنان ؟

ج\* الاهداف تربوي الى خلق الانسان الصالح - وهي لا تختلف بذلك عن غير بلدان الى مشاركة الله في عمله الخلاق ومن هنا المسؤولية المطلقة على عاتق المربين والتي نتمنى ان يهتم بها جميعهم وان يضعوها دائما نصب اعينهم .

س\* ما هي اهم مشاكل التربية في لبنان ؟

ج\* لبنان المتعدد الطوائف والتقاليد والثقافات وليس هذا التعدد في الطوائف من المصائب خلافا لما يعتقد ه او يتظاهر باعتقاده كثير من المشتغلين بالتجارة الطائفية .  
انما نرى ان تعدد الطوائف من النعم في لبنان لان هذا التعدد يمس السكان بالتساؤل ورحابة الصدر ويدفعهم الى حسن المخالقة . يشهد على ذلك الفرق بين قرية موحدة الطائفية وقرية متعددة الطوائف . الا ان الخطران كان ذلك خطرا انما يكون باستغلال الطائفية في الميدان السياسي وليس هذا الاستغلال من الروح الدينية بل في شيء فتكون المصيبة اذا لا في تعدد الطوائف من الناحية الدينية بل في سوء استغلالها من الناحية السياسية . اما ما سوى ذلك من مشاكل التربية فلا تزيد في لبنان عنها في اي بلد اخر وقد يسهل علينا حلها اذا نظرنا دائما الى ان التعليم واسطة والتربية غاية وان الفهمج معالم وهدايات يصلح ما صلح المعلم . وتقود الى الغاية المثلى بنسبة تفاعلها مع التلامذة في اعمارهم واوساطهم والغاية التي من اجلها نهذبهم . ولهذا اصبح من السهل الجواب على السؤال الثالث .

س\* اين هي نقطة الانطلاق نحو الاصلاح ؟ انبداً الاصلاح في الميدان التربوي ام

الاجتماعي ام الاقتصادي ام السياسي ؟

ج\* لا يجوز ان تنفرد المدرسة في هذا الاصلاح بل لا يمكنها ذلك انما ينبغي ان تكون المدرسة على تعاون وثيق دائم مع الاسرى التي هي الحلقة الاولى في المجتمع . فيها يتعلم الولد اصول التربية الاجتماعية والاقتصادية والسياسية كذلك وليست المدرسة الا منظمة لهذه التوجيهات التي يشعر بها الولد في بيته بطريقة غامضة .

س • هل تعتبر المدرسة وسيلة لنقل تراث المجتمع الانساني ، فحسب ، ام هي ايضا اداة للتطور والتقدم ؟

ج • لقد درجنا على اعتبار ابعاد الزمان دافعة لاجازته • وبذلك يجيء الماضي اولاً ، فالحاضر ، ثم المستقبل ، ويصبح الماضي سبباً لهما ، او ابا ، ويحتل التقليد المكانة الاولى في حياة الانسان •

لكنني ارى في هذا الصنف خطأ • ان المستقبل هو الذي ياتي اولاً ، فالحاضر ثانياً ، ثم الماضي ثالثاً • وبذلك يحتل التطور المكانة الاسمى ، ويصبح الزمان جارياً في الامام لا دافعا من الوراثة • غير ان هذا التطور ، لا يكون خلاقاً ، الا اذا استند الى الماضي ، الذي يقوم المواد للمستقبل ، الذي يقدم عمل الخلق • وهكذا يهيج الجمع بين التقليد والتطور هو ما تقتضيه الحكمة ، ان لا خلق من العدم ، ولا جمود حتى النهاية • ان ابعاد الزمان وحدة لا تتجزأ • فالماضي والمستقبل حقيقتان لا يمكن الشك فيهما ، ولا تقديم احدهما على الاخر •

بيروت في ٢٦ / ١ / ١٩٥٤

كمال الحاج

رئيس مصلحة الشؤون الثقافية

وزارة التربية

س\* يمكن ان تجمع مدرسة واحدة بين التعليم العقلي والتعليم المهني ، وهل من الضروري ان تعطى الدروس المهنية لكل طالب وطالبة ؟

