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RECONSTRUCTION OF THE DAWUDIYYA COLLEGE

By

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DAWUDIYYA COLLEGE

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PREFACE

One of the fundamental principles of comparative education is that the educational system of any country should be related to the culture, economy, politics, traditions and aspirations of the people of that country. In general, education has the dual task of adaptation to, and reconstruction of the society in which it is functioning.

A. The Problem and Its Significance

It is felt that secondary education in Lebanon is not meeting the needs of all Lebanese youth at present. A uniform curriculum of the academic type of secondary education is followed in both urban and a rural areas. Adaptation of the curriculum to the needs of the rural areas and to non-academically minded youth presents a challenging problem to Lebanese educators. The Dawudiyya College which is a secondary school in rural Lebanese district presents a specific example of an institution whose program is not fully adapted to the conditions of the community which it serves. Hence it was chosen as a subject for this study.

B. Purpose of the Study

This thesis is intended to be a study of the Dawudiyya College, in relation to the educational system in which it is functioning and the social conditions of its surrounding community. As a result of the study it is hoped to suggest some ideas and measures of reform which are designed to increase the effectiveness of the school in assisting its students and

community to improve their lives and conditions

C. Method of the Study

Three methods of research were used in this study. First, the writer made extensive research in educational literature in order to become more familiar with recent trends in secondary education and in the adaptation of secondary curricula to rural life in several Eastern and Western countries. Second, three types of questionnaires were given to graduates, teachers and a selected group of students of the Dawudiyya in order to obtain data about the students' and teachers' opinions about the present conditions of the school. A fourth type of questionnaire was given to a group of students representing 33 villages in order to shed light on their economic, sociological and political background. All these questionnaires were given under the supervision of the writer. Third, interviews were conducted with the president, and the principal of the school as well as with 10 students from the upper classes. The purpose of these interviews was to get more detailed data about the present conditions of the school, and the opinions of a responsible group who have daily contacts with the Dawudiyya about those conditions.

D. Delimitations of the Study

The present study deals with secondary education in a rural Lebanese district. However, a brief description is given about the whole Lebanese educational system as a background to show the relation of the school to the system. The study is also delimited to one secondary school - The

Dawudiyya College - in the above mentioned district so that the subject would be studied more intensively.

Furthermore, this thesis is delimited to the Dawudiyya for boys for the following reasons: (1) women graduates did not cooperate in giving their views about the Dawudiyya for Girls; (2) the questionnaires and interviews revealed that co-education is inapplicable at present in the Dawudiyya for boys; (3) the study of two separate high schools seemed too large a topic to be studied intensively within the limited period of time available; and (4) the post-primary section in the Dawudiyya for girls was transferred to Beirut and responsible people in the school have no intention at present to re-establish it in Abeih because of the difficult financial conditions of the school.

Hence, this thesis is a study of the post-primary section in the Dawudiyya for boys, and the social setting in which it is functioning.

E. Who Would Benefit From the Study?

The writer hopes that this study would be of some help to the responsible people for secondary education in the Lebanese Ministry of Education and Fine Arts, to educational leaders who are in charge of secondary education and rural development in Lebanon, and particularly to the responsible people for the Dawudiyya College who would offer Algharb district an invaluable service by putting some or all of the suggested recommendations into effect.

F. Acknowledgements

Before concluding this introductory statement, I would like to acknowledge my gratitude to Dr. Habib Kurani, Chairman of the Education Department of the American University of Beirut, for his invaluable guidance and inspiration throughout the preparation of this study. Also I wish to thank Dr. Fredrick Korf, Mr. Jibrail Katul, and Mrs. Faiza Antippa, professors of education at the American University of Beirut for reading the text and offering valuable suggestions which were of great help to me. Moreover, thanks are due to Dr. Naim Atiyeh for his guidance during the initial stage of the preparation of this thesis. Acknowledgements are also due to the responsible people in the Lebanese Ministry of Education and Fine Arts for providing me with the up-to-date data and statistical figures which were very essential for this investigation and which were unavailable from other sources. Finally, I am indebted to the President, Principal, staff, graduates and students of the Dawudiyya College who provided me with data and opinions about the past, present and future of the school.

Wahbah Ajaj Sayigh

ABSTRACT

This investigation is an attempt to study the present conditions of a Lebanese secondary school - The Dawudiyya College - and offer some suggestions to improve these conditions and adapt its program to the needs of the locality and its youth. In the first chapter, a critical study is made of the Lebanese educational system in which this school functions, and of the impact of this system on the school. A discussion is made of the historical development and the four main characteristics of this system; namely, centralization, intellectualism, public examinations and uniformity and inflexibility. The last is very obvious characteristic of curricula and courses of study prescribed by the central authority.

The second and the third chapters give a description of the historical development and the present conditions of the school. In the second chapter, a study is made of the social and educational conditions in Lebanon just before the school was established in 1862, the establishment of the school, the first and second phases of its life, and the development of its program of study. In the third chapter, the present administration, organization, program, faculty, students, physical plant and equipment, school-community relationships, and financing of the school are briefly described.

In the fourth chapter, views about the contemporary conditions of the Dawudiyya are presented. The President and the Principal of the school as well as 10 students from the upper classes were interviewed, and three types of questionnaires were given to 15 teachers, 30 graduates, and 50 students from the upper classes. Various aspects of the school life were

inquired about in these interviews and questionnaires.

Chapter five is intended to study the social foundations of Education in West Lebanon where the Dawudiyya is located. To collect data for this chapter, library research and a questionnaire were used. Some economic, sociological and political foundations were discussed.

In chapter six, a discussion is made of the aims, program, financial situation, school-community cooperation, professional preparation of teachers, supervision of classroom teaching, relationships between the administration and students, library, laboratory, workshops, audio-visual facilities, social life, physical education, medical services, living conditions of boarders, and work loads of administrators.

Finally, some measures of reform are suggested. An estimate is made of the financial expenses called/by the suggested reforms, and four /for possible sources of income are pointed out. It is strongly recommended that the Dawudiyya keep its present aims, adopt three additional ones, and break down these general aims into more specific objectives. Also a new educational ladder and a new program are suggested, in which primary school graduates would receive general education for two years, and would follow during the next four years either an academic or a technical-agricultural program. Moreover, it is recommended that the school keep its present private character, that a board of trustees and a professionally trained administrative and teaching staff be appointed for the school. Other suggestions are given to achieve better discipline, to enrich the library and the social life of the school, to make more effective use of the laboratory, library, workshops and audio-visual materials, and to improve the physical and health education program, the medical services and the living conditions of boarders.

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CHAPTER I

THE LEBANESE EDUCATIONAL SYSTEM WITH REFERENCE TO THE DAWUDIYYA COLLEGE IN IT

To study the present conditions in the Dawudiyya College and suggest the needed improvements, it is necessary to have a perspective of the educational system in which it works. Thus this chapter is intended to fulfill this purpose. It consists of a description of the development of the Lebanese educational system, its main characteristics, and some reflections and comments on this system.

A. A Historical Background

1. Education in Lebanon before the French Mandate. Although Lebanon has long been one of the most important centers of intellectual enlightenment in the Arab World, government authorities throughout the 19th and early 20th centuries did not play an important role in the encouragement of the efforts of foreign missionaries and local organizations to open schools. Native private schools started in Lebanon as a necessary adjunct to either church or mosque and continued to be so until the middle of the nineteenth century. Foreign missionaries who had begun to establish themselves in the country and exercise their religious activities since the sixteenth century intensified their efforts in Lebanon during the early part of the 18th century to open

schools and interest themselves in educational matters. The main objective of their schools was at first religious conversion of the pupils. However, these missionary schools gradually enlarged their aim and scope of work to include the enriching of students' lives here and now.

Private educational initiative of the local people received an impetus from these foreign efforts. Christian and non-Christian communities became interested in opening schools for two reasons: (1) because of the fear of conversion of their children attending missionary schools; (2) in response to a rising demand for education as a result of the process of modernization.

The Ottoman Government was the last agency to enter the field of education. That was during the rule of the Ottoman governor (Mutasarrif) Dawud Pasha who came to Lebanon in 1861, and built several schools, most important of which was a school for the Druzes in Abeih¹ known today as the Dawudiyya College. This educational division of labor among lay and religious native authorities, missionaries, and the Ottoman Government continued until the first quarter of the twentieth century. Until then only the Ottoman district of Beirut had a teacher-training institution, a school for industrial arts, and two high schools under government control.²

¹Butrus Bustani, Da'rat el-Ma'arif, VII, 577.

²Ahmed Makki, "A Report on Secondary Education in Lebanon", Education in the Secondary Period in the Arab World, p. 153.

2. Education in Lebanon during the French Mandate. The French Mandate lasted from 1920 till 1943. During this period the French authorities imposed on Lebanon the educational system prevailing in their mother country, for they felt that they had a "Mission Civilizatrice" to any people for whom they were responsible. The French system in toto was transplanted to Lebanon, for in 1929 a program of secondary education patterned exactly after the French Baccalaureat was established by Decree No. 4430. A national ministry of public instruction was established to control every aspect of public education throughout the whole country under the supervision of the French High Commissioner and under the guidance of a French Counselor who was in reality the final authority in every important matter.³

The educational ladder, courses of study, and system of examinations and certificates were, with slight modifications, copies of the French original. Moreover, French curricula and examinations were officially introduced and recognized. It was possible for a student to go through a purely French program offered in Beirut, and sit for French examinations administered in Beirut, but designed in France for French students, and receive the same recognition as a holder of a Lebanese Certificate. In the meantime, the French language, literature, and philosophy were given the same standing in the newly established Lebanese program as Arabic. It was required, for example, that the French language

³Habib Kurani, "Lebanon-Educational Reform", The Year Book of Education 1949, p. 453.

be given a certain minimum number of hours per week in all schools; half the subjects should be taught in French; and French literature, history and philosophy should be given a prominent place in the syllabus of the secondary school. Therefore, the private schools began to modify their curricula according to the program laid down by the government in order to meet the requirements of the public examinations. Although the French program proper was allowed to remain side by side with the newly established Lebanese program and assisted in creating educational uniformity throughout the country, the various types of private schools continued to carry on their particular programs and grant their own certificates. Such freedom was, in time, curtailed however for one of the requirements of the admission to the study of the several professions such as Medicine, Pharmacy, Law, and Engineering is that the candidate be a holder of the French or Lebanese Baccalaureat, second part.

3. Education in Lebanon after 1943. The real struggle for a Lebanese educational program began in 1944 when a committee of educational experts⁴ was formed to reorganize the Baccalaureat program drawn up by the French authorities. Subsequently the Lebanese Government moved steadfastly towards formulating a well defined educational system, inspite of the fact that a variety of educational systems - American, Italian, French, British, Greek, Polish, etc. were prevailing in the country.

⁴The report of this committee was kept secret by the Ministry of Education and Fine Arts, and had it been possible to study it, it would have been of great value to this investigation.

This is due to the fact that the Lebanese Ministry of Education and Fine Arts began to make serious efforts towards extending the opportunities of study to the whole of the population, which necessitated the introduction of some modifications in the prevailing program.

The changes consisted of slight alterations in the syllabi, the relation of the state to private schools, the privileged position of the French language, and in several other aspects of the system. But the type of administration, the kinds of post-primary and public examinations, and the philosophy underlying educational theory and practice remained as they were under the Mandate. This might be explained by the fact that the official personnel and experts who replaced French authorities were trained at the hands of the French, either locally or abroad and thus they "... tend to derive their educational standards, programs, spirit, and Method from those found in France, as a review of recent legislation will immediately reveal."⁵

Educational administration remained centralized. The Ministry of Education and Fine Arts which replaced the Ministry of Public Instruction kept the same function of the old agency and added to it the supervision of Fine Arts throughout the country. The Minister of Education and Fine Arts is at the top of the educational administrative machinery, is responsible to parliament, and his position is subject to change with the change of the Cabinet. Under the Minister is the Director

⁵Kurani, op.cit., p. 459.

General whose position is permanent, and who is supposed to be an expert in education. At and below this level the Ministry consists of the following divisions:⁶

- a. General administration.
 - 1. Office of Director-General.
 - 2. Diwan.
 - 3. Bureau of inspection.
 - 4. Bureau of administrative and financial affairs.
 - 5. Sub-departments in the five main districts in Lebanon.
- b. The Lebanese University. Its president is appointed by the Cabinet, is the head of its board, and is directly responsible to the Minister.
- c. The Bureau of secondary education.
- d. The Bureau of Teacher-training.
- e. The Office of vocational education.
- f. The Office of primary and intermediate education.
- g. The Office of antiquities.
- h. The Bureau for athletics and scouting.
- i. The National musical institute.
- j. The National public library.

A staff of inspectors are the intermediaries between schools and these central agencies. The main job of the inspector is to see whether

⁶Lebanese Ministry of Education and Fine Arts, Decree No. 26, dated January 18, 1955, art. 1, and Decree No. 25, dated February 6, 1953, art. 1.

the schools are strictly following the rules, regulations, syllabi, and courses of study prescribed by the Ministry and report that to responsible officials in the Ministry.

The educational ladder also has not been changed. It consists of three cycles. First, the primary cycle consists of 5 years and leads to the Certificate of primary studies. Second, the intermediate cycle consists of 4 years and leads to the Brevet certificate. During this period there is a differentiation between the course preparing for the Brevet and then for vocational or normal schools, and the course leading to secondary education. The first course is supposed to have a more practical bias while the second represents typical academic education. Third, the secondary cycle lasts for 2 years and leads to the Lebanese Baccalaureat, part one. In this cycle there are literary, scientific, and classical sections. After the third cycle, there is the philosophy class which has Mathematics and Philosophy sections and leads to the Baccalaureat, part two. This certificate serves for admission to higher educational institutions.

Most of these schools are of the academic type irrespective of their public or private character. A few public and private vocational schools have been established in towns and cities such as Beirut, Sidon, Tripoli, Zahle, etc. The Ministry of Education and Fine Arts runs the School of Arts and Crafts in Beirut, and encourages agricultural instruction at the primary level in rural areas through financial aids. Moreover, the Ministry of Agriculture runs the School of Agriculture in Beirut.

The Ministry of Education and Fine Arts controls strictly the public schools through inspection, prescribed syllabi and courses of study, and rules, laws and regulations. It tries also to have a great deal of control over the private schools. For instance, Decree No. 1436 dated March 23, 1950 requires that private schools should follow the syllabus prescribed by the Ministry; also the inspectors of the Ministry are supposed to inspect private schools, but actually this means was ineffective for two reasons: (1) many schools, especially the foreign ones, refused to have any inspection of their schools; (2) school authorities who welcomed such inspection did not always put into effect the comments and suggestions of inspectors. However, there has been an indirect control over private schools, many of which prefer to abide by the requirements of the Ministry in order to get financial assistance and enable their graduates to enjoy the privileges of holders of government certificates.

Concerning the quantitative aspect, there has been a great expansion of educational facilities. The statistics given in Appendix A at the end of this study, reveal this expansion clearly. While the number of students in the public schools in 1943 was 23,000, it was raised in 1948 to 55,000 and in 1954 to 109,660, but in 1956 there was a decrease for the number which was 102,738.⁷ Similarly while the number of schools in 1943 was 248, it became 627 in 1948 and 963 in 1954 and finally 1107

⁷The strange thing about this decrease is that while there was a reduction of about 6000 pupils and 564 teachers, there was an increase at the same time in the number of schools by 144.

in 1956. Another aspect of this growth can be found in Appendix B which shows the growth of the budget of the Ministry of Education and Fine Arts in relation to the general budget of the Lebanese Government. In 1946 the general budget was LL. 60,000,000 while that of the Ministry was LL. 4,671,441. In 1950, the general budget was raised to LL. 85,300,000 and that of the Ministry was also raised to LL. 8,944,300. Both budgets continued to grow until in 1954 the general budget became LL. 123,400,000 and that of the Ministry reached 15,505,200. Thus the budget of the Lebanese Ministry of Education and Fine Arts was tripled during this period while the general budget was only doubled.

Side by side with the quantitative growth of public education, there was a substantial development in private education. Paradoxically, however, there was an increase in the number of teachers and students in private schools and at the same time a decrease in the number of schools. In Appendix A, for instance, it is noticed that the number of teachers was 4405 in 1943 and became 6645 in 1956. Similarly, the number of students was 118,000 in 1943 and became 150,114 in 1956. But the number of schools was reduced from 1269 in 1943 to 1028 in 1956. This seems to be due to three main factors. First, special restrictions were placed on opening new private schools in Lebanon by Decree No. 1436 issued on the 23rd March, 1950, especially article 7 of that Decree which gives the Minister of Education the right to refuse permission for the opening of new private schools when he has good reasons for that refusal. Second, the expansion of public education on a large scale has resulted in many

cases in limiting the number of students entering the private schools - hence many of the weaker schools were obliged to close their doors. This was true of a number of foreign schools such as those which were closed in Abeih, Ain Zhalta, Ba'akline, etc. Third, the Ministry adopted a new policy of helping private schools financially or sending them teachers whose salaries would be paid by the Government Treasury. This resulted in several cases in transforming some of those private schools into public schools through a gradual process.

As a result of this expansion of public education, not only the quantitative aspect of private education was affected, but also the nature of the curriculum had to undergo considerable change. According to article 13 of Decree No. 1436 referred to above, private schools are supposed to follow the public curriculum. Also according to article 14 of the same Decree private schools should use only the textbooks approved by the Minister of Education in the social sciences. Although this Decree was not fully enforced, a number of the private schools - particularly the native ones and the Dawudiyya is one of them - began to follow the same pattern of public schools in meeting the requirements of the Ministry and the public examinations. At least two main reasons made some of the private schools adopt such a policy. First, the official emphasis on public examinations and government certificates as a means for entering government service and the professions. Second, the hope of getting financial aids from the government if the program was approved by the Government.

B. Major Characteristics

1. Centralization. One of the main characteristics of Lebanese education is centralization. The Ministry of Education and Fine Arts controls every aspect of public education throughout the country. Its influence has been gradually extending to the private schools, especially those run by individual citizens or local boards. For instance, the central authority controls the finances, lays down the philosophy, aims, and practices of education, and formulates the curricula which in turn have to be strictly followed both by public and private schools. The Ministry administers public examinations after the completion of various periods in the educational ladder such as the primary, higher primary (4 years after primary), secondary (2 years after higher primary), and philosophy class. A staff of inspectors controls the schools.

The reason behind this centralization is that the state feels that one of its fundamental obligations is to educate the youth of the country according to national needs and aspirations, and such an important job cannot be left to individual citizens or private agencies to undertake. One of the most crucial problems of social life in Lebanon is sectarianism and its adverse effects on national solidarity. Responsible people in the Ministry have a firm belief that centralized education represents an effective means for the solution of this problem. According to these authorities, education in the past contributed towards the sharpening of this social "disease" which resulted in sectarian intolerance because of lack of central guidance for the schools.

2. Intellectualism. Another important characteristic of Lebanese education is intellectualism. It emphasizes the development of the intellect of the student as an individual and as a member of society. Behind this emphasis there are 24 centuries of historical tradition in Europe and the idealistic philosophy of education. France is still the most zealous proponent of such a conception of education which it tried to "export" to Lebanon as well as to other countries where French educational influence was found.

A fundamental outcome of this attitude was the belief that a certain body of knowledge which represents fairly well the whole intellectual heritage should form the content of the curriculum.

Under the French Mandate, French syllabi proper were adopted altogether in some French schools in Lebanon and with some modifications were prescribed by the Lebanese authorities. The syllabus of primary education consisted of the following subjects: French, Arabic, History, Geography, Arithmetic, Physical Education, General Science, Object lessons, Drawing, Morals, Hygiene, Religious instruction, and Sewing. The same topics formed the higher primary syllabus but on a more advanced level, and in the final years of secondary education, French literature, History and philosophy had an equal standing with their Arabic counterparts.

The study of Arabic and French languages, literature, and philosophy, together with the study of Mathematics and Science formed the backbone of the curriculum during the whole period of secondary education. Also, a survey of the history and geography of France and the Near East was studied

extensively. Appendix G shows the various degrees of emphasis on all subjects of the Lebanese Baccalaureat program as defined by the Decree No. 7001 dated October 1, 1946.