ج\* لا أو من بصحة التمييز بين التعليم العقلي والتعليم المهني • فقد درجنا ، بطريقة اعتباطية ، على التفريق بين هذين التعليمين ، فظننا ان هناك فاصلا بينا فيهما ، وبذلك اقمنا مشكلة ، حيث لا يوجد بالاصل مشكلة • وهذا يعني ان العقل البشرى وحدة لا يمكن تجزئها • ولذا لا ارى فارق ، الا من حيث الشكل ، بين التعليم العقلي والتعليم المهني •

ان التعليم سواء كان مهنيا او عقليا ، يقوم على منطق فكري ، هو ذاته في الاثنين معا • هذا المنطق هو معدن الفكر البشرى ، يدور بالطريقة ذاتها ، من حيث الجوهر ، في جميع ميادين المعرفة • فالتعليم المهني ، بموجب هذا القول ، هو تعليم عقلي ايضا ، لانه يقوم على مبادئ فكرية ، هي اينما كانت • والتعليم العقلي يظل ناقصا اذا لم يتحقق في نطاق الواقع • وهذا يعني ان العقل ، الذي يبقى سابحا في مدى الخيبيات ، دون ان يهبط الى الارض ، فيلمس المادة ، ويزاولها ، في شتى النواحي ، هذا العقل يبقى ناقصا ، ويجر صاحبه نحو الانحراف النفسي •

ان غاية التعليم العقلي ان يساعد المرء على العيش بهناء في هذه الدنيا ، والا ما الفائدة من جميع النظريات ، اذا كانت لا تعين الانسان على كسب عيشه ، والقيام بواجباته اليومية التي يحيى لاجلها •

ومن هنا ارى ان الشعب الذي يرفع شان التعليم العقلي ، ويهون خطر التعليم المهني ، او العكس ، يفقد بلا شك الغاية الصحيحة من وجود الانسان ههنا • فاما ان ينتج عمالا لا فكر لهم ، او ان ينتج علماء لا عمل لهم • وهكذا يفقد صفته العارف ، لان المعرفة الحققة هي التي تجمع بين العنصر النظري والعنصر الاختباري لاسماء بدون ارض ترتكز عليها ، ولا ارض بدون اتجاه نحو السماء •

لهذا ارى ان التعليم الصحيح هو الذي يرمي ، في ان واحد ، الى العقلي والمهني ، ان لا فرق بينهما من حيث الجوهر • ان الشعوب النيرة هي التي تقيم مدارسها على هذين المادتين معا •

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- س • هل تعد التربية كل طالب مهما كانت قواه العقلية ، الى حياة مثمرة في مجتمعه ؟
- ج • قلنا في جوابنا عن السؤال الاول بان التربية ، جوهرها ، تقوم على هدفين اساسيين :  
 ايقاظ المواطن ، في الطالب ، وايقاظ الانسان • ومن هنا كان من الواجب على المربين ان يعدوا الطالب ، مهما كانت قواه العقلية ، الى حياة مثمرة في مجتمعه ، ليتمكن من ادراك المجتمع الانساني الاكبر •

- س • هل تجد ان مناهج التعليم مثقلة بالمادة - يمكن حذف او جمع بعضها ؟
- ج • نعم ، ان مناهج التعليم مثقلة بالمادة ، الى حد بعيد • وتقع المسؤولية ، في الدرجة الاولى ، على وزارة التربية الوطنية والفنون الجميلة ، التي لم تحاول بعد تركيز مناهجها على اساس ايجابية • ان وزارة التربية هي المسؤول الاول ، لان زمام التوجيه في يدها • فيما تريد هو الذي يجب ان ينفذ • وما عليها الا ان تريد الواجب ان يكون •
- وتقع المسؤولية في الدرجة الثانية ، على المدارس التي ترفض ان تمرن عقل التلميذ ، فتكتفي بحشو ذاكرته ، بغية اجتياز الامتحانات الرسمية في اخر السنة ؛ وهو ما يسمى عادة بالباشوتاج • وقد شجعت وزارة التربية كثيرا ، في الماضي ، هذه العقلية ، لان الطريقة التي تجرى بها الامتحانات الرسمية ، لا تحدد الطالب الا على تمرين ذاكرته لكي يحصل على الشهادة • اما تنمية الشخصية ، وايقاظ فضوليتها ، وتعودها البحث والاستقصاء ، ثم تفهم الامور بجد وورصانة ، فامور لا يحترمها مناهج التربية الوطنية عندنا •
- وعقيدتي ان الحذف او الجمع ، لا يفيان بالغررض اللازم • ان القضية ابعد من حذف مادة او زيادة مادة • هذا تعديل سطحي ، لا يمس الجوهر الذي نخره السوس ، ولا يفتح امام كياننا افاق التجدد والاصلاح • ان ازمة التربية في لبنان تقوم ، اولا واخرا ، على ايجاد الاستاذ القدير • فمتى وجد هذا المدرب الحكيم ، استقامت المناهج ، وسرنا في طريق الامان •

- س • هل توافق على التعليم المشترك في جميع المراحل المدرسية ، لا سيما في مدة التعليم الثانوي ؟
- ج • ان هدف التعليم الصحيح ان يصل الى هذه الدرجة من التعليم المشترك • ولكن لا اعتقد ، ان الوضع الاجتماعي الحالي يساعد على هذا النوع من التربية في المرحلة الثانوية • لذا كان من الضروري ان نعود الطلاب ، تدريجيا ، هذا النوع من التعليم المشترك ، وذلك لا يأتي الا نتيجة التطور الاجتماعي •

س\* اين هي نقطة الانطلاق نحو الاصلاح ؟ انبداً الاصلاح في الميدان التربوي ، ام الاجتماعي ، ام الاقتصادي ، ام السياسي ؟

ج\* من الصعب جدا ان نفصل هذه الميادين بعضها عن بعض ، لانها ذات وحدة لا تتجزأ ، هي الانسان . وهذا يعني ، من حيث الاصل ، ان نقطة الانطلاق يجب ان تشمل هذه الميادين كلها ، في ان واحد . الا انه يجوز لنا التشديد في سبيل الاصلاح ، على التربية ، اولا ، لاننا بحاجة الى تقويم جذري ، يمحصر كله ، باديء بدء ، في تغيير العقلية وتوجيه الانفس . فاذا لم تتبدل عقليتنا ، ولم تتجه انفسنا نحو الغاية الواجبة ، اى اذا لم نستبدل نظرتنا في الحياة ، بنظرة اصح واحق ، بقيت السياسة على ما هي ، وظل الاقتصاد اعوج . فالاصلاح الجذري يقوم ، في النهاية على خلق مواطنين واعين ، وهو الهدف الاول الذي ترمي اليه التربية .

اجل ، ان التربية هي السبيل الوحيد ، الذي يقوم الاعوجاج السياسي ، ويساعد على انماء الحياة الاقتصادية ، وتحسين المناخ الاجتماعي . ومن هنا القول بان وظيفة الدولة الاساسية هي التربية .

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س\* كيف يمكننا الجمع بين الاساليب التربوية المختلفة ، كي تتمكن التربية في لبنان من خلق عقلية موحدة تجمع بين افراد الامة ، وتجعل منهم مجتمعا واحدا .

ج\* ان الجمع بين الاساليب التربوية المختلفة منوط بمجيء رجل حازم الى وزارة التربية الوطنية والفنون الجميلة ، رجل يعي حاجات الامة ، ويعيشها ، فيفرض حينئذ لغة واحدة وتاريخا واحدا ، وفلسفة واحدة ، واخلاقا واحدة ، فاصلا عن التعليم الديني الذي كان ، بمعناه الطائفي ، عائقا في سبيل ايجاد تربية لبنانية واحدة .