The main purpose of this program was the same as that of its counterpart in France: namely, developing a cultured man. Only through such a general education embodying the essential elements of the culture, Lebanese educators maintain, can an individual be changed into a cultured person.

Vocational education received limited attention during this period. No attempt was made to introduce commercial, technical, and agricultural education into the various districts of the country, each according to its needs. Only in Beirut two Normal Schools for boys and girls and a higher primary course in agriculture were established, and the existing school of Arts and Crafts was reorganized. In spite of these reforms, the number of students enrolled in such training was very limited while thousands of students continued their entrance into the academic type of school.

After Lebanon had become independent, the curricula were not changed fundamentally. There were some modifications here and there, but the spirit of the programs as a whole remained the same. Some of the more important changes were:

- (1) Arabic language became the only medium of instruction in primary schools, while in the post-primary period the teaching through Arabic was restricted to the social studies.

This was a fundamental change, for French had been previously taught at the expense of Arabic with the result that it tended to remove children from their original cultural background.

- (2) Lebanese history was brought up-to-date in the syllabus of the seventh year of secondary education. This subject was neglected even in the syllabus of 1943, for the flow of history stopped at the end of the First World War.
- (3) Civics was introduced throughout the primary and higher primary periods, and thus some consideration was given to civic affairs in the immediate environment of the child.
- (4) A program of ancient languages was introduced for those wishing to specialize in archaeology and ancient history.
- (5) The English Baccalaureat was introduced. Students who had chosen English rather than French as their primary foreign language were permitted to sit for public examinations in English. This change made it possible for students in schools following the Anglo-Saxon type of education to sit for these examinations. However, this privilege obliged schools of the Anglo-Saxon type to make some changes in their curricula in order to meet the requirements of the public examinations. The result was that most of these Anglo-Saxon schools adopted a dual curriculum, one part leading to the Freshman class of the American University of Beirut, and the other preparing

for the Baccalaureat examinations. The Dawudiyya adopted such a dual curriculum for a limited period, but finally adhered to the Lebanese program only.

In discussing this intellectualistic aspect of the Lebanese program it should not be understood that this intellectual education stresses only the cognitive aspect of learning in order to make of the student a walking encyclopedia. On the contrary, this education at its best stresses the method of acquiring knowledge and the method of learning. Throughout the learning and examining process strong emphasis is placed on intellectual reasoning which in Science and Mathematics teaching, for example, might be manifested most clearly in attributing more importance to the derivation of formulas and theorems themselves⁸ than to memorizing them. Also in studies such as history, literature, philosophy and composition emphasis is placed on the method of presenting facts in a well organized form and developing arguments both by the teacher while imparting knowledge and by the student during oral and written examinations. This - being a fundamental objective for appraising student's achievement - explains the fact why French and Lebanese educators lean on the essay type as the only form of written examinations, for it shows whether the student is able to organize the facts he has logically and systematically, while objective tests fail to discover that.

In spite of these modifications, the official syllabus of Lebanese

⁸ Naim Atiyeh, A Cross-Cultural Examination of Intellectualistic Versus Personalistic Process in Education, p. 61.

secondary education continued to stress the cultural studies chosen mainly from Arab and Western Cultures. The French philosophy of education continues to underlie the Baccalaureat program of secondary education. An objective study of this program reveals a striking similarity to the French Baccalaureat program of 1925-30.

3. Public Examinations. A third characteristic of Lebanese education is the system of public examinations. After the elementary period which extends for five years, a general examination is held by the Ministry and a certificate is given to those who pass the examination. Then various kinds of examinations are held during and at the end of the secondary period. Appendix H shows the various coefficients of all subjects required in these examinations. A report given by Ahmed Makki as the representative of the Ministry of Education and Fine Arts includes a list of twelve kinds of government certificates that are given to those who pass the different examinations administered after several periods of academic and vocational instruction. This list runs as follows:⁹

- a. Higher primary vocational certificate of vocational schools
- four years after the certificate of primary studies.
- b. Commercial certificate of the school of Commerce - three
years after the certificate of primary studies.
- c. Elementary Certificate for Hotel Management - three years
after the certificate of primary education.

⁹Makki, op.cit., pp. 160-161.

- d. Sub-engineer Certificate from the school of Arts and Crafts - three years after the higher primary vocational or academic certificate.
- e. Secondary Certificate for Hotel Management - two years after the higher primary or elementary Hotel teaching certificate.
- f. Trained farmer Certificate - given three years after the primary studies to students of the schools of agriculture in the various districts of the country.
- g. Sub-agricultural engineer certificate or agricultural Baccalaureat - three years after the higher primary.
- h. Higher primary Certificate - four years after the primary studies certificate.
- i. Elementary teaching certificate - three years after higher primary.
- j. Intermediate teaching Certificate - three years after the elementary teaching certificate.
- k. Baccalaureat certificate, part one, with its literary and scientific sections - six years after the primary studies certificate.
- l. Baccalaureat Certificate, part two, with its Philosophy and Mathematics sections - seven years after the primary studies certificate.

In this list, there are three examinations for purely academic education which are taken by the vast majority of students in the secondary

period. For example, in the school year 1954-55 the number of students¹⁰ enrolled in schools of the academic type was 26,505 while the total number in vocational schools and elementary teacher training institutions during the same year was 1,052.¹¹

These examinations exert great influence on schools. Thus the main objective of these schools has become to prepare candidates for the examinations and ensure the success of the largest number of these candidates. Similarly the student's aim in coming to school has become not to grow and develop a well rounded personality with its psychological, physical, mental, and sociological aspects, but to succeed in government or school examinations and obtain an official certificate.

As a result of this conception of the function of education, the number of students who succeed in the official examination in a certain school has become the only criterion for measuring the success of that school and its staff in carrying out their mission. The yearly results of these examinations reveal high percentages of failure among the candidates who take them. For instance, the ratio of those who succeeded in the higher primary certificate to the total number of candidates ranged from 2.2 to 60 in 1954 and 1956, and the ratio of those who succeeded in the Baccalaureat examinations ranged from 11.8 to 25.3.¹² These examinations are considered the most important means for lifting the large number of candidates so that

¹⁰Ibid., p. 157.

¹¹The number of students in the teacher-training institutions belongs to the academic year 1955-56.

¹²See Appendix C.

only the intellectual elite would pass. Hence it is believed that the smaller the percentage of success the better and more discriminative would be the examination.

4. Uniformity and inflexibility. A fourth characteristic of the Lebanese educational system is uniformity coupled with inflexibility. The official syllabi of both primary and post-primary periods have to be strictly followed throughout the whole country by all schools, private and public. No kind of adaptation to local conditions is allowed. The rural districts are required to follow the same syllabi followed in urban areas and industrial centers. Responsible people in the Ministry of Education and Fine Arts believe that uniformity of education is the most effective means for achieving national solidarity in Lebanon.

Inflexibility goes hand in hand with uniformity in the Lebanese educational system. In a special interview on the 21st March, 1958, Ahmed Makki - chairman of the Bureau of secondary education in the Ministry - declared that "The Curriculum is not a meal to be changed every day." This official declaration plus actual practice makes it clear that the essentialist conception of the curriculum has been adopted by curriculum makers and educational officials in Lebanon. The essential elements of Arab and Western cultures were incorporated into the curriculum in 1946, and until 1958 the same curriculum has been in effect.

C. Comments and Reflections

1. Administration. Lebanon has not yet developed a peculiar system of its own. Two important obstacles have stood in the way. First, education in Lebanon has remained until very recently almost completely in the hands of private local and foreign agencies. Second, Lebanon was under the tutelage of a foreign power from 1920 till 1943. Thus there was no independent central authority to take care of developing a system well adapted to the needs of the country. After independence, Lebanon inherited from the French its present centralized system of educational administration. This system has met some fundamental needs of the country, but at the same time it has not taken care of others which are of equal importance. The present system has contributed a great deal to the achievement of national solidarity. The availability of education to a large percentage of the masses who otherwise were unable to receive any kind of education, and the formulation of curricula and courses of study which have some degree of national orientation have helped in uniting the population. On the other hand, this system did not encourage local initiative and interest in education, adaptation to the local environment, and experimentation. Moreover, the strict control from above left no place for educational freedom in all aspects of education except the methods of teaching.

It would be a wiser policy to have a mid-way system between centralization and decentralization in order to obtain the advantages of both types; i.e. national solidarity, experimentation, local initiative

and interest in education, adaptation to local conditions, and educational freedom would be the desired outcomes.

2. Intellectualism. The emphasis on developing the intellect of man rather than his whole personality is bringing about serious consequences. In spite of the fact that the intellect plays a fundamental role in the individual's life, it cannot be overemphasized at the expense of the social, psychological, and physiological aspects of his personality. The four aspects should be given due consideration without having one of them encroaching upon the others unduly. This is especially true at the post-primary level where education has to meet a variety of needs, interests, and abilities of students so that it might be of utilitarian value to them in their daily life. The present academic education given at this level is suitable only to a small percentage of primary school graduates who are intellectually gifted. Different curricula should be provided for around 70 per cent of these graduates in order to develop a well rounded personality in every one of them, to provide him with a vocation by which he can earn his living, and to enable him to adjust himself to his social and physical environment.

Hence a fundamental change of outlook has to take place in Lebanese secondary education, and not piece-meal eliminations or additions.

3. Public Examinations. Although these examinations are an effective external incentive for efficient teaching and learning, they

have many shortcomings. They are exercising a great influence on schools and obliging them to come up to certain standards of efficiency. On the other hand, four main dangers emanate from them. First, they measure only a limited number of educational objectives such as mastery of subject-matter, reasoning, and ability to organize data. Thus they cannot be considered as the only criterion for effectiveness of the school and the real growth which has taken place within the student. Many of the skills, habits, and attitudes which should be the desired outcomes of the educative process have to be measured by some other means. The measurement of scholastic achievement should not only be restricted to the comparison between one student and another, but it should also take into consideration the pupil's growth. To what extent a student with definite mental capacities and psychological traits is capable of achieving the ends he desires, to what extent he puts effort in that direction, and what changes in his behavior have been observed during and after a certain period of study are the principal factors to look for and to be given due consideration in the process of evaluation. All this cannot be appraised in a period of two or three hours at the end of the intermediate or secondary cycle, and by people other than the student's own teacher.

Second, these examinations exert great influence on schools with the net result that the main objective of these schools has become to prepare candidates for these examinations. With regard to this influence, Ahmed Makki says:

The Baccalaureat system has forced the country to aim at certificates which have become the measure of all things. In order to prevent the unhealthy outcomes of this 'Bachotage', the Ministry intends to modify the present syllabus and replace it by another which guides the youth in the proper direction, taking into consideration the needs of the country and the requirements of the present age.¹³

It is doubtful, however, whether the suggested change in the syllabus would improve the situation as long as these examinations are still exercising the same influence.

Third, the high percentage of failure in the public examinations has dangerous consequences on the individual as well as on society. Those who fail are frustrated, and hence fall under the pressure of intense psychological tension which might be manifested in anti-social behavior. The youth would fight to keep his social status with his primary group unchanged, and when it is threatened by failure he might have a nervous breakdown leading in extreme cases to criminal social behavior or suicide.¹⁴ In ordinary cases, however, the defeated youth might be thwarted for the time being and might try again and again, but the reaction would be much more serious and unhealthy if the student's efforts were in vain in all these attempts.

At that stage he might lose confidence in himself and give up all

¹³Makki, op.cit., pp. 154-155.

¹⁴During the last ten years, daily newspapers in Beirut mentioned several incidents about failing candidates who tried to or actually did commit suicide.

his plans and dreams of the future, he might feel rejected by society, and finally he might resort to socially undesirable behavior such as gambling, excessive cinema going, cheating, etc.

This psychological problem may also be intensified by social factors. The candidate's education does not qualify him for any specific vocation in society. He cannot compete with successful students in getting employment in government offices, and he looks down upon work on his farm or on any kind of manual labor his father is engaged in. Hence, he would not be able to adjust himself to his environment, and thus he either lives on the margin of social and economic life, or leaves the country searching for a livelihood in some other corner of the world.

Fourth, the Baccalaureat Certificate has a high prestige in the eyes of the people, while a stigma is associated with vocational training and its certificates. No other certificate has the same prestige as the Baccalaureat which is given only to those who follow the academic type of education. Holders of vocational certificates are looked down upon in society, and are not given the same rights in government employment and higher education. This attitude towards vocational education is, in fact, a serious obstacle to the modernization of secondary education and the increase of its effectiveness. To serve the needs of a larger group of adult population, the high prestige of the Baccalaureat should be minimized and due regard should be given to vocational education.

4. Uniformity and inflexibility. The uniformity and inflexibility of the curriculum made the task easy for the inspector, the principal, and the teacher. A special committee of experts formulates syllabi and courses of study for the whole country, and a long time may elapse before any revision or reformulation takes place as experience has shown in the French educational system. The inspector, principal, and teacher have no responsibility along this line, for they receive ready-made outlines and textbooks which are to be followed strictly. This makes the task well defined for them, and hence they feel secure in performing their duties.

On the other hand, uniformity of education throughout the country disregards the peculiar needs of each district. Modern educators have realized that education has to meet the needs, problems, and aspirations of the people in the various districts of each country. The same education cannot be given to rural, commercial, and industrial areas although a certain core of general education might be developed in all the schools within each country. Moreover, the findings of biology and psychology regarding individual differences in intelligence, physiological growth, and personality traits among people call for the need of providing each individual with an education suitable to him. Disregarding the individual differences by giving a uniform education for all does the individual and the country more harm than good. Thus the ideal educational policy for Lebanon would be the provision of variety within a national framework.

Similarly, inflexible syllabi and courses of study in a country which is undergoing a rapid social revolution does more harm than good.

Lebanon has been in contact with Western civilization for a long time - particularly during and after the French Mandate - and consequently there has been a flux of cultural change in every aspect of its life. Hence the syllabi and courses of study which were formulated in 1946 are not satisfactory in 1958. A modification is essential. A continuous process of formulation and reformulation should be encouraged so that the fundamental cultural changes in Lebanese society might be taken into consideration.

D. Conclusion

Before the French Mandate, education was almost completely in the hands of missionaries and local private institutions, although Dawud Pasha and most of his successors interested themselves in education, especially in the Dawudiyya. During the Mandate, a Lebanese educational program patterned on the French Baccalaureat program was established, and a central authority began to control education all over the country. Then after 1944, some modifications were introduced into this program, but the administration, public examinations, post-primary education, and philosophy underlying the system are still the same. Private schools in this period began to pattern themselves on the model of public schools.

The main characteristics of the Lebanese educational program at present are: centralization, intellectualism, public examinations, and uniformity and inflexibility. The purpose of centralization is the achievement of national solidarity. Although it does contribute to such an

outcome, it has several shortcomings such as lack of adaptation to local conditions, local initiative and interest in education, experimentation, and limited educational freedom. A mid-way system between centralization and decentralization was suggested, and intellectual academic education is given to all youth and in all districts of the country at present, but emphasis on the whole personality rather than on intellect alone is needed. It was felt also that public examinations act as an external incentive towards efficient teaching and learning, but some dangers emanate from them. These dangers are: (1) preparation for examinations has become a goal; (2) limited educational outcomes are measured; (3) social and psychological maladjustments are caused by the high percentage of failure; and (4) the Baccalaureat Certificate for academic studies enjoys an undue prestige. Finally, instead of the uniformity and inflexibility of the curriculum, variety and flexibility within a national framework were suggested to meet the social change and needs of every individual and locality.

CHAPTER II

HISTORY OF THE DAWUDIYYA

A. Social Conditions in Lebanon Before 1862

During the 19th century Mount Lebanon was a part of the Ottoman Empire, but its feudal lords used to enjoy a great deal of local autonomy,¹⁵ especially after 1860. The economic and political feudal systems as well as the subdivision of the people into various sects were at the roots of social life all over the country. Sectarianism was a very fundamental factor in bringing about the conflict between the Druzes and Christians in 1860. The conflict resulted in a great massacre which brought about disastrous consequences on both parties. In any case the feudal system continued to have a great influence on social life. It created a hierarchy of social classes with rigid barriers separating them and preventing any kind of social mobility. This was particularly true among the Druzes, and still is one of the main characteristics of their social organization.¹⁶ In addition to this, the history of the Druzes has made out of them courageous warriors,¹⁷ and their belief that every human being is destined to live a fixed number of years inspite of the dangerous situations he meets in life strengthened this behavioral trait to a large extent.

¹⁵ Najla Izzeddine, The Arab World; Past, Present, and Future, p. 176.

¹⁶ Ibrahim el-Aswad, Dhakha'ir Lubnan, p. 129.

¹⁷ Ibid., p. 127.

Moreover, the Druze religion, in general, emphasizes the behavioral aspect of daily life, and lays down a strict ethical code by which every Druze male and female has to abide. Any infringement of this code brings about severe punishments by the Sheikhs.

Finally, acquiring an education is a religious requirement of each Druze, male or female; parents who deny an education to their children are considered as having sinned against their religion.¹⁸ However, parents have not been as strict about the provision of education as they have been regarding the observance of proper behavior in daily life.

B. Educational Conditions in Lebanon Before 1862.

In the middle of the 19th century, a great movement of cultural and educational awakening began in Lebanon. There was a revival of Arabic classical studies, with the Yaziji and Bustani families taking the lead.¹⁹ Supporting this movement, there were enormous educational efforts. These efforts began to kindle the fire of Arab Cultural Awakening in 1625 when the first pioneers of French missionaries established themselves in the country. Then in 1820, the American missionaries began to compete with the French missionaries and this competition has lasted up to the present time. By the middle of the 19th century, schools were established in Ain Toura, Beirut, Abeh, Ghazeer, etc. Finally after 1860 other schools

¹⁸ Ibrahim el-Aswad, Kitab Tanweer el-Adhhan fi Tarikh Lubnan, II, 117.

¹⁹ Izzeddin, op.cit., pp. 90-91.

and colleges began to be established in Beirut due to the large number of villagers who came down from the mountains where the massacre had taken place. Because most of these displaced persons were widows and orphans who had lost their husbands and parents during that uprising, the vast majority of these schools were for girls.²⁰ Most famous among the schools which were established in Beirut before 1862 were the English school, the American Evangelical School, that of Mrs. Tiller, etc. Side by side with the educational efforts of the missionaries, there were local efforts to spread education among the people. Christian communities - especially the Maronites²¹ - moved faster than Moslem communities along this line. Monasteries, Bishopricks, and several villages and towns witnessed the rise of schools before the middle of the 19th century, some of which were established in Byblos, Zahle, Deir el-Kamar, Wadi Shahrour, Ain Warqa, Ain Traz, etc. Moslem sects, including the Druzes, had up to 1862 a limited number of small "Kuttabs" attached to Mosques or Khalwat.²² Thus there arose among the non-Christian element of the population an urgent need for increasing the educational efforts in those communities in order to catch up with their fellow citizens in Christian communities.

C. The Establishment of the Dawudiyya and Its Significance

An Ottoman governor called Dawud Pasha came to Lebanon in 1861 and followed a policy of identification with the Lebanese. He tried his

²⁰Jurji Zeidan, History of Arabic Literature, IV, . 39.

²¹Ibid., p. 38.

²²Khalwat are places of worship for the Druzes.

best to understand them and to become one of them. Consequently he began to learn Arabic, to mix with people in order to learn their customs and traditions, to wear similar clothes, and to win their confidence in various ways. But it seems that he followed such a policy in order to realize his remote political ends.²³ Some people believed that he wanted to extend the boundaries of Lebanon to establish a larger state under his rule and independent from the Ottoman Sultanate. Others maintained that he wanted to make Lebanon a national home for the Armenians, for he himself was an Armenian.²⁴ The second belief was greatly doubted, but there was a great possibility that the first was true, for actually the western part of the Becca' Valley was added to Lebanon during his rule.²⁵

However, no matter what his underlying motives were, he made a sincere attempt to spread education among the people. In addition, he established a printing press and many public schools, most important of which was a school for the Druzes.²⁶ This school was established in Abeih and was named after him as the Dawudiyya school.