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س\* هل يوجد برامج تربوية ، متنوعة ، تمكن كل منطقة من مناطق البلاد المختلفة من ان تنتخب المنهاج الذي يسد حاجة قاطنيها ، ويأتي مطابقا لميولهم ورغائبهم ؟

ج\* ان البرامج ، في لبنان ، غير متنوعة . وهذا عائد الى انها ما فتئت امتدادا للبرامج التعليمية التي كانت قبل عهد الاستقلال . فهي من هذه الجهة ، خالية من كل تجديد ، او من كل محاولة في سبيل التجديد . الا ان الواقع القومي يستلزم هذا التنوع ، بحيث تستطيع كل منطقة من مناطق البلاد المختلفة ان تنتخب المنهاج الذي يسد حاجة قاطنيها ويأتي مطابقا لميولهم ورغائبهم . فيكون تحت برامج تربوية مطابقة لحاجات الارياف ، وبرامج تربوية مطابقة لحاجات المدن .

س • ما هي اهم مشاكل التربية في لبنان ؟

ج • تحصر اهم مشاكل التربية ، عندنا ، في ست نقاط ، اذكرها تباعا وفقا لاهميتها :

١ - عدم وجود نظرة كونية - اى فلسفية - عند القيمين على شؤونا التربوية • واعني

بذلك ان الذين يضعون المناهج التعليمية ، في لبنان ، ضيقو التفكير يجهلون كل الجهل

الهدفين الاساسيين للتربية ، هدف القومية وهدف الانسانية • ان التربية ، جوهرها ،

هي عمل فلسفي •

٢ - عدم وجود الروح القومية عند القيمين على شؤونا التربوية • واعني بذلك ان الذين

يضعون المناهج التعليمية ، في لبنان ، ينقلون عن مناهج الغرب ، ولصقونها بها ، دون

التساؤل عما اذا كانت تلائم واقعنا • فهم لا يجرون على البده من الفنا ، للانتها • من يائنا •

٣ - عدم الالتجاء ، في معالجة شؤونا التربوية ، الى اخصائيين يعيشون المشاكل

التربوية ويطلعون على احدث الحلول التي يرتاياها علم التربية ، في وقتنا الحاضر • ان

امورا خطيرة كهذه ، لا يجوز تسليمها الا الى اربابها • ان مسؤولية الذين يدرون شؤونا

التربوية ، ضخمة جدا ، والتاريخ لن يطوى اعمالهم ، دون ان يحاكمهم بشدة ، في السر

او في العلانية •

٤ - عدم اناهة الاقتصاد الى مستلزمات حاجاتنا التربوية • فنحن ، على العكس ، ما

زلنا نقتصر التربية بوضعنا الاقتصادي المهترى ، في هذا البلد ، ما فتى عرضة للاهواء

السياسية • لم نعلم بعد ان ازمة لبنان هي في النفوس اولا ، وان الاصلاح بالتالي يقوم