Another person who was instrumental in bringing this school into existence was Said Talhouk, who was at that time a legal representative of the Druzes in the House of Representatives in Istanbul. Talhouk got in contact with the Druze leaders, and persuaded them to integrate the

²³ Supplied by Aref el-Nakadi in a private interview with him on May 22, 1957, (see Appendix F, Section A).

²⁴ Aref el-Nakadi, el-Dhuha, vol.1940, p. 76.

²⁵ Ibid.

²⁶ Bustani, op.cit., p. 577.

general endowments of their sect and make use of them in supporting a school.²⁷ Then he submitted to Dawud Pasha the results of these contacts in a legal document in January, 1862 (see Appendix D) and asked him to grant the Druze leaders permission to establish such a school.

Shortly afterwards, Dawud Pasha gave his consent and a detailed legal document was sent to Said Talhouk including the fundamental principles and regulations to be taken into consideration in establishing this school (see Appendix E). Most important in these principles and regulations were "that the school should be supported financially by the endowments, be a boarding school, have qualified teachers for Arabic, foreign languages, and arithmetic, and have a principal responsible for its administration and finance." Each year, the principal was supposed to present two reports about the school to a special committee including the Director, Representative and the two religious heads (Sheikh Akls) of the Druzes.

D. The First Phase of Its Life

In spite of the fact that this school was actually a private sectarian institution, it was under the tutelage of the Mutasarrif (governor) and enjoyed high prestige throughout the Ottoman Rule, just as if it were an entirely public school. A special school board consisting of 12 Druze members headed by the administrative official (Ka'im Makam) of the Shouf area, who was regularly appointed from among the Druze Community used to

²⁷A. el-Nakadi, op.cit., p. 79.

supervise the school. But this dependence on a politically determined position brought about adverse consequences on the school. Many times it was closed because of political considerations especially during the rule of Wasa Pasha (1882-91) and the period 1900-1932.²⁸ The main problem was that with the change of the administrative official the school board was changed, and favouritism and partisanship used to play a great role in selecting the students, teachers, and administrative personnel of the school. Moreover, the students used to participate in political affairs and sometimes they clashed with their teachers and supported one leader against his rival.

The number of students at the beginning was 12, and it rose gradually to 24. All students were boarders and free of charge. They were selected from different districts of the Druze community on the basis of academic qualifications, but those who took advantage of entering the school were few. This might have been due to several factors. First, people were not very interested in educating their children, for the warrior was the ideal at that time. Second, sending a child to be a boarder in a distant school meant to the parents an economic loss. Even until now this tendency is found in some rural areas. Third, few pupils had the required qualifications to enter a school which required a certain minimum standard of education for admission especially in the Arabic language.

²⁸ A. el-Nakadi, interview.

However, even if there were many interested candidates, the number of pupils who could be supported by the revenues of endowments was very limited. It could hardly exceed 24 pupils.

E. The Second Phase of Its Life

In 1932, Aref el-Nakadi - a Druze leader - was authorized by the Druzes to take care of their endowments and reopen the Dawudiyya school. The first thing he did was to procure the necessary legal documents supporting the ownership of all property and funds belonging to the school endowments. Then he tried to increase the yield of these endowments and establish a strict control over expenses. Having done this to his satisfaction, he opened the school as a day school with moderate fees. A set of regulations was laid down for the school including six main sections: general rules, rights and duties of the staff, school organization, salaries, scholarships, school vacations and holidays. The most important articles of these regulations make it clear: "that no interference in politics is allowed; that one of the principal's duties is to improve the teaching methods of the staff and guide them if needed; that no teacher can be dismissed except in accordance with the laid down rules; that the school should have principal, disciplinary supervisor, treasurer, registrar, and a council of teachers; that poor students may be given scholarships equivalent to all or part of the tuition fees; and that the Dawudiyya might have subdivisions in the Druze villages both for boys and girls." These subdivisions were supposed to follow the program of

the Dawudiyya, and their number became 15 in 1940 but it decreased to 3 in 1952 due to opening of public schools in many of the villages. The number of students admitted during the academic year 1932-33 was 150.²⁹

The next important step which this leader undertook was the expansion of the school plant and facilities in order to accommodate a larger number of pupils and provide a boarding section. This expansion was financed from endowment revenues and from contributions from Druze emigrants living abroad. By 1944 the new building was completed, and the number of students was 180 including 50 boarders. Later on, in 1949, a house was built as a resident for teachers, and then during the last five years several old houses surrounding the school were bought and renovated. Some of these are used at present as residences for orphans, semi-boarders and servants, or as garages, workshops and storehouses.

In addition to all this, considerable efforts were made to enlarge the areas of playgrounds round the school. In 1949 the Druze emigrants contributed \$ 9,000 to purchase equipment for a physical science laboratory.

Surrounding the school, there is a wide area of arable lands approximating 600,000 square meters. But most of these lands are neglected, and only a very small part of them has olive trees and forests.³⁰ In the last few years a small piece of land which can be irrigated in summer has

²⁹Supplied by the principal of the school Waseen el-Nakadi in a private interview with him on February 9, 1958.

³⁰Supplied by Aref el-Nakadi in a private interview with him on February 8, 1958.

been planted with apple trees. Other than these surrounding lands, there are extensive areas of land in the neighboring and distant villages which form a part of the school endowments. Most valuable of all are the lands in Aley and Ubaidiyya.³¹

The number of students has increased gradually from 180 in 1943-44 to 248 in 1953-54, and to 280 in 1957-58.³² Out of these 280 students, 41 belong to non-Druze sects. The numbers of students given above exclude the orphans who are educated free of charge. The number of teachers during the academic year 1957-58 was 19 including one part-time teacher and three others who devote part of their time to teaching and the remainder to administrative, health, or other services.

F. The Program

The program, too, has developed from a simple and elementary one to a complex and advanced one. At the beginning, the major aim of the school was to teach Arabic, Arithmetic, and foreign languages, particularly the French language. When it resumed its life in 1932, the school began as an elementary school, and gradually it developed into a high school patterned on the Lebanese system of public education. French was the main foreign language, and the medium of instruction for most of the subjects both at the elementary and secondary levels. Moreover, the French language

³¹ Ibid.

³² W. el-Nakadi, op.cit.

and its literature were placed on an equal basis in the program with the Arabic language and literature.

In 1942 a new section was established with English replacing French as a foreign language and as a medium of instruction even in the social sciences. The first class started in the third primary during the academic year 1942-43, and continued to be the pioneer class of the new section for a period of 7 years. At the end of the fourth secondary class, the graduates received a Diploma indicating the completion of secondary education. If they wished to enter the American University of Beirut, however, such candidates had to pass an examination for admission to the Freshman class. The school has not been given the privilege of recommending the graduates of its English section into the above mentioned class.

Thus by the academic year 1948-49, there were two parallel educational programs in the Dawudiyya and it was no more called Dawudiyya School, but the Dawudiyya College. The old French section was patterned after the Lebanese system and led to the Lebanese Baccalaureat, and the second was patterned after the Anglo-Saxon system and led to the Freshman class in Anglo-Saxon universities.

During the same year 1948-49, graduates of the primary cycle who had chosen English as their main foreign language were allowed by the Lebanese Ministry of Education and Fine Arts to sit for the public examination in English. This same class continued its way through the secondary school, and at the end of the academic year 1954-55 those pupils

were allowed to sit for the public examination for the Lebanese Baccalaureat in English. Thus from that year on students from both the French and English sections were given equal opportunity to sit for all Lebanese public examinations. Because of this fact and because a larger percentage of students from the English section in the Dawudiyya College used to succeed in these examinations, the French section began to decline and within a few years it was abolished.

Side by side with these recent developments, responsible people in the school felt the need for introducing some kind of vocational education and manual work into the program. Thus in 1951 the administration of the school asked the Lebanese Ministry of Education and Fine Arts to give them financial assistance which would enable them to introduce agricultural instruction. As a result the school was actually given a meagre subsidy to be paid for a part-time teacher who offered such services. This teacher gives at present theoretical and practical agricultural instruction to the four upper classes of the primary cycle. Similarly, Point Four agency in Lebanon was asked to help the school along vocational lines, and within a short time generous aid was given to them in the form of equipment for three workshops: one for shoemaking, another for carpentry, and a third for blacksmithing.³³ The College was also lent a tractor to be used in the enlargement of its playgrounds.

³³A. el-Nakadi, Interview on February 8, 1958.

G. Summary

Sectarianism and feudalism were at the roots of Lebanese social life in the middle of the 19th century. A massacre took place between the Druzes and Christians in 1860 as a result of sectarian intolerance. A hierarchy of social classes prevailed all over the country especially among the Druzes who were a courageous people, had to follow a strict moral code set up by their religion, and had to educate their children to acquire at least the fundamental processes. At that time, there was a cultural and educational awakening in the country, and competition to spread education among the Lebanese between the missionaries on the one hand, and missionaries and local leaders on the other. Christian communities, especially the Maronites, went further than the Moslem communities including the Druzes. Said Talhouk, representative of the Druzes in the House of Representatives in Istanbul, took the opportunity during the rule of the enlightened Mutassarif Dawud Pasha to take permission to open a school for the Druzes. Hence, the Dawudiyya was established in 1862, and except for the periods 1882-91 and 1900-1932 it has remained to the present the main educational institution of the Druzes.

CHAPTER III

THE DAWUDIYYA AS IT IS TODAY

A. Administration

Although the Dawudiyya was, during the last interval of the Ottoman rule, under the tutelage of the Mutassarif, it was, from the start, a private institution financed by the Druze endowments. When it resumed its life in 1932, it was completely independent of any government control, and its president since then has had a free hand in every aspect of its life. At present, there is no government control over the school, except that the inspector of secondary education may visit it from time to time and give some comments and suggestions, but it is up to its administration to decide whether his comments are to be taken into consideration and his suggestions put into action.

The Dawudiyya is headed by a president who is also in charge of the general endowments of the Druzes. He has the final word regarding all important matters concerning both the school and the endowments. He sees to it that the school is running smoothly and following the approved program and policy. No kind of political or partisan activities within the school are tolerated. Through its administrative personnel, he is kept informed about the school, and his orders are put into effect.

Next to the president comes the principal who has had 37 years of experience in inspection and school administration. He, with the

assistant principal, is the mediator between the school and the president and is in charge of a great number of administrative affairs related to the school. These affairs include organizing the weekly schedule for teachers and students, supervising extra class activities, corresponding with outside agencies, institutions, and ministries of education, taking final decisions on serious disciplinary matters, discussing with other members of the faculty important matters regarding various aspects of school life, promoting students and granting school certificates, etc. No supervision of classroom teaching is undertaken by the principal.

The assistant principal, has had 25 years of administrative and teaching experience, helps the principal in various administrative matters, and is in charge of board and lodging, selection of teachers, correspondence with parents and guardians of students, and management of the school endowments. He is also responsible for renovations of physical plant and equipment, immediate contacts and legal measures with the Lebanese Ministry of Education and Fine Arts concerning students who sit annually for public examinations as well as for textbooks and stationery, and secretarial work. He also devotes part of his time to teaching when the need arises.

Then there is the treasurer who takes care of all financial matters related to the school and the endowments. In addition, he is in charge of food supplies, the school bus and agricultural instruction.

Moreover, there are three teachers who take care of discipline, health services and registration. Each of these three teachers devotes

part of his time to teaching, and the remainder to one of the above mentioned services.

B. Organization

The present educational ladder in the Dawudiyya is an exact copy of the Lebanese educational ladder. It consists of three main cycles. The primary cycle consisting of 5 years leads to the certificate of primary education, while the intermediate period consisting of 4 years leads to Brevet Certificate. At this level the Lebanese educational system differentiates between the course preparing for the Brevet and then for vocational and normal schools on the one hand, and the course leading to secondary education on the other. The first course is supposed to have a more practical bias. Originally it "...aimed at preparing children for certain jobs such as foremen, skilled artisans, minor clerks, etc."³⁴ The second course represents typical academic education. Here the Dawudiyya does not make such a differentiation, for it provides only an academic course preparing both for the Brevet and secondary cycle.

After the four years of intermediate study comes the secondary cycle which lasts for 2 years and leads to the Lebanese Baccalaureat, part one. In these two years, only the scientific and literary sections are provided.

The philosophy class which crowns Lebanese secondary education and prepares for the Baccalaureat, part two, does not exist at present in

³⁴ Kurani, op.cit., p. 453.

the Dawudiyya, although it did exist in the past. This class was abolished for three main reasons. First, recruitment of qualified teacher for this class was a very difficult job. Second, applicants to this class were very few. Third, this class used to lay a large financial burden on the school,

C. Program

At present the Dawudiyya follows the English section of the Lebanese Baccalaureat program. The syllabus and textbooks prescribed by the Ministry of Education and Fine Arts are followed strictly throughout the primary, intermediate and secondary cycles. No attempt at adaptation to the local environment has been made, except that some agricultural instruction in theory and practice is given to students in the four upper classes of the primary cycle. One hour per week is given to each class, and the teacher in charge of such instruction is free to develop his own syllabus, but he has to submit a copy of it to the Lebanese ministry of Education and Fine Arts since the Ministry is giving financial aid for agricultural instruction.

The school is following the Lebanese program for two main reasons: First, its administration hopes that by doing this the school would be eligible for financial assistance from the Ministry. But no assistance has yet been received except in relation to agricultural instruction. Second, its graduates would be able to sit for public examinations and get government certificates which are required as a means for entering

government service or the professions. For instance a law issued by the Ministry on October 31, 1950, required that the Baccalaureat, part two, is one of the requirements for the entrance to the Medical School. The same certificate is also required for the entrance into the professions of Pharmacy, Law and Engineering.

D. Faculty

Other than the principal and the assistant principal, there are at present eighteen teachers half of whom belong to non-Druze sects. Thirteen teachers have had between 8 and 27 years of teaching experience. However, only 3 teachers have had theoretical and practical training in teacher-training institutions. No kind of in-service training is provided. Seven teachers, including one part-time teacher, hold University degrees, while 9 teachers are high school graduates, and 2 have completed only the intermediate cycle. The teaching load varies from 20 to 30 class periods per week. The class period lasts for 50 minutes. Salaries are given on the basis of the position filled and not according to academic qualifications, and new teachers are paid on 9 months basis. There is no fixed salary schedule and annual salary increment, for these are determined by special agreement between the administration and the teacher concerned.

E. Students

The Dawudiyya is open to all Lebanese youth and children irrespective

of their religious sects. Actually, however, the majority of the students are Druzes. During the academic year 1957-58 there were 280 students 41 of whom were non-Druzes, and 60 were boarders. Thus the majority are day students who come from Algharb district at the center of which the school is located. Some of the boarders are children of Druze emigrants, and the others come from distant Lebanese villages. The day students come to school by the school bus, or on foot. Some of the students in the post-primary period have to walk 3 or 4 kilometers to come to school. A few students come from distant villages and live with their families in Abeih.

F. Physical Plant and Equipment

The main modern building of the Dawudiyya is 115 meters long and 32 meters wide, and consists of two main storeys. The first floor consists of a kitchen, dining-room, store-house, large hall used at present as a club for students, a room for clothes, and water closets. The second floor is divided nowadays into two main divisions, one for dormitories and administrative offices and the other for classes, library, laboratory, toilets, and bathrooms.

The dining room is used as a common hall for lectures, dramatization, film projection, debates, parties, etc. The rooms for the laboratory and library are small and really inadequate. The library books are placed in a room which is about 5 meters long and 3 meters wide. No study hall is annexed to this room. Similarly, the laboratory equipment is placed in

a square room 5 by 5 meters. Thus it is hardly wide enough to accommodate the students of a class or permit them to watch the teacher as he demonstrates the experiment. No music room and no place for in-door games are provided. The latter is badly needed in winter.

There is another modern building for the members of the staff who like to live in the school. It consists of two floors. The second floor is for residence, and the first floor is occupied by shops and the school shoemaking workshop.

In addition to these modern buildings, three old buildings in the neighborhood have been recently bought and annexed to the school. One building is used as a residence for servants, while another accommodates Druze orphans who are 10 years old and above, and who receive their education in the Dawudiyya. A third building is used as a residence for half-boarders - students who live in the school but do not eat there, some take one meal only, in the school. On the first floor of this building, there is the equipment of the school blacksmithing and carpentry workshops.³⁵

Surrounding all these buildings is a wide area of land which is part of the general endowments. Most of these lands are uncultivated, a small portion being planted mainly with pine trees and olive groves. Near the main building of the school, there is a paved playing field which is around 130 meters long and 30 meters wide.

³⁵All these workshops were originally granted by the Point Four agency to train the orphans along the vocational lines of carpentry, blacksmithing, and shoemaking. The last is the only one used at present.

G. School-Community Relations

The Dawudiyya completes the work of all primary schools in the district, irrespective of their private, or public character. This it does by providing academic secondary education. It also cooperates with the Ma'niyya School³⁶ by teaching the Druze orphans 10 years old and above. Beyond this no other kind of cooperation seems to exist, for the school refrains from participating in, and adapting to, any aspect of community life. The parents' cooperation does not go beyond sending their children to school. However, the league of alumni tried during the academic year 1957-58 to offer the school some assistance in the form of scholarships for poor students, books for the library, and prizes for students who excel in extra-class activities.

H. Finance

The Dawudiyya is no longer wholly supported from the general endowments of the Druzes as it used to be in its early days. At present, it is supported from three main sources. First, the students pay tuition fees, but these fees are comparatively lower than those in other private secondary schools in Lebanon. Second, the Egyptian Ministry of Education gives the school assistance in the form of teachers. Six Egyptian teachers were sent to the school on the basis of this aid during the academic year 1957-58. Third, the income of the general endowments is resorted to in case of a deficit in the school budget. The average yearly deficit is LL. 10,000.

³⁶This school is in Beirut and is originally intended for Druze orphans only. Recently the post-primary section of the Dawudiyya for girls was transferred to it and 10 year-old orphans and above were transferred to the Dawudiyya.

I. Conclusion

The Dawudiyya is a private institution headed by a president and administered by a principal, assistant principal, a treasurer, a registrar, a disciplinary officer and a teacher who takes care of health services. Its educational ladder is patterned after the official Lebanese education program with minor modifications at the intermediate level. In the Baccalaureat, part one only the Scientific and Literary sections are provided. There is no Philosophy class at present. The Lebanese Baccalaureat program and its prescribed syllabus and textbooks are followed strictly, with no adaptation to local conditions except that in the primary cycle some agricultural instruction is given. The faculty consists of the principal, assistant principal, and 18 teachers with rich teaching experience, but not professional preparation. The Dawudiyya is open to all Lebanese, but actually the vast majority of its students are Druzes. There are at present 280 students, including 60 boarders and 41 non-Druze students. It has a main modern building for classes, administration, and boarders; another modern building is for the staff, while three relatively old buildings accommodate half boarders, orphans, servants, and workshops. The Dawudiyya completes the work of all schools in the district by providing secondary education for the children of these villages. The Dawudiyya also cooperates with the Ma'niyya school. There is, however, little cooperation between the school and the community, for parents' cooperation does not go beyond sending their children to school. Nevertheless, the league of alumni has shown some interest in the school during the academic year 1957-58. Three main sources support the school financially: tuition fees, Egyptian aid, and income from the school endowments.

CHAPTER IV

VIEWS ABOUT THE DAWUDIYYA AS IT IS TODAY

To collect data for this chapter from all parties concerned, three questionnaires were given; the first to graduates, the second to students, and the third to teachers. In addition, special interviews were made with the president, principal, and 10 students (see Appendix F).

A. Explanation About the Questionnaires and Interviews

1. Purpose. The main purpose of these questionnaires and interviews was to discover the views of all parties who have had direct contact with the Dawudiyya and who are concerned with its improvement, and also to find out that they felt about various aspects of the school life. What shortcomings they would point out. What, and along what lines they would suggest improvements taking note of what limitations and possibilities there are for such improvements.