على تغيير العقلية وتوجيهها نحو الغاية الصحيحة • ف قضية لبنان على ما اظن هي قضية

تربوية ، قبل كل شي ، وفوق كل شي : وهذا يعني ان الاصلاح السياسي ، والاقتصادي ،

والاجتماعي ، منوط الى حد بعيد بالاصلاح التربوي •

٥ - عدم وجود المعلم الصالح ، الذي يجسم في شخصه جميع الحقائق التربوية ، قبل

ان تتجسم في شخص الطالب • ان مشكلة التربية ، عندنا ، ليست مشكلة برامج وكتب ،

بقدر ما هي مشكلة ايجاد المعلم الصالح • متى وجد هذا المعلم ، استقام الكتاب وحسن

المنهج • اما العكس فغير ممكن •

٦ - عدم تحرير التربية من السياسة ، بمعناها الضيق • ولهذا بقي الجهاز التربوي ،

عندنا ، مقطورا بالنزعات السياسية • والسياسة ، في هذا البلد هي سياسة اشخاص ،

لا سياسة مبادئ • ومن هنا تارجح وزارة التربية والوطنية بين متعاكسات الطائفية

ومتناقضات السياسة •

اجوبة الدكتور كمال حاج (1)  
رئيس مصلحة الشؤون الثقافية  
وزارة التربية

- س • ما هي اهداف التربية في لبنان ؟
- ج • للتربية من حيث الجوهر ، هدفان : الاول ، يقوم على ايقاظ الوعي القومي وانماه ، والثاني ، يقوم على ايقاظ الوعي الانساني وانماه . وبعبارة اوضح ، ان التربية الصحيحة ترمي ، اولا واخرا ، الى ان توظف في الطالب ، المواطن والانسان .
- ويؤسفني ان اقول ، في هذا المجال ، ان اهداف التربية ، في لبنان ، لم تتضح بعد ، ان لم تكن مفقودة . فلا هي تربية لبنانية ، ولا هي تربية انسانية . وسبب هذا الغموض الذي تتخبط فيه هو ان المناهج تحرص كل الحرص على حشو الذاكرة و فقطه دون ان تعني بمخاطبة الذكاء والحرية ان الذكاء هو الملكة الادراكية ، التي تجعل الطالب يميز الحق من الباطل ، والحرية هي الملكة الخلقية التي تهتم بانماء الشخصية على ضوء المستلزمات الاجتماعية ، والاقتصادية ، والسياسية ، ولتتمكن هذه الشخصية من ان تتأمن في بد من القومية .
- وقد اهملت التربية ، في لبنان ، حتى هذه الساعة ، قوى الطالب الذكائية والمحركة ، اخذة بعين الاعتبار ، فقطه ما يتلقنه من كم المعلومات ، لا ما يتعلم من كيف الثقافة . ويعود هذا النقص ، في تربيتنا ، الى ان لبنان لم يعتمد في الماضي على ذاته ، وعند ما وضع المناهج ، فجاءت نقلا حرفيا عن مناهج دول غربية ، لا تعيش واقعة ، ولا تتجه اتجاهه . فكان بذلك ناسخا لا خلقا . وقد عجز عن تغيير هذا المنهج الهدام ، بعد ان حصل على استقلاله ، فزادت ازيمته ، واشتدت مفسده .
- اما الاصلاح المنتظر ، الذي نرقبه دائما بعين رغبة ، فهو محقود على مجي ذلك الشخص القادر على ان يعي هذا النقص الاساسي ، وعلى ان يضرب بيد من فولاذ ، وفقا لما تقتضيه نظرة كونية ، ليخط صفحة جديدة بعد صفحة هتعت سطورها ، وقام بيننا وبين معانيها ، مدى من البعد البعيد .



- ج اعتقد في المرحلة الابتدائية يمكن الجمع وحتى في المرحلة التكميلية واعتقد انه من الضروري اعطاء الدروس المهنية في هاتين المرحلتين • اما في التعليم الثانوى فضرورى التشديد على التعليم العقلي •
- س هل توافق على التعليم المختلط في جميع المراحل المدرسية ولا سيما في مدة التعليم الثانوى ؟
- ج يجب ان نخضع للبيئة - يجب ايضا ان يكون روح خاصة لتعليم كل فئة منهم •
- س هل تعتبر المدرسة وسيلة لنقل تراث المجتمع الانساني فحسب ام هي ايضا اداة للتطور والتقدم ؟
- ج اعتقد ان الاستاذ يجب ان يكون حرا في تفكيره ويجب ان يتعود التلامذة على ذلك •

الابتدائي ٨٠٠٠ معلم جدد دليل المعالجة •

٣ - قلة عدد المعلمين الكفاء - لا يكفي شهادة بل يجب تدريب خاص في دور

التعليم • طريقة معالجة المشكلة هي في تشجيع دور معلمين وتنشئة دور ريفية للمعلمين •

ثم انشاء معهد عالي لتامين اساتذة للتعليم الثانوى •

٤ - المشكلة المالية :

١٠ في التعليم الرسمي - لكي تقوم الحكومة بواجباتها فتومن كمية كافية •

ب. في التعليم الخاص - المشكلة المالية هي ارتفاع الرسوم المدرسية في المدارس

الخاصة •

س. اين هي نقطة الانطلاق نحو الاصلاح ؟ انبدأ الاصلاح في الميدان التربوى ام

الاجتماعي ام الاقتصادي ام السياسي ؟

ج. الاصلاح يجب ان يكون شاملا وان لم يكن شاملا لا يمكن ان يتحقق كاملا وربما كانت

نقطة الانطلاق الاولى في الميدان الاقتصادي •

س. كيف يمكننا الجمع بين الاساليب التربوية المختلفة كي تتمكن التربية في لبنان من خلق