2. Content. The main topics upon which the questionnaires and interviews concentrated were: aims, curriculum and its relation to community life, students' needs, teaching staff and their professional preparation as well as finance, administration, coeducation, and fundamental problems facing the school at present. However, not every questionnaire and interview dealt with all these topics. For example, questions about

the educational aims and the financial conditions of the school, and the professional preparation of the staff were asked only of the president and the principal. Questions about curriculum, administration, coeducation, and other major problems formed the core of all questionnaires and interviews. The important things looked for were whether all parties concerned felt that the program was overcrowded with subject matter, related to community life, and to students' needs or not; whether the administration had satisfactory relationships with students, staff and the government or not; whether coeducation could be put into effect in the Dawudiyya at present or not, and what might be the attitude of the community towards coeducation. There were also questions about the professional qualifications of teachers. In addition, the questionnaires aimed at finding out what were some of the more fundamental problems which were most pressing on the school, and what were some of the solutions which were most promising.

3. Sample. One questionnaire was sent to all graduates whose present addresses could be known. The purpose was to secure the opinions of a representative sample of those graduates who had studied in the Dawudiyya during the various stages of its recent history. Out of the 65 copies which were distributed to men and women graduates of both the Dawudiyya for boys and the Dawudiyya for girls only 32 returns were received. Among these there were only two returns sent by women graduates one of which was incomplete. Because these two papers could not be considered a represent-

ative sample of women graduates, and because this study had to be delimited to the Dawudiyya for boys for several other reasons only the 30 papers of the men graduates were analysed.

Another type of questionnaire was given to all the teaching staff, but only 15 out of 18 teachers replied.

A third type of questionnaire was given to students in the post-primary period. This is because this period is the central theme of the present study. Due to the large number of students in the six classes of the intermediate and secondary cycles, it was necessary to make a representative selection. Fifty students were chosen from the upper four classes. All students in the fifth and sixth years were chosen, while only fourteen from the fourth year and thirteen from the third year were chosen in alphabetical order. This group was selected in this way for three main reasons. First, students of the upper classes are more mature than students in the lower intermediate classes. Second, the vast majority of students in the upper classes would have spent a longer time in the Dawudiyya, and thus would be more familiar with the various aspects and recent developments of school life. Third, students of the upper classes would have gone through a considerable portion of the present program; thus they would be in a better position to sense its suitability as well as its shortcomings.

In this group, the number of students was equally divided between the boarders and day students, thus providing a fair, representative group with an understanding of problems, feelings and opinions of both groups in the larger population sections.

In addition to this sample selection, 10 students from the above mentioned classes were interviewed. Five boarders and 5 day students were chosen by lottery in order to have a fair selection. The purpose of these interviews was to get at the roots of social and educational life in the school through informal discussion with mature students who have spent considerable time in the Dawudiyya both as boarders and day students.

B. Analysis of the Questionnaires and Interviews

1. Aims of the school. In a special interview, the president of the Dawudiyya declared that the major educational aim of this institution was to prepare educated men whose preparation was not below the standard attained by other educated citizens in the country. The Arabic text of the original statement runs as follows:

"هدف هذا المعهد تخريج فئة متعلمة لا تكون اقل من المستوى الذي اصبح عليه سائر المواطنين المثقفين."

The principal also shares this view. But to the writer this view seems to be ambiguous and ill-defined. What standard did the president have in mind, and along what line of secondary education could such an aim be realized? The answer became obvious when the program of the school was studied carefully. There is another aspect of the aims which was not dealt with in the interview, but is very clear from the president's writings in el-Dhuha magazine. This is the political aspect. The president

³⁷ See Appendix F.

made it clear that any teacher or student who becomes a member of any political party or participates in political affairs would be automatically expelled,³⁸ and that the policy of the school is to develop in the students: "قومية عربية ووطنية لبنانية صادقة"³⁹ i.e. Arab nationalism and true Lebanese citizenship. In actual practice however, preparation for examinations has become the predominant goal of the school. In order to insure the success of his students in the examination, the teacher worries always about the completion of the prescribed syllabus within the limited time available. Hence little time is left to educate for citizenship.

2. Program. In all the questionnaires and interviews, the program was to core of investigation. The president felt that it was very heavy and did not take into consideration the students' needs, interests, and capacities. Although he senses the need for vocational education, he maintains that it should be completely independent from the present academic program leading to University entrance. In addition, there seems to be contradiction between the above statement of the president and a later statement of his concerning the adaptation of the program to students' needs. In the first statement he declared that this adaptation was necessary, while in the second he did not approve of teaching the students the history of the Druzes. He maintained that the students study it as a part of the general history. Actually, the students graduate without

³⁸ Aref el-Nakadi, el-Dhuha, Vol.1943, p. 4.

³⁹ Ibid., p. 3.

studying the history of the Druzes neither as a separate subject, nor as a part of general history.

On the other hand, the principal and 9 teachers felt that the program was of average difficulty, and 40 students felt that it was not unduly heavy for them. Twenty-nine of the students preferred mathematics best, 15 preferred Arabic, 11 history or English, 10 science, and 9 Arabic literature or geography. Six out of 10 of the students who were interviewed felt that there was a need for vocational education, especially for those who could not continue their academic education.

Since the graduate questioned had gone through a program different from the existing one, they were not asked to comment on the present program. However, in answer to other questions they mentioned various weaknesses in individual subjects such as English, science, mathematics, and French, and 18 of them felt that previous programs were in general unsatisfactory.

Indeed, the president and several teachers and students who felt that the present program was over-loaded are justified in their belief. The large percentage of failures in public examinations backs up this view. In spite of the strict process of elimination throughout the intermediate and secondary cycles, still the vast majority of those who sit for the Brevet and Baccalaureat public examinations fail (see Appendix C). But how to explain the feeling of the majority of teachers and students that the program lays an average load on the students? The underlying cause seems to be that the student body at the post-primary level in the Dawudiyya

is a selected one, especially in the upper classes from which the sample group was taken. In these classes, the students do not represent the main body of boys of high school age in Algharb district for two main reasons. First, not every youth is given a chance to attend school. Had this been the case, such a feeling could not have been expressed by students having an I.Q. below 110 who are the majority of every age-group. According to Lewis Terman, "... an I.Q. of 110 is requisite for success in the academic work of a high school."⁴⁰ Second, only the intellectually capable student survives up to this level. Consequently, it is not surprising to see these students who are intellectually inclined make their way easily through such a program.

Regarding vocational education, there is no doubt that the need for it is very urgent at the post-primary level. This view is based on social and educational grounds. From the social point of view, it may be argued that Algharb district today needs youth who are good citizens and efficient workers in every aspect of its social and economic life. However, capable graduates of the Dawudiyya at present are prepared only either for clerical jobs or for continuing their studies at University level.

This orientation is one-sided since it neglects those vocations on which the social and economic life of the area largely depends. None of the graduates is trained to become, for example, an enlightened farmer,

⁴⁰Isac Kandel, The New Era in Education; A Comparative Study, p. 307.

a skilled artisan in the local and industrial crafts. Also the Dawudiyya could perform a most valuable service to the community by offering teacher training at elementary level with a rural bias since so many of the graduates go into teaching immediately after graduation.

From the educational point of view, modern psychology and biology have established the fact that intelligence is distributed in any large segments of the population according to a normal curve; i.e. a very small percentage of the population are either exceptionally intelligent or mentally defective, and the vast majority spread on a continuum between these two extremes with the bulk standing in the middle of the scale. In actual practice, it has been discovered by European and American educators that only twenty per cent of the population can benefit from academic secondary education and University work.⁴¹ Furthermore, not all graduates of the Dawudiyya who have gone through an academic course have continued their education in higher educational institutions. Only 9 of the 30 graduates who responded to the questionnaire were University students or graduates, while 21 of them had entered practical life as teachers, officials, or merchants immediately after their graduation.

Hence, effective means have to be adopted to select the intellectually gifted youth, while the others should be given general and vocational education suitable to their abilities and the needs of their community.

3. Administration. Concerning the relations between the government

⁴¹Kandel, op.cit., p. 309.

and the school, the president and 16 out of 30 graduates preferred that the Dawudiyya remain a private secondary school supervised by a board of educated Druze leaders. The president added that this board should be divided into 4 main committees each of which would assume responsibility for the financial, educational, administrative, and legal aspects of the administration. The members of the board are to be elected from Druze leaders who are qualified to assume such responsibilities.

On the other hand, only 4 graduates preferred that the Dawudiyya become a public institution and another 4 preferred that only one trustworthy Druze leader should assume all the responsibility.

Experience indicates that of the three proposals the first is the soundest and most feasible. Three main arguments support this proposal. First, a group of minds achieve better results than one mind, provided that they cooperate for the common welfare. Second, the community does not accept the second proposal as long as other similar educational institutions in Lebanon maintain their private sectarian character. Third, in a private institution there is a greater chance to experiment with teaching methods, curricula, and courses of study.

The administration of the internal affairs of the Dawudiyya seemed to be restricted on the whole to routine matters. It was clear from the responses of 12 teachers and from the interviews with the principal and students that there was no supervision of class room teaching and that the faculty meet only when important issues arise, such as promoting students, deciding on holidays, etc. The students believe that their

relations with the administration are not satisfactory. Most of the students who were interviewed mentioned that the administration did not listen to students' complaints, that it promoted students who did not deserve such promotion, that favouritism and lack of cooperation with students prevailed, etc. Similarly 16 out of 30 graduates showed their dissatisfaction with the administration.

Concerning the disciplinary officer, 9 teachers, 25 students, and all students who were interviewed showed their dissatisfaction with him. One way was suggested to improve the relationship between students on the one hand, and the supervisor and principal on the other. This was the establishment of a student council to take upon itself part of the responsibility of maintaining discipline and to act as a mediator between the student body and school authorities. Thirteen out of 15 teachers and all students who responded to the questionnaire stressed the need for such a council, and pointed out many desirable possible outcomes of such an organization. Some of the important outcomes mentioned were: mutual understanding between students and the administration, better discipline, bearing responsibility, recognition of students' needs and goals, students' solution of their own problems, etc. In spite of the fact that the teachers and students seemed to be too optimistic about the matter, great care should be taken if this proposal is to be put into effect. Theoretically it appears to be most promising, but many difficulties have to be faced in practice. However, it would be a very interesting experiment to establish such a council, assign to it limited responsibilities at first, and

constantly evaluate its work carefully to see to what extent the desired objectives can be realized.

4. Teaching staff. During the interview with the president, the latter expressed the belief that all the teaching staff in the Dawudiyya were among the best teachers in Lebanese secondary schools morally and educationally, and their preparation was satisfactory in every respect. Eight of the students interviewed showed their satisfaction with the ethical atmosphere of life in the school. The highest frequency of other responses of students to the question of school contribution also emphasized that same point. In addition, 7 out of the 10 students interviewed stated that the teachers on the whole adhere to the prescribed syllabus and textbooks very rigidly and that their favourite method of teaching is the lecture-recitation method. Moreover, the interview with the principal revealed that only 3 of the teachers have had professional training but that thirteen teachers have had rich teaching experience. No kind of in-service training is provided.

In the light of this information, it is very difficult to agree with the president that the qualifications of the teachers were "satisfactory in all respects". With this lack of professional training, his generalization does not hold. However, there are three encouraging factors which may contribute to the improvement of teaching in the school. First, the attitude of the teachers toward the profession. Twelve out of 15 teachers felt a genuine interest in and a call for teaching. Second,

their satisfaction with their salaries. Ten teachers felt that their salaries were adequate to meet their necessary expenses and needs, and only 3 felt dissatisfied with their salaries. Third, their satisfaction with the condition of their work. Twelve felt that their weekly schedule was an average load, while only two felt that it was too heavy. This favourable attitude towards the teaching profession and the satisfaction with their salaries and working conditions create a favourable atmosphere for professional growth.

5. Major problems. According to the president, the only important problem facing the Dawudiyya is the financial problem. All attempts to get government subsidy have so far been futile. The principal stressed this problem also, but he mentioned other important problems as well, such as those facing the new students in their adjustment to the program, the recruitment of teachers especially for science and mathematics, and the achievement of proper discipline in the school. To solve the financial problem, the administration of the school accepted assistance from the Egyptian Ministry of Education, and drew upon the revenue of the Druze endowments. In spite of the Egyptian aid, the average yearly deficit in the budget according to the president, is LL. 10,000.

The main problems mentioned most frequently in the answers to the questionnaires given to students and graduates are: (1) unsatisfactory discipline, food, hygienic conditions, and social atmosphere; (2) inefficient administration; (3) difficult transportation to and from the college;

and (4) difficult living conditions in winter due to the cold climate and lack of any kind of heating.

The teachers were rather reserved in pointing out fundamental problems. Six out of 15 teachers stated that they had no problems, while only 2 mentioned the financial problem, 3 mentioned transportation and location of the school, and 3 referred to the lack of encouragement from the Druzes.

The students were more frank in pointing out the fundamental problems facing the Dawudiyya. Two main factors made them adopt this attitude. First, they were encouraged while answering the questionnaires and during the interviews to express their views freely. Second, they were assured that the results of the questionnaires and interviews would not be known by school authorities, and names would not be given in the body of the thesis.

Thus the problems mentioned by the president, the principal, and the students present a challenge to them for educational reconstruction in the Dawudiyya. In addition to these, the problems of the professional preparation of teachers, and the introduction of vocational education at the post-primary level might be added. Therefore, these three problems seem to be serious obstacles which stand in the way of attempts to improve the quality of education, enrich the program and serve the community.

6. Laboratory and library. It was found out from the answers given by students and teachers, and from the interviews with 10 students that the laboratory is not used at all. Meanwhile, it is significant to

note that 48 students out of 50 expressed the belief that laboratory work would be of great value to them in their science courses. The library is made use of, but only 8 out of 15 teachers felt that it was adequate for both teachers and pupils. Twenty-nine students stated that they often use the library, while 19 others mentioned that they rarely do so. Five out of the 10 students interviewed felt that it was a very poor library and does not meet their needs.

In fact, much more effort should be made to enrich these two invaluable sources of learning and a greater and more effective use should be made of them. The main reason given for not using the laboratory was the lack of equipment and material to experiment with. This seems to be a mere rationalization, for it is not necessary that the equipment of the whole laboratory be complete in order to make use of it, and there is no reason why there should be no material to experiment with since the students are required to pay a laboratory fee. Three main reasons appear to be at the root of this neglect of laboratory use. First, the science teachers on the whole are untrained and are thus unable to use the laboratory. Second, there are no laboratory handbooks. Third, the pressure of public examinations and the extensive syllabus of science make it difficult to spend enough time on laboratory work and complete the prescribed syllabus within the limited time available. Thus the science teacher finds himself rushed, and resorts to the easy and short way of giving theoretical explanation, demonstration and summaries of the material to be covered.

7. Coeducation. Students, teachers, and graduates were asked whether they approve of coeducation in the Dawudiyya at present. Sixteen out of 30 graduates disapproved of it at all levels of primary, intermediate and secondary education, while 3 approved of it only at the primary level, and 11 at all levels. Also 9 out of 15 teachers disapproved of it at the intermediate and secondary levels, and 4 stated that it could be introduced in stages. Nine of them thought that it could be introduced into the primary cycle only.

In the case of the students, they were equally divided on the issue. But when asked whether they would allow their sisters to have coeducation at the post-primary level, only 17 of them approved, while 30 disapproved and 3 did not answer. The situation was still more discouraging when the analysis of their responses regarding the parents' attitudes toward the issue is also considered. Here only 13 students stated that their parents would approve of coeducation, while 36 expressed contrary opinions. Many of those who were in favour in the three questionnaires made the reservation that experienced and trustworthy school psychologists, disciplinary officers and teaching staff should be in charge of undertaking such an experiment. The main reason given by graduates who disapproved of coeducation at all levels was that the community was not yet ready to accept it, while the main reasons given by those who approved were that it has some advantages and society depends on both sexes.

These data show that the educated youth are more tolerant on this issue than the older generation, but when it comes to their female

relatives they become less tolerant. Hence, it may be safely concluded that, at present, coeducation could be introduced in the Dawudiyya in the primary cycle without great objection, and that it is very difficult to introduce it beyond that level.

8. School-community relations. The principal declared during the interview with him that no real cooperation takes place between the administration and parents due to two main reasons. First, a great number of parents live far away from the school and thus it is difficult to have frequent personal contacts with them. Second, the parents who live in the surrounding villages tend to conceal all weaknesses and problems of their children. However, the chairman of the League of Alumni declared that the League offered the School during the academic year 1957-58 some services in the form of scholarships to poor students, books for the library, and prizes for those who excelled in extra-class activities. The graduates expressed the view that the League can offer the school many more services. Eleven of those asked stated in their responses that the League of Alumni can help make the School and its contribution much better known in the surrounding areas. Fifteen graduates mentioned that the same body could also help the administration by offering suggestions for improvement of the school. Six graduates referred to the need for enriching the social life, and 8 said that the League should help improve the administration as well as the teaching standards of the school.

From this information, it appears that no real attempt has been

made to bring the school nearer the community and the community nearer the school in order to improve the social, educational, and economic life of both the school and the community.

C. Conclusion

The purpose of the questionnaires and interviews was to get views of different groups about the present conditions of the Dawudiyya. Questions were asked on aims, programs, finance, administration, coeducation, staff, and other major problems. The sample consisted of 30 graduates, 15 teachers, and 50 students from the upper four classes. Also the president, principal, and 10 students from the upper classes were interviewed. The president stated that the goal of this institution was non-political it being to prepare educated citizens. Actually, however, preparation for examinations seems to be the predominant goal. The president and several students felt the program was heavy but the principal and the majority of teachers and students felt the contrary. The view of the first group seemed to be true. All parties questioned felt the need for vocational education. The administration seemed to have no satisfactory relations with students, and a feeling was expressed that the school should remain a private institution. The staff lacked professional preparation, but there are favourable conditions for professional growth. The main problems mentioned were finance, adjustment of new students to the program, recruitment of teachers and unsatisfactory discipline. In addition, the following leave much to be desired: food,

hygienic conditions, social atmosphere, inefficient administration, transportation, living conditions in winter, and lack of encouragement from the Druzes. Also the gap between school and community, the inadequate professional preparation of staff, and dearth of vocational education seem to be very serious problems. The laboratory is not used, and the library is used only in a limited way because teachers and students felt it was inadequate for both of them. The majority of students, teachers, and graduates disapproved of coeducation at the post-primary level, and thus it seemed that it is very difficult to introduce coeducation at that level. No positive relationships between the school and community seemed to exist. Real cooperation along this line is needed.

CHAPTER V

SOME SOCIAL FOUNDATIONS OF EDUCATION

IN WEST LEBANON

In order to gather data for this chapter, a questionnaire was prepared and given to a group of students representing 33 villages from the community served by the Dawudiyya. The questionnaire was given to these students under the supervision of the writer. Thus it was possible to explain any point in the questionnaire which seemed ambiguous.

A. The Questionnaire

1. Purpose. The purpose of the questionnaire was to assist the writer in studying the social, economic, and political background of students in the Dawudiyya in order to discover their needs and consequently suggest a curriculum adapted to these needs. Furthermore, it was the intention through this questionnaire to discover the attitudes of people in West Lebanon towards the Dawudiyya and towards education in general in order to detect their readiness to cooperate with the Dawudiyya in providing their children with a sound education.

2. Content. The questionnaire included 14 items which inquired about the following aspects of village life: (1) government projects; (2) the main sources of livelihood; (3) the fundamental problems and needs

of the people; (4) the attitude of the people towards academic, vocational and fundamental education; (5) the degree of cooperation between home and school, among the people of the same village, and between one village and another; (6) the attitude of men towards women and towards the education of girls; (7) the feeling of the people towards the Dawudiyya; (8) the prevalence of illiteracy; the contact of villagers with city life, and the consequences of this contact; (10) the main object of loyalty of the people; and (11) the number and kind of schools existing in the village, and the numbers of boys and girls in them.

3. Sample. A list of 33 villages from which ^{41a} students in the /most post-primary cycle come was obtained from the registrar of the school. Out of the 33 villages, 16 were from the immediate surrounding of Abeih - the village where the school is located - and the others were from more distant parts. One or two students from each village were selected on the basis of their maturity when there was a possibility for choice from among several students. The total number of students who were selected was 45, most of whom were from the upper four classes of the intermediate and secondary cycles. Only 10 students of the 45 were chosen from the lower two classes of the intermediate cycle for two main reasons:

- (a) Students in these two classes were less capable than the students in the upper classes of giving an accurate picture of their villages as demanded by the questionnaire.
- (b) It was possible to have students in the upper classes from both the surrounding and more distant villages.

41a

Only about 10 percent of Students come from localities outside the villages at present.

However, it was necessary to select 10 students from the lower two classes because they were the only persons in the school who represented a particular set of villages.

Out of the 45 returns which were received, two incomplete returns were discarded.

B. Some Economic Foundations

1. Land economy. In the majority of cases, the farmer in West Lebanon possesses the land which he cultivates. He is free to use any agricultural methods and tools, and to buy, sell, inherit, and leave lands as an inheritance to his children. The feudal system which prevailed in this part of the country during the 19th century has been breaking down.⁴² At present feudal estates are rarely found in this district, although there are many of them in other Lebanese districts.⁴³

In general, the farmer cultivates and plants the land using primitive agricultural methods and tools which were used by his forefathers. The most frequent response to the question regarding farmers' needs emphasized this point. Nineteen students out of forty three mentioned the need for agricultural instruction, and 10 students mentioned the agricultural equipment as the most vital needs of the villagers at present. Also Albert Khuri says:

⁴²Yusuf Sayigh, Economic Development of Lebanon, p. 4.

⁴³Ibid., p. 17-18.

One of the most serious handicaps to Syria's (including Lebanon) agricultural development is the farmer's absolute ignorance of methods of control of crop pests and diseases. The farmer is aware of the great damage done to his crop every year by these enemies but he is helpless against them.⁴⁴

Although this statement has a great deal of truth about the ignorance of the Lebanese and Syrian farmers in general, it cannot be denied that during the last twenty years the farmers in West Lebanon have begun to use a variety of chemicals to fight fruit and vegetable diseases. However, Lebanese farmers need much more enlightenment along this line.

The farmer also has to sell the agricultural products by himself, for there are no cooperatives to relieve him of this responsibility and enable him to devote all his time and effort to production. He is meeting a great difficulty at present in finding trade markets for his main agricultural products: apples and olive oil. The export market is insecure for two main reasons: (1) standardization and control of diseases are inadequate; (2) Lebanese fruits are meeting keen competition from American, Israeli, Spanish, and Italian fruits.⁴⁵ This problem underlies the unsatisfactory economic conditions of the villages as a whole.

2. Main sources of livelihood. The main sources of livelihood for the people in West Lebanon are: agriculture, funds from emigrants, trade, funds from salaried positions, and summer tourist trade. Forty one out of forty

⁴⁴Albert Khuri, "Agriculture", Economic Organization of Syria, p. 107.

⁴⁵Y. Sayigh, op.cit., p. 20.

three students to whom the questionnaire was given stated that agriculture was the main source of livelihood, 15 mentioned funds from emigrants, 11 mentioned trade, 8 referred to salaried positions, and 5 mentioned summer tourist trade.

Next to it came fruits - apples, grapes, figs, pears, peaches; then came vegetables - tomatoes, vegetable marrows, beans, and cucumbers.

Also, Yusuf Sayigh, while discussing the main agricultural products in Lebanon, points out that,

"Most of agricultural income, in fact 85 percent of it, arises from fruits, cereals, leguminous crops, vegetables and industrial crops, with forests and livestock producing the balance. The most important single item is fruits, with cereals a distant second."⁴⁶

3. Financial conditions of farmers. The farmer in West Lebanon enjoys a richer life than his fellow farmers in other parts of the country, especially in the plains.⁴⁷ Usually he can afford to provide his family with the most essential matters like food, clothing, and shelter. However, he is still unable to provide satisfactory medical care and education. The responses to the questionnaires revealed that these two aspects were among the most fundamental needs of the farmer. The next highest frequency of the responses to the question regarding farmers' needs (14 students out of 43) mentioned the increase of educational opportunities, and 9 others mentioned the urgent need for secondary education among the basic needs of

⁴⁶Ibid., p. 19.

⁴⁷Ibid.,

the farmer. Also, a few others referred to public health instruction, medical care, and cultural and political instruction.

4. Government services. So far the Lebanese Government has not been able to provide education and medical care free of charge for all children, and the farmer in West Lebanon cannot afford to pay the high cost for such services which are offered by private agencies or individuals.

The Government at present seems to be giving greater attention to some areas of rural needs other than education and health. The responses to the questionnaire revealed that several kinds of projects in villages were financed by the Government. Opening and paving roads, and provision of water supply and electricity seemed to receive the greatest attention of the Government. In answer to the question inquiring about the village projects financed by the Lebanese Government, 29 students out of 43 mentioned opening roads, 18 mentioned provision of water supply, and 14 others mentioned electricity. Very few, however, mentioned schools. Only 4 from the surrounding villages and one from outside Algharb district mentioned that the Government was building schools. Also, only 7 stated that the Government was financing elementary schools in their villages, but it was noticed from other responses to the questionnaire that there are actually more public schools in the villages which were inquired about. Table I shows this very clearly

Table I

Estimated Number of Schools and Students in the 33 villages within Algharb District Supplying the Bulk of the Dawudiyya's Secondary Students as of June, 1958 ^{47a}.

	<u>Number of Schools</u>	<u>Number of Students</u>
Public Schools	29	2318
Private Schools	28	2510
Unidentified Schools	?	1335

The data gathered from these responses, as the table reveals, show that the Lebanese Ministry of Education and Fine Arts is carrying about half the load of education in this part of the country.

In spite of this cooperation between the Ministry and private institutions to spread education among the rural people, there are still many children of school age who are outside the schools. In table II, this fact is illustrated clearly.

Table II
Estimated Ratio Between School Age Youth In and Outside the Schools of the 33 villages as of June, 1958. ^{47b}

<u>Estimated Total Population</u>	<u>Estimated No. of Youth of School Age</u> ^{47c}	<u>Estimated No. of Youth in Schools</u>	<u>Estimated Percentage of Youth Outside Schools</u>
56,296	13,600	6163	55%

If the estimate that 2.2 percent of the population in Lebanon belong to each yearly age-group is true, then the percentage of youth who are

^{47a} Includes primary and post-primary schools and students.

^{47b} Includes primary and post-primary students.

^{47c} Based on Professor Jibrail Katul's data to the effect that 2.2 percent of Lebanese population belongs to each yearly age group.

still outside the schools would be 58 per cent as was calculated in Table II. This discrepancy between the number of youth of school-age and those actually enrolled in schools reveals the inability of both the farmers and the Ministry to give every child in rural areas a chance to have an education.

However, extreme caution should be taken in the interpretation of these findings, because the figures provided by the students were approximate and not accurate statistical ones. Yet, these figures give a general idea about the present conditions of education in these villages and the extent to which both private initiative as well as the government are participating in this enterprise.

C. Some Sociological Foundations

1. Social structure. There are two main characteristics of the social structure of Lebanese society in general, and of West Lebanon in particular. First, the people are segregated into various sects each forming a closed circle. According to the local Moslem and Christian religious laws, no intermarriage among these sects is allowed, and no change of membership from one sect to another is welcomed by the group to whom a person originally belongs. Albert Hourani gives an interesting historical background of Lebanese society in the following paragraph:

... remnants of sects and tribes, driven for one reason or another from the plains of the interior, have found refuge in the previously almost impenetrable valleys

of Lebanon, where they would worship and live unmolested from outside. The various communities which have established themselves there have usually respected one another's beliefs and ways. There have been tension and suspicion between them, but in normal times they have lived peacefully together. It is true that for generations Lebanon was torn by internal strife, but it was the strife of factions and families. It was only for a short time during the nineteenth century that it took the form of a religious war, and even then the fundamental causes were social and political rather than religious.⁴⁸

Indeed, until the present time there has existed a great deal of tolerance among these sects irrespective of the underlying suspicions, hatreds, and jealousies which prevail at one time or another.

Table III shows clearly the distribution of the population according to religious sects.

Many attempts were made in recent years to maintain a balance among these sects, most important of which were the National Pact and article 95 of the Lebanese Constitution. The latter makes the following provision "By temporary right and with a view to justice and harmony, the communities shall be equitably represented in public employment and in the formation of the ministry, without prejudice, however, to the welfare of the State."⁴⁹

Also, the National Pact of 1943 was a serious attempt to achieve a balance among the various sects.⁵⁰

⁴⁸Albert Hourani, Syria and Lebanon; A Political Essay, pp. 129-130.

⁴⁹Peaslee, Constitutions of Nations, II, 582.

⁵⁰Sayigh, The Sectarian Lebanon, p. 158.

Table III

Distribution of the Lebanese
According to Religious Sects⁵¹

<u>Name of the Sect</u>	<u>Number of the Sect</u>	<u>Total Number of Groups of Sects</u>
<u>Christians</u>		
Maronites	332,871	
Greek Orthodox	111,539	
Armenian Orthodox	60,802	
Greek Catholics	65,392	
Protestants	10,261	
Armenian Catholics	10,261	
Syriac Catholics	5,090	
Syriac Orthodox	3,839	
Latin	3,181	
Chaldeans	1,363	
Miscellaneous	<u>6,368</u>	612,325
<u>Moslems</u>		
Sunnis	239,990	
Shi'ites	213,949	
Druzes	<u>75,784</u>	529,723
<u>Jews</u>	5,745	<u>5,745</u>
Total Population		1,147,793

⁵¹Recueil des Statistiques Generales (Lebanese Ministry of National Economy, 1946).

The second major characteristic of the social structure of Lebanese society is the subdivision of each sect into various families which stand in a hierarchy of social classes. At the bottom of this social pyramid, there are the common people who are organized on the family basis, and then the ladder goes up into the most influential and respected families. The members of these feudal families play the role of political leaders in the majority of cases. There is a great deal of jealousy as well as closed barriers between these classes. This is especially true among the Druzes. However, recently the common people have discovered some means of social mobility to the upper classes. Wealth and education proved to be the most effective means for this mobility.

2. Cultural change. At present a fundamental cultural change is taking place in West Lebanon and causing a silent but rapid revolution there. In the words of Albert Hourani, "An old way of thought and life, which has gone unchallenged and fundamentally unchanged for some hundreds of years, finds itself in some ways opposed, in others inescapably transformed by the new civilization of the West."⁵²

Contact of villagers with city life and the impact of westernization on the latter are the primary causes of this change. This contact was clear in the returns of the questionnaire, for 38 students out of 43 confirmed it and mentioned several outcomes of it. Some of these outcomes, in order of decreasing frequency of mention were as follows: the change

⁵²Hourani, op.cit., p. 59.

of men's attitude towards women and the education of girls; the people's interest in political affairs within the country and abroad; and the change of habits, folkways, clothes, education, political thinking and values.

In fact, the change in externals has gone far in the small towns and villages, especially among christian communities who regard the West as their "spiritual home", but the fundamentals of Lebanese cultural life are slowly changing.⁵³ For instance, men in West Lebanon have gone far in wearing Western clothes, using modern home equipments, attending cinemas, attending schools patterned on the European educational system instead of schools attached to Mosques or Churches, and eating some kinds of Western food. A change has also taken place in the values, attitudes, and ideals of the people. For example, the barriers between classes have been gradually breaking down, and women are slowly gaining more respect, more freedom, and more education. Thirty students out of 43 who responded to an item in the questionnaire inquiring about the change of men's attitude towards the education of girls by stating that the people favour it, but some students mentioned that this favourable attitude is restricted to education in the primary cycle. Also, 23 out of 43 students mentioned that the attitude of men towards women was changing, but no specific examples of such a change were given.

The new type of education which was patterned on Western education is giving the youth a new outlook on life. The values, attitudes, ideas, and ideals which are acquired by the youth as a result of their education

⁵³Ibid., p. 91.

are different from those held by their parents who had no opportunity to receive such an education, and who could not easily accept many of the fundamental forms of Western culture. Hence, it has become difficult for the new generation to adjust to the prevailing conditions in the village and to live up to the expectations of their parents. Also the majority of the youth have had an academic education which does not prepare them for actual life outside the school as citizens as well as workers. They refrain from manual work on their farms, and are capable and prepared only for white-collar jobs. They find it very difficult to adjust to their original cultural environment, and most often they emigrate to look for a livelihood either in cities or abroad.⁵⁴

Adjustment of the people to such fundamental changes in their lives is not an easy task, especially for the older generation who have been accustomed throughout their lives to a certain inflexible mode of living.

3. Attitude of the People towards academic, vocational, and fundamental education. The people tend to value academic education highly and disdain any kind of manual work. In fact, they look at education as a means of relieving their children from the drudgery of manual work. This attitude was shown clearly by the data gathered from the questionnaire. The responses were in decreasing frequency as follows: 25 students out of 43 responded that academic education was of primary concern to the

⁵⁴Robert Widmer, "Population", Economic Organization of Syria, p. 18.

villagers; 10 students stated that vocational education was of primary concern; and 5 students answered that both types were of equal concern. Moreover, 8 students mentioned that the poor preferred vocational education, while the rich favoured the other type. In fact, there is a great deal of truth in the latter statement, but it cannot be considered as a general rule. The low regard for manual work is at a minimum among the very poor villagers, but when one of them is given the opportunity to earn his living through other means, his disdain for manual work becomes apparent.

Fundamental education seems to be nonexistent in West Lebanon. By fundamental education here is meant the basic education needed by every adult in West Lebanon, and to be achieved by him during his mature years. In answer to the question inquiring about the existence, and the attitude of the people towards such education, no student mentioned the existence of fundamental education in his village, although many stated that there was an urgent need for such education. However, only 9 out of 43 students attempted to describe the attitudes of adults towards fundamental education. In spite of the fact that the writer explained the term "fundamental education" to the students while answering the questionnaire, it seems that they did not understand its meaning very well. Most probably the minority of students who responded resorted to guessing as they did not understand the meaning of fundamental education.

In fact, fundamental education is needed badly by the older generation in West Lebanon, for the students gave estimates of illiteracy

ranging from 20 per cent to 90 per cent, and 22 out of 43 students pointed out that illiteracy has been rapidly decreasing among the new generation but it was still widely spread among adults. Moreover, adults in villages need to be more enlightened about the proper hygienic conditions at home, their rights and duties as citizens, modern methods of agriculture, efficient use of leisure time, and family membership. Fundamental education is intended to fulfill such a purpose, but it is not easy to apply it in West Lebanon. Adults in this part of the country usually believe that it is too late for them to learn any more. In the majority of cases parents who have had no adequate education try their best to provide their children with a better education, but they themselves do not attempt to make up for their deficiencies in adulthood. This unfavourable attitude towards fundamental education is a serious difficulty to be overcome before embarking on any project for spreading education among adults.

4. Attitude of the people towards the Dawudiyya. The attitude of the people in Algharb district towards the Dawudiyya seems to be favourable. This is especially true among the Druzes who form the majority of the population in that district. The responses of students to the questionnaire confirmed this belief. For instance, 31 students out of 43 stated that the people respected the Dawudiyya, loved it, and desired to see it progress. Also 6 out of the 43 students mentioned that the people wish to encourage it by all possible means. The Druzes in particular feel that this school is their own school, and that it is the only institution

in the district to which they can send their children for their secondary education. Its fees are less than those charged by other secondary schools in the nearest towns. Poor students can postpone the payment of their fees, and it is geographically located in the centre of the district - thus enabling many parents to send their sons as day students.

D. Some Political Foundations

1. Political feudalism. Although the Lebanese in West Lebanon got rid of economic feudalism, they have not yet gotten rid of its political consequences. The feudal families nowadays have lost most, if not all, of their lands but they still enjoy several social and political privileges. Distinguished members of these families are usually the political leaders of the sects to which they belong, and it is very difficult for members from the common people to compete with them. This is especially true during the time of elections. Rarely a member of the common people would have the chance to succeed in these elections over a competitor from a feudal family. The common people, except educated youth and members of political parties, would back a candidate from such families irrespective of his personal qualifications, and would look down upon a competitor who arose from among them and who might have better qualifications for the job. They would vote for him as well as for his colleagues in the election list, whether the elections are local or national. On the other hand, he has the "... obligation to seek benefits

and public works funds for his men, help them out if they fall into trouble, and generally act as their political guardian."⁵⁵

2. Political parties. During the last 28 years, West Lebanon witnessed the rise and spread of several political parties most important of which are at present the Progressive Socialist Party, the Syrian National Social Party, the Lebanese Phalanges Party, and the Communist Party. The first three parties have spread widely among the people, but the last did not meet a fertile land in this part of the country.

These political parties have had some advantages as well as some disadvantages. On the one hand, they added new fighting camps to those already formed by families and sects in the district, and most often brought about clashes among the members of different parties and between party members and their relatives due to the conflicts of the party ideologies with one another and with the prevailing family traditions. On the other hand, these parties contributed a great deal to the political awakening of the villagers, the widening of the people's loyalty, and the breakdown of political feudalism. The party member found in his party a school for adults, and consequently he acquired a new orientation towards life which liberated him from many traditional views and attitudes such as high regard for feudal families, fatalism, and blind obedience to parents and community leaders.

⁵⁵Y. Sayigh, op.cit., pp. 4-5.

3. Loyalty of the people. Due to historical factors, local and sectarian loyalties have been prevalent all over Lebanon throughout the 19th and the first half of the 20th centuries. The loyalty of the Lebanese in general has been first of all to the extended family, then to the sect, and third to the country. More recently, however, some changes have taken place. For instance, loyalty to the political party and loyalty to the country as a whole began to ~~replace loyalty to the country as a whole~~ began to replace loyalty to the family and the sect. In the words of Albert Hourani,

The local and sectarian loyalties of the past also preserve something of their strength, but on the whole they are declining in force and are likely to continue to do so, with the spread of Western ideas, the introduction of new means of communication and above all the development of schools, in which the adherents to different religious groups grow up side by side.⁵⁶

Also, the reactions of the majority of students who responded to the questionnaire revealed that the country is the main object of loyalty of the Lebanese at present. Thirty students out of 43 confirmed this fact, and only 7 students put the sect instead. However, other responses gave a clue to the real situation by mentioning that the loyalty of illiterate people nowadays is to the sect, while that of the educated is to the country. This seems to be nearer to truth, although it cannot be considered as a universal rule.

⁵⁶Hourani, op.cit., p. 93.

This loyalty of the Lebanese to the family, the sect, or the political party plus their interest in local, national, and international political affairs have been dividing the village into various camps centering around the families, political parties, sects, candidates during local and national elections, and the ministers and or deputies. The rivalries, suspicions, jealousies, and struggle of each group to obtain certain material and social privileges are among the main characteristics and problems of social life in the village.

E. Conclusion

A questionnaire was given to a group of student in the Dawudiyya to gather data about the social foundations to education in West Lebanon. It contained 14 items related to sociological, economic, and political conditions. The sample consisted of 43 students representing 33 villages. It was found out that the farmer possesses the land and has to give due attention both to production and to selling of his products. The main sources of livelihood are agriculture, funds from emigrants, trade, funds from salaried positions, and summer tourist trade. The main agricultural products are olive oil, fruits, and vegetables. Moreover, the financial conditions of the farmers in general do not enable them to provide education and medical care for members of their families, and the government is giving more attention to public works projects although some attention is given to education. People are segregated into various sects and a hierarchy of social classes exists within each sect. At present a

fundamental cultural change is taking place due to the impact of Westernization on the country. The people in general have high regard for academic education in contradistinction to vocational education, do not accept fundamental education easily, and have a favourable attitude towards the Dawudiyya. Political feudalism seems to be prevailing in the district. The Progressive Socialist Party, the Syrian National Social Party, and the Lebanese Phalanges Party have spread widely among the people. Thus one finds that first loyalties in different groups may be to the family, the sect, the political party or the country.

CHAPTER VI

PRESENT WEAKNESSES OF THE DAWUDIYYA

Before suggesting the needed reforms, it is necessary to discover the weaknesses which exist in the Dawudiyya at present.

A. Aims

The present study has revealed that there are no clear and definite educational aims towards which the faculty of the Dawudiyya are consciously working. The only definite aim is the preparation of students for examinations and for further study. Since 1932 the school has been following an academic course which prepares the students for the Lebanese Baccalaureat examinations or for entrance into the Freshman class of the American University of Beirut. The President's statement regarding the aims of the school hinted at the preparation for Lebanese citizenship and the development of Arab national feeling. It is doubtful however, whether these aims are clear to the teaching staff and whether the methods used are effective for developing the habits, skills, and attitudes needed by a citizen in actual life. Moreover, the pressure of school and public examinations makes the teacher primarily concerned with the preparation of his students for these examinations - thus relegating to the background other educational considerations.