عقلية موحدة تجمع بين افراد الامة وتجعل منهم مجتمعا واحدا ؟

ج. تعديل حسب الدرس والاختبار

س. هل يوجد برامج تربوية متنوعة تمكن كل منطقة من مناطق البلاد المختلفة من ان

تنتخب المنهاج الذى يسد حاجة قاطنيتها ويأتي مطابقا لميولهم ورغائبهم ؟

ج. لا يوجد - عندنا فقط برامج عامة وبرامج مهنية •

س. هل تعد التربية كل طالب مهما كانت قواه العقلية الى حياة مثمرة في مجتمعه ؟

ج. لا اعتقد ذلك - والسبب هو البرامج الذى نطبقها لا تعد الطالب الى حياة مثمرة

في مجتمعه •

س. هل تجد ان برامج التعليم مثقلة بالمادة - ايمكن حذف او جمع بعضها ؟

ج. نعم مثقلة وانها ترهق الذاكرة وتعتمد على الذاكرة اكثر مما تركز على التفكير ولا

تقوى التفكير • وهذا الدرس دقيق •

س. ايمكن ان تجمع مدرسة واحدة بين التعليم العقلي والتعليم المهني وهل من الضروري

ان تعطى الدروس المهنية لكل طالب وطالبة ؟

حديث مع الدكتور نجيب صدقه  
المدير العام للتربية الوطنية  
في لبنان

س • ما هي اهداف التربية في لبنان

ج • اعتقد ان اهدافها مشتركة مع غير بلدان وهناك اهداف خاصة ايضا •  
الاهداف المشتركة :

- ١ - ان تنمي مواهب الفرد العقلية والبدنية والخلقية بصغته انسان وبصفته مواطن •  
نجمي بذلك العلم الحديث •
- الاهداف الخاصة هي مستمدة من وضع لبنان الخاص :
- ١ - تقوية التفاهم بين جميع العناصر التي تتالف منها الامة اللبنانية •
- ٢ - نشر التعليم الابتدائي - تعميم التربية الاساسية •
- ٣ - تحقيق الانسجام بين مختلف الاهداف في المعاهد الخاصة •
- ٤ - اعادة النظر في السياسة التعليمية في فلسفة التعليم • فالنظام الذي نتبعه  
لا يوهل الانسان ليكون انسانا صالحا ومواطننا صالحا • مثلا البكالوريا لا تعد الشباب  
لاى عمل • يجب ان نلح على التعليم المهني والزراعي وفي ذات الوقت يقوى التعليم  
العالي في فروع الاختصاص • وفي التعليم العالي ننشي • الفروع التي نحن بحاجة  
لها وهي لا تزال ناقصة •

س • ما هي اهم مشاكل التربية في لبنان ؟

ج • المشكلة الاولى الهامة :

- ١ - ينقص التوجيه الواحد والسبب هو ان التعليم رسمي وخاص والتعليم الخاص ضمنه  
تيارات مختلفة - لا انسجام فيها •
- ٢ - في لبنان التعليم الابتدائي ليس مومن للجميع - حسب تقديراتنا ربما كان ١٥%  
من الصغار اللبنانيين لا يمكنهم ان يدخلوا مدارس • فيجب اذا تعميم التدريس



APPENDIX "F"

A QUESTIONNAIRE SHOWING HOW THE AIMS OF EDUCATION IN  
EACH TYPE OF SCHOOL SYSTEM ARE REVEALED IN PRACTICE

SCHOOLS: American School for Girls  
and  
Preparatory Section, A.U.B.

Ages of Students: Between 12 and 16.