No careful study has yet been made of the students' needs and of

how to translate the aim. Such a study is very urgent, and is a prerequisite to the formulation of a set of educational aims for this institution.

B. Program

The purely academic program of the school seems to be unsuited for all the graduates of the primary cycle. Algharb district is in need of other more practical types of education. The community is rural and agriculture is the main source of income for the people. The questionnaire revealed that horticulture is the main occupation of the villagers, thus there is a need for scientific instruction along this line. Furthermore, there are in the community many kinds of local crafts which are in a primitive stage and can be greatly improved by proper training. These include carpentry, shoemaking, blacksmithing, pottery making, soap making, alcohol preparation, wool and cotton weaving, and masonry and cement works. More recently, the introduction of electricity, telephone, running water and new agricultural equipment into many villages created a need for skilled workers in these areas as well as for enlightening the villagers about the proper uses and dangers of the new equipment. The program of the school at present does not take these needs into consideration.

In addition to the neglect of these needs, the present program is serving only a small percentage of primary school graduates. In Europe, America, and U.S.S.R., only those who are capable are allowed

to undertake an academic education. For example, in England only 15 per cent of primary school graduates are selected for the grammar schools.⁵⁷ The others are placed in technical and modern schools in which they receive practical and general education; each according to his abilities, interests, and needs. The large percentage of failures among the candidates who sit for the Lebanese public examinations supports the view that the program in the Dawudiyya is unsuited for the majority of the pupils. Thus the Dawudiyya may be considered as serving only the gifted youth of its community. The school may be doing the others more harm than good by providing them with an academic education incompatible with their abilities.

C. Cooperation Between the School and the Community

From this study, it seems that the Dawudiyya is living in an ivory tower in Algharb district. No serious attempt has yet been made to "bring the community into the school and the school into the community." In the majority of cases, the cooperation of parents does not go beyond seeing to it that their children attend school regularly. What kind of education do their children receive? What kind of services can parents themselves offer to the school in order to enable it to fulfill its functions more satisfactorily? And what kind of services does the school offer to the community? All these questions and similar ones are not

⁵⁷Kandel, op.cit., p. 264.

considered by the parents as their concern. Most of the parents were even reluctant to discuss the problems and weaknesses of their children with school authorities.

In fact, the Dawudiyya at present is confining its educational services within the school buildings. It has not yet thought of working with the people of the community on projects designed to raise their standard of living and enrich their social life.

D. Financial Situation

The questionnaires and interviews revealed that the major problem of the Dawudiyya at present is the financial problem. In spite of Egyptian assistance, the average yearly deficit of the school budget is about LL. 10,000. To balance the accounts, the school endowments are tapped. But extensive areas of land from these endowments are neglected at present, and the school is not deriving any income from them.

Because of this difficult financial situation, the administration of the Dawudiyya is finding great difficulty in meeting the recurrent expenses, and in renovating and expanding the school plant and equipment.

E. Professional Preparation of Teachers

The present study has revealed that only 3 out of 19 teachers in the Dawudiyya have had professional preparation in teacher training institutions. This fact represents a fundamental weakness of the school

because the teachers play a major role in determining the quality of instruction and the standards of achievement in the school.

No attempt has yet been made in the school to avoid this weakness by providing some kind of in-service training. Perhaps the main factor underlying the lack of attention to professional preparation of teachers is that the principal is unaware of such a need. Thus he has failed to take steps to meet it.

F. Supervision of Classroom Teaching

At present there is no supervision of classroom teaching. The teacher is entirely on his own and teachers are without the benefit of advice from more experienced superiors.

Had the teaching staff been professionally and academically qualified, this freedom of the teacher would have been a blessing to the school. In this case, every teacher would have been in a favourable position to experiment with a variety of teaching methods and adopt what works best with his students. But the fact is that the vast majority of teachers do not have such professional training. Thus these teachers are in need of guidance in order to improve their teaching. Without such guidance, the administration cannot expect to achieve the desired educational objectives efficiently.

G. Relationships Between Students and the Administration

The questionnaires and interviews indicate that the relationships

between the students on the one hand, and the principal and disciplinary officer on the other are not satisfactory. Various reasons for the existence of such relationships were given by the students who were interviewed and who responded to the questionnaires. The most frequent reason given was that the administration did not listen to the students' complaints and did not recognize students' needs. In their judgment, the disciplinary officer was not following effective methods to achieve sound discipline in the school. This lack of cooperation between the student body and the administration represents a fundamental weakness of the Dawudiyya. The result is that the atmosphere of the school is not one which encourages friendliness, cooperation and student concern for the smooth running of the school.

H. Library and Laboratory Facilities

The school library and laboratory are inadequate at present. Students and teachers whose opinions were obtained expressed the feeling that the library does not meet the needs of either teachers or students, and that the laboratory equipment is inadequate. The books of the library and the equipment of the laboratory are placed in small rooms; no study hall is annexed to the library and no space is provided to enable a student or a small group of students in each class to perform experiments independently.

Furthermore, the questionnaires and interviews revealed that only

limited use is made of the library, and the laboratory equipment is not used at all by the students of the physical sciences.

The inadequacy of these two important school facilities is deeply felt by students and teaching staff. In fact, it represents one of the main weaknesses of the school, for had these two facilities been more properly utilized they would offer invaluable teaching aids.

I. Workshops and Surrounding Lands

In spite of the fact that the Dawudiyya has at present three workshops, one for carpentry, another for shoemaking, and a third for blacksmithing, only the shoemaking workshop is used while the others are completely neglected. The use of the shoemaking workshop is restricted to a small number of male orphans.

Similarly a large area of land surrounding the school building is not utilized. No attempt has yet been made to promote some projects on these lands in order to increase their yield, to provide students with an opportunity for practical work in agriculture, or to beautify the natural environment of the school. This neglect has resulted in financial and educational loss both to the school and to the community.

J. Audio-Visual Facilities

Although the theoretical academic program followed in the Dawudiyya would become much more effective if a rich variety of audio-visual materials

were used, the teaching staff rarely make use of such materials. The important role which audio-visual aids can play in the teaching-learning process is underestimated by both the administration and the teachers, and thus little attention is given to their use.

Two main factors seem to underlie this attitude. First, audio-visual aids, as an integral part of the teaching-learning process have been only recently emphasized. Second, the vast majority of teachers have had no training in the production and use of audio-visual materials. Hence, these teachers have not been given the opportunity to experience the value of such materials.

Blackboards and maps are frequently used in the school, while motion pictures and fieldtrips are rarely used. The school has not yet taken steps to order other kinds of audio-visual aids from the main sources in Beirut and abroad on the basis of loan, rent, or purchase. Moreover, neither the teachers nor the students in the Dawudiyya have been asked or encouraged to produce teaching materials to be used as aids to learning or teaching.

K. Social Life and Extra-Class Activities

The social life in the Dawudiyya seems to be dull at present, and the students engage in only limited extra-class activities. Students themselves have complained about this dull social life in their responses to the questionnaires and interviews. They complained about the uninteresting

social atmosphere in Abieh, about the lack of contact with students in other educational institutions within and outside Algharb district, about the limited number of social activities to engage in the school, and about the failure of the school administration to invite resource persons from within as well as from outside the community to speak on various topics which would be of interest to the student body.

In fact, the uninteresting social life in the school deprives the students of the opportunity to acquire various skills, habits, and attitudes which emanate from extra-class activities and are of permanent value after graduation.

L. Athletic Program

Due to the cold and rainy weather in winter, and to the absence of a suitable place for indoor games and physical exercises, a sound athletic program is practically non-existent throughout most of the academic year. Only during the first half of the fall season and the second half of the spring season are students given the opportunity to engage in athletic activities. The weekly schedule sets aside only one hour per week to Swedish exercises, but students participate in several other activities in their leisure time. Most important of these activities are volley-ball and basket-ball games, exercises on parallel and horizontal bars, and track and field exercises such as running, high and long jump, etc.

The school has only limited apparatus for gymnastics and other

athletic purposes. There are also no playgrounds for football and tennis, and little attention has been given to body-building. Furthermore, no effective instruction regarding health care is given to students by the professionally qualified and experienced teacher who is at present in charge of the athletic program in the school.

M. Living Conditions of Boarders

The questionnaires and interviews revealed that the students felt that the living conditions of boarders were unsatisfactory. They maintained that the food was inadequate; living conditions on cold winter days without any kind of heating were very difficult; hot water for bathing was not available except once every two weeks; drinking water was scanty; and water closets were unhygienic.

These unfavourable conditions make the physical and social life of the student miserable, and ultimately tend to lower the standard of academic achievement.

N. Medical Services

Until the end of the academic year 1956-1957, a medical doctor from Abieh supervised the health of the pupils. He was on call throughout the 24 hours of the day, and his services were satisfactory. With his death before the beginning of the academic year 1957-1958, a member of the teaching staff replaced him. This teacher has had no medical training or experience. He cannot possibly fill this job.

O. Work-Load of Vice Principal and Treasurer

These two administrative officers are overwhelmed with work. The vice principal is practically in charge of most of the administrative affairs in the school; namely, selection of teachers, correspondence with parents and guardians of students, renovations of physical plant and equipment, contacts with the Ministry of Education and Fine Arts, care for the boarding section and management of the school endowments. He does secretarial work and supplies the school and students with textbooks and stationery. In addition to these administrative duties, the vice principal usually denotes part of his time to teaching. Had these clerical duties been assigned to someone else, the vice principal would have been able to devote more of his time to teaching or to supervision, both of which he can do well.

Similarly, the treasurer is in charge of the school bus, the supplies of the boarding section, various non-financial matters related to the school endowments, all financial matters related to the school and its endowments, and agricultural instruction. Had his administrative duties been delimited, he would have been able to devote more of his time to agricultural instruction for which he is the only qualified person among the teaching staff of the school.

P. Conclusion

The main weaknesses of the Dawudiyya as it is today are the following: (1) unclear aims; (2) limited program; (3) lack of cooperation

between the school and the community; (4) difficult financial situation; (5) lack of supervision of classroom teaching; (6) dearth of professional preparation of teachers; (7) strained relationships between students and the administration; (8) inadequate library and laboratory facilities; (9) neglect of workshops; (10) inefficient utilization of the surrounding lands; (11) lack of audio-visual facilities; (12) dull social life and limited extra-class activities; (13) inadequate athletic program; (14) unsatisfactory living conditions of boarders; (15) inadequate medical services; and (16) overloaded vice-principal and treasurer.

CHAPTER VII

SUGGESTED REFORMS

In this chapter, an attempt is made to suggest some reforms which could be put into effect without great difficulty, and which would improve the present conditions of the Dawudiyya. If these suggestions can be put into effect, it is believed that the above-mentioned weaknesses of the school will be eliminated to a large extent.

A. Suggestions Regarding Finance

1. Non-recurrent expenses. The reforms which will be suggested in this chapter cannot be put into effect without improving the financial condition of the school. At the start, a sum of money has to be raised to meet the non-recurrent expenses called for by the reforms. Table IV on page 100 shows a rough estimate of these expenses. A minimum sum of LL. 94,000 is needed to make the necessary renovations, buy the necessary equipment and expand the physical plant. Although this table includes approximate figures, it should be pointed out that the rich experience of the vice-principal of the school in making renovations, buying equipment, and expanding the school plant has been of great help in making these figures as accurate as possible.

2. Recurrent expenses. In addition to these expenses, the suggested reforms will require additional recurrent expenses. A look

Table IV
Minimum Capital Expenditure

Items	Estimated Cost
Agricultural farm	LL. 30,000
New books for the library	LL. 2,000
New equipment and material for the laboratory	LL. 3,000
Music room and its equipment	LL. 8,000
Athletic hall and its equipment	LL. 15,000
Renovation of the kitchen	LL. 6,000
Renovation of water closets	LL. 4,000
New place for the library	LL. 10,000
Tennis and football fields	LL. 5,000
Disks for teaching languages	LL. 1,000
New equipment for workshops	<u>LL. 10,000</u>
	<u>LL. 94,000</u>

at the school budget of the academic year 1956-1957, shown in table V on page 101, reveals that the total sum is LL. 95,909 and the deficit is LL. 5,034. The largest sum is spent on salaries of teachers and the next largest sum is spent on food for the boarding section. The total sum of the expenses on furniture, kitchen equipment and athletic equipment is LL. 1815. It is noticed also that the item which receives the least attention in this budget is agricultural expenses.

Table V

The Budget of the Dawudiyya During
The Academic Year 1956-57

Debit		Credit	
Income	L.L.	Expenses	L.L.
Tuition fees	90,875	Teachers' salaries	57,153
Deficit	5,034	Servants' salaries	6,008
		Food	19,953
		Rent expenses	1,500
		Expenses of cars	3,213
		Furniture	919
		Equipment for the kitchen	621
		Athletic equipment	275
		Agricultural expenses	89
		Administrative expenses	391
		Expenses on el-Dhuha	353
		Varied expenses	<u>5,434</u>
	<u>95,909</u>		<u>95,909</u>

In contradistinction to this budget, a new budget has been prepared and shown in Table VI on page 102. This is intended for the third year of the reforms, and not for the beginning. This year is chosen because it is the first year which requires considerable extra expenses due to the separation of classes and the starting of the technical-agricultural program. In this table the total budget would be LL. 140,000.

Table VI

A Proposed Budget for the Dawudiyya for the
Third Year After the Reforms
Are Begun

Debit		Credit	
Income	L.L.	Expenses	L.L.
Tuition fees	115,000	Salaries of teachers and administrative staff	80,000
Income from the farm and workshops	10,000	Salaries of other employees	10,000
Income from endowments	15,000	Food	25,000
		Expenses on the farm and workshops	10,000
		Expenses on cars	5,000
		Chemical material for lab	500
		Administrative expenses	500
		Athletic equipment	1,000
		Subscriptions for newspapers and periodicals	300
		Expenses on el-Dhuha	400
		Varied expenses	<u>7,300</u>
	<u>140,000</u>		<u>140,000</u>

It is estimated that tuition fees would increase by LL. 20,000 due to the possible increase in the number of students at the post-primary level.

It is most probable that this increase would take place because a large percentage of the students drop out at present before the completion of their secondary education. The new technical-agricultural program would hold in the school most, if not all, of the earlier drop-outs who were unable to follow the academic program.

It is also possible for the school to get an income of L.L. 25,000 from the farm, the workshops, and the school endowments. Out of the sold products of the farm and the workshops, and of the services offered to the community by the staff of the technical-agricultural program a sum of LL. 10,000 might be set aside to meet the expenses of the farm and the workshops. Also out of the yield of the school endowments, a sum of LL. 15,000 would be set aside to meet the deficit in the school budget.

On the credit side of the budget, some items were added and the expenses of the major old items were considerably increased. The salaries of teachers and administrative staff were raised from LL. 57,153 to LL. 80,000 because more teachers are needed for music, technical, and agricultural instruction, better qualified teachers have to be better paid, and a secretary, a nurse, and a doctor are badly needed in the school. Also, LL. 4,000 were added to the salaries of other employees in the school because a better qualified cook has to be better paid, and at least two other employees are needed to take care of the school bus and the farm. Furthermore, the cost of food has been increased by LL. 5,000 to meet the students' call for its improvement, and a larger sum has been set aside to take care of the expenses of the agricultural farm and the

workshops. Some other minor items which appeared in the old budget have been kept unchanged, and their corresponding sums of money were raised slightly except in the case of athletic equipment, which was raised from LL. 275 to LL. 1,000 in order to provide a more effective physical education program. The items on rent and varied expenses in the old budget were mixed together and their total sum was increased slightly to meet possible additional expenses. The items regarding furniture and equipment for the kitchen were omitted in the proposed budget because they were included in the non-recurrent expenses. Two additional items were added to provide the laboratory with the chemicals needed annually, and the library with newspapers and periodicals.

These figures are by no means highly accurate estimates, although a serious attempt was made to make such figures as accurate as possible. They are intended to give a general idea about the possible increases in expenses.

3. Sources of income. To raise enough funds to meet both the recurrent and non-recurrent expenses, there are four main possibilities:

a. A campaign for raising funds. A campaign to raise funds may be organized within the country and abroad. A similar campaign, organized in the past by the President of the school, was successful to a large extent, and most probably such a campaign would meet great success at present, provided that it is organized by trustworthy people. The board of trustees would be in a position

to undertake this responsibility, since people would have confidence in it, and would expect it to improve the contemporary conditions of the school. The raised funds should be mainly used to meet the non-recurrent expenses arising out of the suggested reforms.

b. A campaign for increasing the number of students. At present, usually about one third of the students who complete the first year of the post-primary cycle drop out before reaching the sixth year. A campaign should be organized to convince parents that the new technical-agricultural program would be of great help to their children in actual life. If this campaign succeeds in keeping the prospective drop-outs in the school, the total income from tuition fees will increase considerably. If 50 more students were incorporated, and if the present tuition fees are kept as they are, the total tuition income would increase by LL. 20,000.

c. The income from the school farm and workshops. The products of the farm and the workshops plus the services offered to the community by the staff of the technical-agricultural program would be one of the major sources of income for the Dawudiyya. Part of this income would go to the special fund for improving the farm and the workshops, and another part would be used to meet some of the recurrent expenses of the farm and workshops.

d. Promoting projects for the improvement of the yield of the school endowments. To meet the yearly deficit in the school budget, a constant income should be insured. The most secure source of such income is the yield of the school endowments.

At present, the school is receiving an average yearly income of LL. 10,000 from this source. However, the yield of the endowments can be increased a great deal because extensive areas of land have been neglected. Various kinds of projects may be promoted in these lands to increase their yield. Some lands may be cultivated and planted, and others may be used as farms whenever irrigation is possible. Moreover, pieces of the expensive lands may be sold and the sum of money obtained thereby may be used for building houses in summer resorts and cities, for buying shares in banks and companies, and/or for investment with the highest possible interest.

In these ways, the administration of the Dawudiyya would be able to raise the additional funds needed for putting into effect the suggested reforms.

B. Suggested Aims

The political goal set forth by the President - namely, the development of Arab national feeling and Lebanese citizenship - may be adopted, because it gives the school a national rather than sectarian orientation.

This is a goal which is difficult to achieve and even harder to evaluate, because it is stated in very general terms and the means to accomplish it are not clear and definite. However, it is believed that through extra-class activities and the proper teaching of civics, Arabic literature, national music, dancing and singing desirable understandings, habits and attitudes in line with this goal can be developed in the students.

The second major goal of the school, which predominates in actual practice, is the preparation for public examinations and higher education. This aim should be retained only as an aim of the academic program, which is suitable for only a minority of students.

In order to give due attention to the wholesome development of the personality of every student, and to the variety of capacities, interests, and needs of adolescents in Algharb district, the Dawudiyya should aim also at other fundamental goals. To fulfill its functions satisfactorily, the school should give due consideration to the physical, psychological, social, aesthetic, intellectual, and moral aspects of the student's personality. The school should also work towards a variety of educational aims and objectives in which every youth can find goals within the reach of his potential abilities.

Having this in mind, it is recommended that, in addition to the above-mentioned two aims, the school should seek to assist in:

1. The preparation of skilled workers in the various vocations needed in the community.

2. Providing every youth with a general education and the

necessary skills, habits, and attitudes to become a socially adjusted person and a productive worker in his community.

3. Offering a program which takes into consideration the educational, hygienic, economic, and sociological conditions of the community.

However, because these aims are very general in nature, they need to be broken down into specific objectives so that they may be translated into behavioral patterns. The specific needs of youth in this particular community should be discovered through the joint cooperation of all parties concerned - the principal, teachers, parents, community leaders, educational experts, and the lay public. The formulation of the Imperative Educational Needs of Youth by the Educational Policies Commission may prove to be of help in this connection. These needs were formulated by Americans for American youth, and thus they would serve only as a guide for the formulation of specific needs of youth in other countries. The list of these needs runs as follows:

1. All youth need to develop salable skills and those understandings and attitudes that make the worker an intelligent and productive participant in economic life. To this end, most youth need supervised work experience as well as education in the skills and knowledge of their occupations.
2. All youth need to develop and maintain good health and physical fitness.
3. All youth need to understand the rights and duties of the citizens of a democratic society, and to be diligent and competent in the performance of their obligations as members of the community and citizens of the state and the nation.

4. All youth need to understand the significance of the family for the individual and society and the conditions conducive to successful family life.
5. All youth need to know how to purchase and use goods and services intelligently, understanding both the values received by the consumer and the economic consequences of their acts.
6. All youth need to understand the methods of science, the influence of science on human life, and the main scientific facts concerning the nature of the world and of man.
7. All youth need opportunities to develop their capacities to appreciate beauty in literature, art, music and nature.
8. All youth need to be able to use their leisure time well and to budget it wisely, balancing activities that yield satisfactions to the individual with those that are socially useful.
9. All youth need to develop respect for other persons, to grow in their insight into ethical values and principles, and to be able to live and work cooperatively with others.
10. All youth need to grow in their ability to think rationally, to express their thoughts clearly, and to read and listen with understanding.⁵⁸

To show how everyone of these "Imperative Needs", if adopted, can be put into effect in the Dawudiyya is a far larger task than could be undertaken in the present study. Indeed, each one of them could be the subject of a thesis by itself. However, an attempt will be made here to give an example of implementing such objectives. The first need is dealt with here.

⁵⁸ Educational Policies Commission, Education for All American Youth: A Further Look, p. 216.

In order to provide the youth of Algharb district with skills, attitudes, and understandings which enable them to become intelligent and productive workers, it is recommended that a technical-agricultural program be provided in the Dawudiyya. The present academic program makes no provision for such educational outcomes. It prepares students for further study in higher educational institutions or for white-collar jobs. Only a small minority of youth benefit from such an academic program and from higher education, and the community badly needs efficient workers in the various practical aspects of its life. The technical-agricultural program would prepare students to become intelligent farmers who know how to fight plant diseases, to choose and use suitable chemicals, to prepare the soil for planting, to graft and prune, etc. It would also enable students to become skilled shoemakers, blacksmiths, carpenters, and electrical workers. Furthermore, the technical-agricultural program would include courses in elementary economics to help the student become better qualified to prepare a family budget and keep a sound ratio between production and consumption.

Thus, through such a program, the Dawudiyya would send to the community every year a group of skilled workers in several walks of its economic life. As the financial situation of the school improves, this program might be gradually enriched. Hence, there might come a time when the program would provide training in almost every aspect of the economic life of the community.

C. Suggested Organization

1. Relation between the state and the Dawudiyya. It is recommended that the Dawudiyya keep its private character, for two main reasons:

a. The Druze community at present does not approve of transforming it into a public school as long as similar educational institutions in Lebanon maintain their private character. The school has been from the start a school for the Druzes supported wholly or partly by Druze endowments. Thus the Druzes feel that this school is their own, that they themselves are responsible for its improvement, and that their children have a priority over children who belong to other sects. Similar educational institutions belong to other sects, and unless the Ministry of Education and Fine Arts embarks on a project of changing all such institutions into public schools, it would be practically impossible to change the Dawudiyya into a public school.

b. Being a private school, the Dawudiyya is relatively more independent of the central education authority than if it were a public school. In spite of the fact that private schools in Lebanon are required to follow the syllabi and courses of study prescribed by the Ministry of Education and Fine Arts, government control over these schools has not yet been as strict as it has been in the case of public schools. Hence the Dawudiyya would have more

chance as a private school to make some degree of adaptation to local needs. In theory, the Ministry urges rural schools to give agricultural instruction,⁵⁹ but practically its encouragement of such instruction has been restricted to the primary cycle. The Dawudiyya is receiving aid from the Ministry to provide an agricultural course at the primary level, and it is possible to provide a more advanced course beyond that level. The responsible people in the Ministry feel also the urgent need for technical education; thus they would allow the Dawudiyya to provide training along this line, at least on an experimental basis. All such measures may be decided by the school board of trustees and put into effect by the principal without going through a long process of administrative routine and governmental machinery as would be the case if the Dawudiyya were a public school.

The Dawudiyya, however, should cooperate with the Ministry by following the prescribed syllabus of the academic program, the rules and regulations concerning the school administration and the selection and promotion of teachers, and the suggestions of the inspector of secondary education. In return, the Ministry should help the school by all possible means to enable it to perform its functions satisfactorily. Both financial and professional assistance may be offered by the Ministry.

2. A new educational ladder. In figure 1 on page 113, a chart of the suggested educational ladder is shown. The primary cycle is to be

⁵⁹Ministry of Education and Fine Arts, Syllabus, p. 67.

	BACCALAUREAT PART I		SECONDARY SCHOOL DIPLOMA		
17 years	SECONDARY EDUCATION	LITERARY SECTION	SCIENTIFIC SECTION	Agricultural Section	Technical Section
16 years				BROAD TECHNICAL AND AGRICULTURAL EDUCATION	
15 years					
14 years					
13 years	ACADEMIC EDUCATION				
12 years	GENERAL EDUCATION				
11 years					Primary Certificate
10 years					
9 years	PRIMARY EDUCATION				
8 years					
7 years					
6 years					

Figure 1

Suggested Educational Ladder for the Dawudiyya

kept as it is, beginning at the age of 6+ and ending at the age of 11+. Then during the first two years of the post-primary period, a program of general education would be provided for all graduates of the primary school to provide them with a common ground of understanding, and to allow enough time for their attitudes and inclinations to become more clearly differentiated. At the beginning of the third year, the student's interests and capacities would be assessed, and it would be recommended by a committee of his teachers that he follow either the academic or the technical-agricultural program. The community needs call for the latter program. The present academic program serves only a minority of youth who are intellectually gifted. It is hoped that through the technical-agricultural program students will be provided with these salable skills which are so urgently needed in their community. If a student follows the academic program, he can choose at the end of the fourth year to follow the scientific or literary section both of which last for two years and lead to the Baccalaureat Certificate, part one. On the other hand, the student who follows the technical-agricultural program receives three years of general training in agriculture, practical electricity, blacksmithing, shoemaking and carpentry. During his sixth year, he concentrates in agriculture or/one of the technical education /in branches. After his successful completion of the sixth year, he receives a school diploma.

During the first two years of general education, the teachers should always be on the lookout to explore the interests, aptitudes and

needs of each student in order to help him follow the program which suits him best. The teachers of these two classes are the only people who are qualified to give such guidance, for they would be most familiar with the possibilities, limitations and problems of their students.

No increase in expenses is needed in the first two years since all students go through a common program, but certainly the expenses would increase during the upper four years due to the separation of students into different sections and the consequent necessity to employ a greater number of teachers. These additional expenses might be met by taking a part of the income received from selling the products of the workshops and the farm, by keeping in the school the possible drop-outs and consequently the increase in the total income from tuition fees, and by charging moderate fees on services offered to the community by the staff of the technical-agricultural program.

D. Suggested Administration

Figure 2 on page 116 shows clearly the suggested administrative machinery. At the top, there is a board of trustees, next to it comes a principal, and then come administrative staff, teaching staff and other employees who are directly responsible to the principal.

1. Board of trustees. It is strongly recommended that a board of trustees assist the President of the Dawudiyya, and take upon itself full responsibility when the President leaves his job for any reason. Three main reasons support this recommendation:

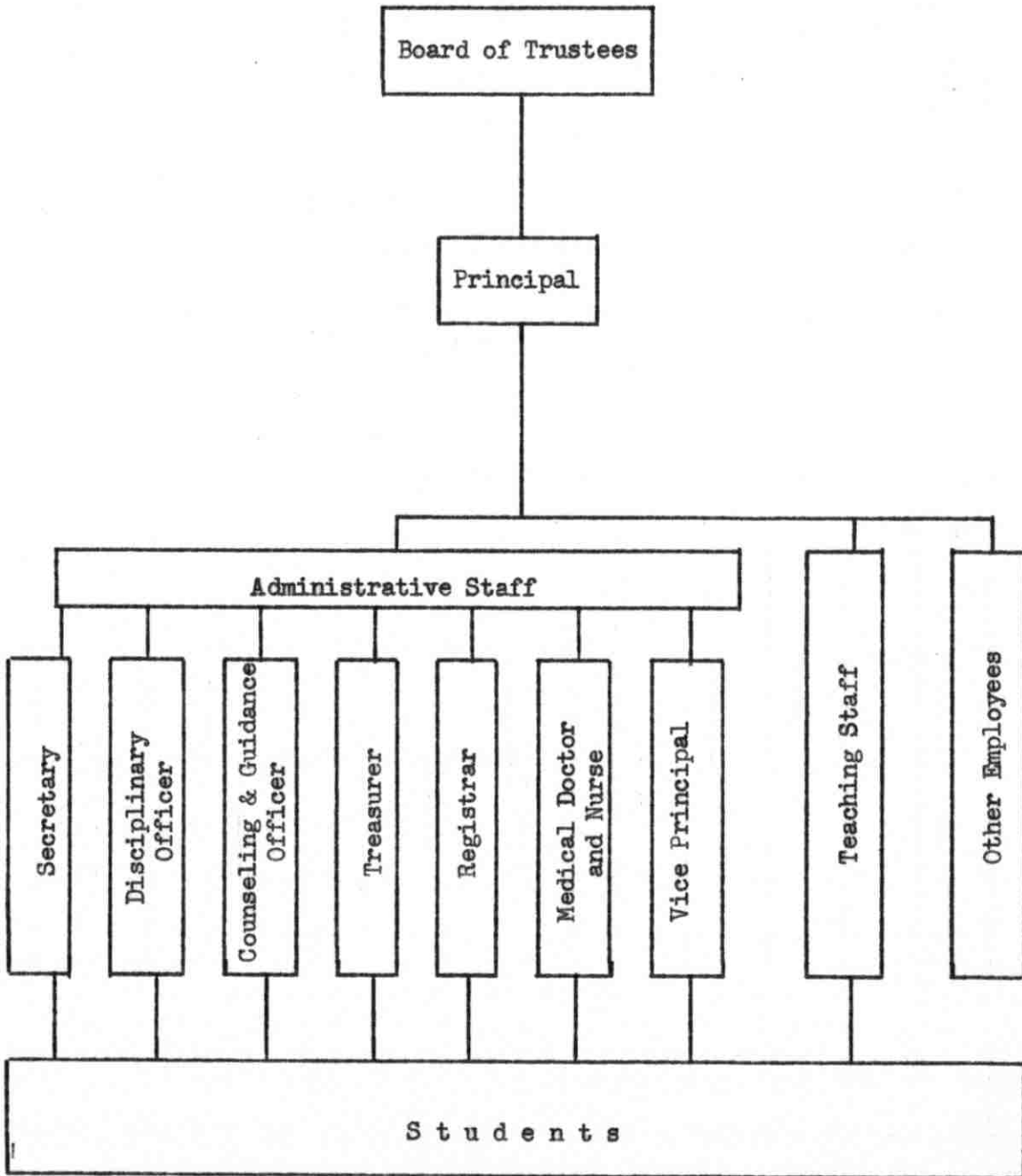


Figure 2

Suggested Administrative Organization for the Dawudiyya

a. The president, throughout the last 10 years, has been urging the Druzes to establish such a board, for he himself is no longer able or willing to carry on his duties.

b. As the president has advanced in age, it is necessary that a competent authority relieve him from the responsibilities of the job which he has been performing since 1932. It is preferable that a group of Druze leaders undertake such a job rather than one person, because too many responsibilities are involved in relation to both the school and its endowments. The experience of the President has shown that it is very difficult for one person to carry such a responsibility. However, the members of the board should elect one of their number as chairman who will coordinate the work of the various sub-committees which may be established by the board to perform certain functions.

c. The vast majority of the responses to the questionnaires and interviews, including the interview with the President himself, were in favour of having a group of Druze leaders rather than one leader in charge of the school.

The board might consist of 7 to 10 members selected from responsible Druze leaders on the basis of their interest in the school, and their ability and willingness to offer their services for the improvement of the present conditions of the school.

The main functions of this board could be:

a. Management of the school endowments, and the promotion of projects to improve their yield.

b. Raising funds to effect the necessary improvements in the school buildings and facilities.

c. Employment of qualified and experienced teaching and administrative personnel for the school.

d. Laying down a constitution for the school. At present there is only a set of regulations concerning various details of the school organization. Some of the most important items which should be included in the constitution are: (1) the aims of the school; (2) the kind of program to be followed; (3) a salary scale for the staff; and (4) a set of regulations for the staff.

2. Principal. Because on the principal depends to a large extent the success and the smooth running of the school, it is important that the principal be well qualified for his post. Extreme care should be taken in the appointment of the principal, because he is the backbone of the school. He should have had both academic and professional preparation plus a rich experience in practical teaching and school administration in order to carry on his duties satisfactorily and win the respect of his students, staff, and the community. He should also have personality traits such as interest in people, tact, fairness, firmness, courtesy and physical fitness, which might contribute best to his success on the job.

The main functions of the principal should be:

a. Coordinating the work of the staff and improving their teaching. Regular meetings with the staff and frequent classroom supervision are badly needed.

b. Increasing the cooperation between the school and the community for the common good.

c. Recommending to the board of trustees candidates for teaching and non-teaching positions in the school, and suggesting the names of members of the staff for promotion.

d. Supervising the recurrent expenses and the maintenance of the physical plant and equipment of the school.

e. Supervising the programs, social life, and discipline in the school.

f. Taking care of major administrative problems of the school, such as the preparation of weekly schedule, the classification and promotion of students, the distribution of teaching loads among teachers, and the allocation of duties to janitors and other employees in the school.

g. Reporting to the Board of Trustees about all aspects of school life at the end of each academic year. In this report, the principal should point out the weaknesses, points of strength and problems which were met, and needed improvements.

3. Administrative staff.

a. Vice principal. The duties of the vice principal should

be delimited and defined more clearly. He should not be required to do clerical work or handle matters which more appropriately belong to the registrar or treasurer. His duties should be restricted to assisting the principal in the management of the boarding section and the endowment property, and the supervision of school endowment and equipment. Some of his time might be devoted to teaching.

b. Secretary. An experienced full-time secretary should be employed to take care of all clerical and secretarial work of the school administration.

c. Treasurer. It is strongly recommended that the treasurer be relieved from a portion of the work which he is doing at present. For example, he might be relieved from driving the school bus, administering the supplies of the boarding section, and all non-financial matters related to the school endowments. His duties should be restricted only to financial matters related to the school and its endowments. Some of his time should be devoted to agricultural instruction.

d. Registrar. The registrar should be in charge of all matters related to registration. In addition, he should give a considerable amount of his time to teaching.

e. Medical doctor and nurse. The teacher who is at present in charge of the medical services in the school should be relieved from this work in order to devote his time to teaching or to other services for which he is prepared. A part-time medical doctor and a full-time nurse should be in charge of the medical

services offered by the school. Since the total sum of these fees was enough to pay a part-time medical doctor, an increase of LL. 5 in the above mentioned fee would take care of the nurse's salary. Teachers, administrative staff, and other employees in the school should also be asked to pay fees in case they would like to benefit from the medical services offered by the school.

4. Teaching Staff. Better professionally trained teachers should be employed for the school, because academic preparation alone is not enough. Ideally, all teachers should have had both academic and professional preparation, but since such qualified teachers are very few in Lebanon at present, the school administration may resort to another alternative. Promising applicants for teaching positions in the school might be employed and trained on the job. A program of in-service training may be organized for them through the cooperation of the principal and the three professionally trained teachers who are on the teaching staff of the school at present, or by summer refresher courses elsewhere.

5. Other employees. Besides the above mentioned administrative and teaching staff, other employees such as janitors, cook, cook assistants, and school bus driver are needed in the school. Most efficient applicants should be appointed to such jobs. These employees are responsible directly to the principal, and their duties, salary schedules, annual increments, and conditions of appointment and termination of service should be clearly defined.

E. Suggested Curriculum

In order to fulfill its functions satisfactorily, the school must try to serve that portion of the youth of the community who are not intellectually gifted or who cannot afford higher education. Moreover, the school must give due consideration to the development of all aspects of the student's personality-psychological, social, ethical, intellectual, and aesthetic - and not only the intellectual aspect as is the case at present.

Thus a modification of the present curriculum is called for in order to enrich it and make it more effective. A program of general education may be given in the first two years with some exploratory courses in order to give students a common ground for understanding and explore their aptitudes and interests. Through such a measure it may be possible to guide each student in choosing the program which suits him best on the completion of the second year. Courses in general science, social sciences, mathematics, Arabic, English, French, art, music, agriculture, and technical work, may be provided during these two years. A limited number of these courses may be given at the start, and gradually the program may be enriched. The teaching staff should constantly be on the look out to detect the aptitudes and inclinations of each student and guide him along the proper channel at the beginning of the third year.

Two main programs may be provided during the next four years; namely, academic, and technical-agricultural programs. The principal and

the teachers would discuss and agree upon the needed improvements in the present academic program, and formulate the syllabi of the agricultural and technical programs. Constant revision of these syllabi should take place in order to meet changes in the community needs and to benefit from the experiences of teachers and students in the practical application of these syllabi. If they were kept unchanged for a long period of time, most probably they would become out of date in a community which is undergoing very rapid and fundamental social changes.

1. Academic program. It is recommended that the present syllabus, which is prescribed by the Ministry of Education and Fine Arts, be followed in the Dawudiyya inasmuch as all private and public secondary schools in Lebanon are required to follow it. However, only intellectually capable students should be allowed to go through such a program for they are the only group which can derive real benefit from it. The exploratory courses during the first two years, plus the judgments of teachers, and form teachers, should form the bases of this selection. As soon as an intelligence test is normalized for Lebanese adolescents, it should be adopted as an additional criterion for the above mentioned selection.

It is legally possible to have slight adaptations of the prescribed subject-matter to fit local needs. An attempt to choose problems in mathematics and science from the life of the community should be made. It is possible also to improve the teaching of social studies a great deal.

In teaching civics, for example, a greater emphasis should be put on the development of necessary skills, habits, and attitudes needed by

every citizen. The exclusion of civics from the requirements for public examinations seems to defeat the very purpose of teaching this subject, for actually it is not taken seriously by the students who have to concentrate on the required subjects in order to insure success. Furthermore, topics chosen from the life of the community for composition in both Arabic and foreign languages would appeal to the students and arouse their interest in writing much more than topics which are unrelated to their present lives and previous experiences. Writing personal and commercial letters, simple legal documents, newspapers articles, and studies of village and community life are neglected at present, while in reality such projects are badly needed by the students in actual life. The recording machine which will be bought for the music hall might be used in teaching languages, and a number of available disks for teaching purposes may be bought. A sum of LL. 1,000 may be set aside for this purpose. Finally, teaching of the prescribed subject matter becomes more effective if a richer variety of audio-visual materials is used, and a more efficient use of the library and laboratory is made by the students.

It is legally possible also to give few additional courses as the special needs of the students demand. These may be provided as elective courses. There is, for example, an urgent need in the school for music and art instruction, and manual work. Although music is required by the prescribed syllabus throughout the post-primary period, and drawing and manual work are required in the intermediate cycle, all these subjects are neglected in the school nowadays. Courses in these fields plus few

others from the technical-agricultural program might be given as electives.

2. Technical-agricultural program. It is strongly recommended that a technical-agricultural program be established in the Dawudiyya. The school cannot afford to neglect agricultural instruction in a rural community where agriculture is the major source of livelihood for the people. The agricultural instruction given at present in the primary cycle is very elementary and does not equip the student with the necessary knowledge and skills needed by an intelligent farmer. Thus there is an urgent need for more advanced courses at the post-primary level in addition to the courses offered at present.