No. of Teachers  
Total 14

	Yes	No	Some
1. Have you met the parents of your students?	3	1	10
2. Do you know a special need of each student in your class?	4	2	8
3. Do you know a special interest of each of your students?	7		7
4. Are the feelings of your students more important than the material they are studying?	11		2
5. Do you help your students to build self-confidence and reliance on self?	13		1
6. Do you give your students responsibilities to carry as individuals and as groups?	12		2
7. Do you allow your students to express their points of view on matters of interest to them?	12		2
8. Do you train students to think independently and to express their thoughts?	13		1

No. of Teachers  
 Total 14  
'Yes' 'No' 'Some'

9. Do you think students are capable of analyzing difficulties and planning for their solution?	3	5	6
10. Do you provide for your students opportunities to serve their community?	10	2	2
11. Do you try to prepare each one of your students to a fruitful life in society, no matter at what level of intelligence he stands?	10	1	2
12. Do you feel that the curriculum is overloaded?	8	6	
13. If it be so do you think that parts of it can be eliminated?	8		1
14. Is the curriculum suited to the needs, interests and aspirations of the students?	5	2	7
15. Do you rely for getting information on books or do you encourage students to get information through experience?	4	4	6
16. Do you agree to co-education at all stages of learning, particularly at the secondary level?	9	4	1

A QUESTIONNAIRE SHOWING HOW THE AIMS OF EDUCATION IN  
EACH TYPE OF SCHOOL SYSTEM ARE REVEALED IN PRACTICE

SCHOOLS: Al-Makasid Al-Islamiah, Beirut.

Ages of Students: Between 12-and 18.

No. of Teachers  
Total 6

	Yes	No	Some
1. Have you met the parents of your students?	1	2	3
2. Do you know a special need of each of your students?	1	3	2
3. Do you know a special interest of each of your students?	2	2	2
4. Do you consider the feeling of your students more important than the subject matter?	5		1
5. Do you help your students build self-confidence and self-reliance?	5		1
6. Do you give your students responsibilities to carry as groups and as individuals?	3	1	2
7. Do you allow your students to express their personal points of view on matters of interest to them?	6		
8. Do you train the students to think independently and to express their thoughts?	5		1
9. Do you think students are capable of analyzing difficulties and planning for their solution?	3		3
10. Do you provide opportunities for your students to serve their community?	2	1	3



No. of Teachers  
 Total 6

	Yes	No	Some
11. Do you try to prepare each one of your students for a fruitful life in society, no matter at what level of intelligence he stands?	5	1	
12. Do you feel that the curriculum is overloaded?	4	2	
13. If it be so do you think that parts of it can be eliminated?	4	2	
14. Is the curriculum suited to the needs, interests and aspirations of the students?	1	4	1
15. Do you depend mostly on the text-book or do you try to have the students gather information through experience?	3	1	2
16. Do you agree to co-education at all stages of learning, particularly at the secondary level?	2	2	2



A QUESTIONNAIRE SHOWING HOW THE AIMS OF EDUCATION  
IN EACH TYPE OF SCHOOL SYSTEM ARE REVEALED IN PRACTICE

SCHOOL: Secondary Section - St. Joseph University.

Ages of Students: Between 13 and 17.  
(One teacher in this school answered for all.)

	Yes	No	Some
1. Have you met the parents of your students?		1	
2. Do you know a special need of each of your students?		1	
3. Do you know a special interest of each of your students?			1
4. Do you consider the feeling of your students more important than the subject matter?			1
5. Do you help your students build self-confidence and self-reliance?	1		
6. Do you give your students responsibilities to carry as individuals and as groups?			1
7. Do you allow your students to express their points of view on matters of interest to them?	1		
8. Do you train the students to think independently and to express their thoughts?			1
9. Do you think students are capable of analyzing problems and planning for their solution?			1
10. Do you provide opportunities for your students to serve their community?		1	
11. Do you try to prepare each one of your students to a fruitful life in society, no matter at what level of intelligence he stands?			1

12. Do you feel that the curriculum is overloaded?
13. If it be so, do you think that parts of it can be grouped or eliminated?
14. Is the curriculum suited to the needs, interests and aspirations of your students?
15. Do you depend mostly on books or do you try to have the students gather information through experience?
16. Do you recommend co-education at all stages of learning particularly at the secondary level?

Yes	No	Some
1		
1		
		1
1		
1		

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