Also, the school cannot afford to neglect the various technical skills and understandings needed by the community which it serves. This community at present needs skilled carpenters very badly, because such furniture and materials as cupboards, tables, chairs, sofas, couches, windows and doors are usually bought from towns and cities outside the district. Also the vast majority of the people buy their shoes from these cities and towns, and there is a great demand in the community for skilled blacksmiths who can manufacture and repair agricultural implements, windows and doors, instruments for masons and other artisans, and a variety of other instruments such as hammers, scythes, keys, axes, and spades. Such materials and services are required in every home, and at present they are either poorly done locally or done in cities and towns outside the district. Furthermore, the introduction of electricity and consequently radios, ironing machines, and several other kinds of electrical appliances

has created an urgent need for skilled workers in this field. Other local crafts, such as pottery and soap making, also need skilled workers. Hence, the Dawudiyya should make a serious attempt to provide training in as many of these technical skills as possible if it intends to fulfill its functions satisfactorily. However, it is advisable that training in a limited number of them be provided at the start.

At present training may be provided in the school along five major lines; namely, agriculture, blacksmithing, carpentry, shoemaking and electrical work. Since it is practically impossible at present to provide separate and intensive specialization in each of these vocations because of the difficult financial situation of the school, a broad training in these five vocations may be provided during the third, fourth, and fifth years of the post-primary period, and the student may concentrate during the sixth year on one of them. Thus, the student would graduate from the school with a general competence in all of the five vocations and with a thorough mastery of one of them.

Horticulture should be concentrated upon in the agricultural courses, because the majority of the people in Algharb district are engaged in it. The core of these courses should consist of topics like the following: fighting harmful insects and plant diseases, canning and storing agricultural products, increasing the quantity of production, improving the quality of production, selecting and using the kinds of chemicals and manure needed for various kinds of fruits, flowers, and vegetables, preparing the soil for planting, using various kinds of tools which the

villagers can afford, differentiating between good and bad seeds and seedlings, grafting, gardening, pruning, irrigating plants and raising and caring for domestic animals, bees and poultry.

Training in blacksmithing may be provided in the blacksmithing workshop found in the school at present. Manufacturing and repairing various kinds of materials needed by the people of the locality can be done. In addition to practical work in the workshop, the students may be asked to read about, and discuss in class, various aspects of blacksmithing. It is not enough to know how to do certain things for why to do them is of equal importance, and thus both the how and the why should be given due consideration.

Similarly, the carpentry and shoemaking workshops which are available in the school may be used to train skilled workers in these two vocations. The manufacture and repair of shoes and of various kinds of wooden equipment needed by the people in the community can be taught.

Also, a nucleus of an electrical workshop might be started. Very simple equipment might be provided at first. Elementary courses may be given about electric power and its transfer, wiring, conductors and isolators, dangers of electric power, home electrical installation, and principles applied in several kinds of electrical instruments.

Besides the training which might be given in the farm and the workshops, elementary courses may be given in chemistry, botany, biology, physics, general science, economics, surveying, tanning, and architecture inasmuch as these fields of knowledge are directly or indirectly related to this training.

Moreover, courses in civics, geography, history, particularly history of the Druzes, Arabic and one foreign language, music and art may be given as a continuation of the general education program given in the first two years of the post-primary cycle. This comprehensive program, it is believed, would prepare the student to become a skilled worker and good citizen, and would enable students who were misguided in choosing one program to change to the other program without great difficulty. The fact that there would be some common elements between these two programs facilitates this change. In addition to this important function, this technical-agricultural program should have another function of equal importance. It has to enlighten the farmers and technical workers in the community about modern trends and practices in their respective vocations. These farmers and technical workers may be invited through circulars and personal contacts to come and observe actual work in the school workshops and farm.

The farm might be established near the school for there is a vast area of lands there which is part of its endowments. It is not necessary to aim at the immediate establishment of an ideal experimental farm. At the start, a small piece of land might be cultivated and planted, and the olive trees surrounding the school might be taken care of. The students should participate actively in this. Lack of water supply for this farm in the dry season will be a serious problem at the beginning, but a reservoir may be built and filled during the rainy season. Adequate use may be made of such water until the Barouk project, which is designed

to supply water to the area, is completed. An estimate of the cost of this farm was made with the cooperation of the vice principal of the school and an agricultural expert, and amounts/LL. 30,000. A part of the annual /to income of the farm may be set aside for improving and extending the farm.

A few more teachers are needed to take care of vocational education in the school. Until the beginning of the third year of the post-primary period no new teachers are needed, but during the next three years a blacksmith and a skilled electrical worker will be needed to be in charge of training in blacksmithing and electric work. The carpenter who is employed on a full-time basis in the school may supervise training in the carpentry workshop, and the shoemaker who is in charge of the shoemaking workshop at present may retain his job. Also, during the first two years of the post-primary period, the teacher who gives agricultural instruction in the primary section of the school at present would give few more advanced courses as a part of the general education program. Only at the beginning of the third year need a new teacher be employed to help him in this field. Moreover, teachers of physical science, social science, and languages who teach in the academic program may devote part of their time to teaching students of the technical-agricultural program in separate classes or in mixed classes with students following the academic program. The latter may be possible in social sciences, music, art, Arabic language, and perhaps in some of the physical science courses.

In the sixth year, when the students have to be classified into

five sections, one more teacher may be needed for each vocation, and gradually more and more teachers may be appointed as the number of students increases and the school finances allow. This increase in the teaching staff has been taken care of in the suggested budget on page 102. In fact, the total sum of the salaries of teaching and administrative staff has been increased by LL. 23,000. Also a sum of LL. 10,000 has been set aside in the suggested capital expenditure to buy the most urgent needed equipment for the workshops.

The income of the school farm and workshops may be spent along three lines. A part of it should go to a special fund for improving these workshops as well as the farm; a second part may be set aside to meet some, if not all, of the recurrent expenses of the farm and workshops; and a third part may be given to students on graduation in order to help them start independent projects in their respective fields of specialization. Also the money collected from services offered by the students and teaching staff of the technical-agricultural program to the community may be divided into two parts: one part to go to the fund for improving the farm and the workshops and the other part to be given to the members of the staff, each according to the services he had offered.

Before concluding this section, three important things should be pointed out. First, one of the major handicaps to the success of the technical-agricultural program is the low regard of the people for manual work. Hence, the dignity of manual work should be greatly emphasized throughout the school so that this unfavourable attitude towards it may be brought

down to a minimum. Second, vocational training in the Dawudiyya should not by any means be restricted to orphans as has been the case in the shoemaking workshop. On the contrary, every student should be allowed to have such training if he so desires. Third, students of the technical-agricultural program should be required to work in the school farm during the summer vacation, for during this period falls the busiest agricultural season of the year. Students who complete either the third or the fourth year of the post-primary cycle may be required to stay for a month on the farm, and the students who complete the fifth year and intend to concentrate on agricultural education during the sixth year may be required to stay for two months.

F. Achieving Better Discipline in the School

Most probably a large number of disciplinary problems in the Dawudiyya arise from the strained relationships between the students and the teaching and administrative staff, and from the absence of a suitable program of studies for those students who cannot follow the academic program. With the improvement of these relationships, and with the provision of the technical-agricultural program, there is a great possibility that a large percentage of the disciplinary problems which have been arising in the school would disappear. However, it is very difficult to arrive in one step at an ideal atmosphere in which all disciplinary problems disappear. For this reason, the teaching staff should play an active role in achieving more satisfactory discipline in the school. Every

teacher should cooperate in realizing this goal. The process of achieving good discipline has two main facets. First, the educator has to teach discipline; i.e. he has to help the student acquire new habits and attitudes which result in being a self-disciplined person. The staff as a group should cooperate whole heartedly to create a healthy social and ethical atmosphere through the establishment of satisfactory living conditions in the school. Second, the educator has to give due consideration to remedial measures. According to James Hymes,

There is nothing wrong with punishment in and of itself. Use it if you want to, but use it under the following four conditions. At these times there is the best chance that punishment will be all right:

1. Use it only with stable, sturdy, healthy youngsters.
2. Use it only when these youngsters are 'ignorant of the law'.
3. Use it only when they must learn the law quickly, when there is not a moment to waste.
4. Use it only when the law is a specific one, applicable to some clearly defined and definite situation.⁶⁰

Understanding and sympathy should guide such remedial measures, for here also self-discipline should be the goal. The student himself should feel that he has done something against the rules and regulations of the school, should see the justice of his punishment, and should make the damage good. In short, both preventive and remedial measures should result in the development of desirable habits and attitudes, and in the cultivation of self-discipline in the student.

⁶⁰James Hymes, Behavior and Misbehavior, pp. 71-72.

A form teacher for every class may be appointed to become familiar with the needs, interests, problems, and aspirations of the class, and to give all possible help to enable every member of the class make healthy moral, social, and psychological adjustments. The form teacher would meet his class every morning and whenever a problem concerning that class arises. During such meetings, he would listen to the students' complaints, plan social activities with the students, give guidance, and take care of administrative routine such as absences, latenesses and minor disciplinary measures.

A group of teachers who live in the school may take turn in supervising the boarding section and putting into effect remedial measures in the school. This group should work as a team and adopt certain basic principles which they should follow in their treatment of the students; otherwise chaos in the school would result.

Moreover, a disciplinary committee consisting of about five members of the teaching staff may be established to take care of major disciplinary problems in the school. Any such problem which arises may be referred to this committee which discusses it and decides on certain measures to be taken. Then the teacher on duty in the boarding section would be asked to put the decision of the committee into effect.

Finally, a student council may be established, as was suggested by the teachers and students who responded to the questionnaires or were interviewed. Only a limited degree of authority may be delegated to such a council at the start, and gradually more and more rights and responsibilities

might be assigned to it. The principal, however, should constantly retain the right to have the final approval of important decisions taken by the council, and to veto any decision which runs against the rules and regulations of the school, or does not contribute to the welfare of the student body. A sharp line may be clearly drawn between the classes of decisions which require the final approval of the principal and those which do not.

The major aim of this council is to train the students in self-government, to help school authorities in promoting mutual understanding between the student body and the administration, and to achieve satisfactory discipline in the school. Students themselves should elect the members of this council. Each class should elect one or two representatives, and the elected persons in turn should elect a president, a treasurer, and a secretary. A member of the staff, preferably a senior teacher, should be appointed by the principal as an advisor to the council.

G. Better Use of the Library, Laboratory, and Audio-Visual Facilities

A more effective use should be made of the library by the students, teachers and community. A campaign similar to that of the academic year 1957-58 may be undertaken to enrich the library. The personnel carrying on the campaign may get in contact with all possible sources of aid such as publishing houses, authors, bookshops, distinguished scholars and community leaders. A sum of LL. 2,000 might be enough to buy the books

which are urgently needed in the school at present. A rich library would enable students, teachers, graduates, old students, and educated people in the community to get the utmost benefit from books. Students should be encouraged to read books by all possible means such as assigning reference books for each course, reporting on books read, giving prizes to the best readers, and training in library research.

A regular daily schedule for the library should be posted on a bulletin board and it should be strictly followed. A study hall should be annexed to it so that a considerable number of persons may find enough places to sit and read in a quiet atmosphere. Two adjacent rooms, one being 5 by 5 meters and the other 8 by 10 meters might be built on the third floor of the main building. They would cost about LL. 10,000.

In the study hall, several daily newspapers and weekly or monthly periodicals should be provided. There is no reason why students should be prevented from reaching such material, as they are at present. Students should not be ignorant of the controversial issues and current events which are to be found in papers and periodicals. On the contrary, they should even discuss such issues in the classroom when they are pertinent, with the teacher being careful to point out both sides of any issue.

There seems to be no excuse for the present neglect of the laboratory. Maximum use should be made of the present equipment, and all needed equipment and materials should be provided gradually as the school finances permit. According to the vice principal of the school, the labor-

atory lacks chemical materials, glassware and equipment needed in the practical study of biology, botany, and hygiene. Physical science teachers are responsible for the use and improvement of the laboratory. They should develop, or make use of available, handbooks including brief descriptions of the various kinds of experiment which best illustrate the basic principles in physical sciences. A larger room should be provided to accommodate all students of a class, and to provide enough space for every two or three students to experiment independently at a special table. If the wall between the present laboratory room and the neglected room next to it is removed, there would be enough laboratory space for classes of as many as 30 students.

It is strongly recommended also that the teaching staff make use of a wide variety of audio-visual materials. Abstract and verbal teaching results in verbalism; i.e. the mere memorization of facts, principles, definitions, etc. which are not understood by the learner. Audio-visual materials help a great deal in avoiding this danger, for they make the learning materials represent, as nearly as possible, real life situations. Direct contact with reality results in the most efficient learning, while abstract verbal symbols are the least effective. In-between come audio-visual aids which are the best means to resort to when direct contact with reality during the teaching-learning process is not possible. Some of these materials may be produced by students as well as teachers and others can be obtained from sources in Beirut and abroad on the basis of rent, loan, or purchase. Trips and excursions to fields, farms, historical

places, courts, parliament, etc. may prove to be most instructive and most interesting to students. Similarly recordings, radio programs of music and speeches, films, filmstrips, slides, pictures, models, samples, dramatics, etc. if used efficiently would contribute a great deal to the effectiveness of teaching in the school.

A teacher who has had satisfactory experience in the use and production of audio-visual materials may bear the responsibility for improving the audio-visual facilities and services in the school. He should aim at building up a rich store of such materials and at helping other teachers to use them efficiently. He might begin his work by pointing out to his colleagues the value of these materials, by collecting and producing cheap materials such as maps, pictures, samples, models, etc. by asking the main sources in Beirut to lend the school some films, filmstrips, and slides, by purchasing a recording machine and some disks or music and language study, and by making a comprehensive list of the materials which are badly needed by the school. To start with, a sum of LL. 1,500 may be enough during the first year to buy the recording machine, the disks, and the most essential materials, and in the following years around LL. 500 may be set aside annually in the school budget to replace the used or worn-out materials and keep the store constantly in a process of growth. A special room could be provided to produce audio-visual materials in the main building of the school. Teachers should be periodically informed through circulars, personal contacts, and conferences about the available materials related to their teaching fields.

H. Enriching Social Life in the School

To avoid the complaints of students about the present dull social life in the Dawudiyya, extra-class activities should be enriched. By extra-class activities is meant all those outside activities which are intended to instruct, entertain, or give students a chance to exercise their special abilities and interests. These are activities that are carried on outside classes by student-cultural societies under the guidance of school administration, and carry no academic credit. A richer variety of extra-class activities could be provided. These might include debates, parties, dramatics, public lectures on various topics by students, staff, and visitors, athletic activities, reading, drawing, listening to music and singing, field trips and excursions, school publications - newspaper, magazine, and yearbook, oratory, etc. Music should be given special attention, for it is completely neglected at present. A weekly schedule may be organized in the leisure time of students to enable them to listen to music from radio or recordings and consequently acquire a satisfactory appreciation of music. The hall which is used at present by the athletic club might be used as a music hall. Only minor improvements are needed to make it suitable for this purpose. A recording machine and about 40 disks of both Eastern and Western music might be bought. The school radio may also be put in this hall and one of the two pianos in the Ma'niyya school might be bought. According to the vice principal of the school, these improvements and equipment plus the needed furniture would

not cost more than LL. 6,000. These extra-class activities would provide each student with the opportunity for making efficient use of his leisure time, and at the same time many desirable outcomes emanate from them such as cooperation, tolerance, respect for the rights and opinions of others, skills in public speaking, debating and dramatizing, and music and literature appreciation. Parents, graduates, old students, and other members in the community may be invited to attend some of these activities in order to create and sustain their interest in the school and ultimately get their cooperation for the improvement of the present conditions in the school as well as in the community.

I. Suggested Physical and Health Education Program

There is a great need in the Dawudiyya for a more effective athletic program, especially during the rainy season. Practically students do not engage in any kind of athletic games or physical exercises on rainy or cold days due to the absence of a suitable place for carrying on such exercises and games. Thus it is strongly recommended that such a place be provided so that it will be possible to put into effect a richer and more effective athletic program throughout the academic year. This might be built in the eastern side of the present school play ground and might cost, with the essential equipment for body building and gymnastic exercises, about LL. 15,000.

Moreover, a playground should be provided for football, and the tennis field which was started some time ago should be completed. Both

fields would cost not more than LL. 5,000, because the tractor which was borrowed from the Lebanese Ministry of Agriculture has leveled a wide area of the surrounding lands. Very simple equipment can be provided for gymnastics, games, and body-building activities.

Favourable conditions will not solve the whole problem of health and physical education, however. Adequate use should be made of these grounds and equipment, and a well rounded program has to be set up and put into effect. Health education should give due consideration to the practical aspects of hygiene. It should aim at the development of desirable skills, habits and attitudes rather than on giving information only. It should also try to ensure the best possible hygienic conditions in the school.

Furthermore, more adequate medical care should be insured in the school. Physical examinations of students should be made at the beginning of every academic year, and only healthy students should be admitted. Preventive as well as curative measures should be taken by a doctor and a nurse who are specialists in their respective fields.

J. Improving Living Conditions of Boarders

Serious efforts should be made to improve the existing living conditions of boarders. Students complained in the questionnaires and interviews about the quality of food, the excessive restrictions placed on them, the lack of heating in winter, the unhygienic water closets, the

unclean drinking water, and the scarcity of bathing. These are important disadvantages which need immediate attention. A modern kitchen, a better qualified cook, and more varied menus should be provided. Students' and teachers' representatives should participate with the responsible people in the boarding section in planning the weekly menus. Cleaner drinking water and a larger water supply should be insured so that the school may provide for bathing at least once every week, and so as to make the water closets cleaner. The water closets should be renovated and modern equipment installed. Moreover, some kind of heating is essential in winter. Common rooms, study halls, and large dormitories are suitable places for stores.

K. Conclusion

Various suggestions for improving the present conditions in the Dawudiyya were recommended in this chapter. Estimates were made of non-recurrent and recurrent expenses called for by the suggested reforms, and several possible sources of income were pointed out. It was strongly recommended that the school retain its present goals and add to them three other major goals in order to provide a wholesome development of the student's personality and offer the community a variety of services in all areas of its life. The specific needs of youth in Algharb district should be studied in the light of the suggested aims and the needs formulated by American educators for American youth. It was suggested also that

a new educational ladder be established in the school, that the private character of the school be kept, and that a board of trustees and professionally qualified administrative and teaching staff be appointed. Duties of the administrative staff were more clearly defined. It was also strongly recommended that the curriculum of the school be better adapted to the needs of the community and provide a suitable program to the students who cannot follow the present academic program. A technical-agricultural program was suggested for this group.

Furthermore, it was suggested that better discipline be achieved in the school, that the library and social life in the school be enriched, and that a more effective use be made of the library, laboratory, workshops and audio-visual materials. Finally, specific suggestions were given to improve the physical and health education program, the medical services, and the living conditions of boarders.

APPENDIX A

Growth of the Number of Students, Schools and Teachers
Between 1918 and 1956⁶¹

<u>Year</u>		<u>No. of Teachers</u>	<u>No. of Students</u>	<u>No. of Schools</u>
1918		212	21,000	164
1923		219	9,000	116
1928		295	12,000	151
1933		306	16,000	139
1938 ⁶²		349	19,000	180
1943	Total:	4,426	141,000	1,417
	Private:	4,405	118,000	1,269
	Public:	321	23,000	248
1948	Total:	6,704	173,000	1,757
	Private:	5,260	118,000	1,130
	Public:	1,444	55,000	627
1954	Total:	9,375	253,817	1,934
	Private:	6,339	144,157	971
	Public:	3,036	109,660	963
1956	Total:	9,017	252,852	2,135
	Private:	6,545	150,114	1,028
	Public:	2,472	102,738	1,107

⁶¹Government statistics, Lebanese Ministry of Education & Fine Arts, 1956.

⁶²The statistics given about the period 1918-1938 are approximate figures for there was no accurate statistical research during this period.

APPENDIX B

Growth of the Budget of the Ministry of Education and Fine Arts
In Comparison to the Growth of the General Budget of the Government⁶³

<u>Year</u>	<u>Government Budget</u>	<u>Ministry Budget</u>
1946	60,046,000	4,671,441
1947	58,900,000	4,803,410
1948	63,000,000	7,257,481
1949	72,600,000	6,650,640
1950	85,300,000	8,944,300
1951	89,450,000	10,490,100
1952	94,250,000	11,022,400
1953	112,836,000	13,550,500
1954	123,400,000	15,505,200

⁶³ Government statistics, Lebanese Ministry of Education and Fine Arts, 1956.

APPENDIX C

Percentage of Success in Public Examinations
For the Years 1954 and 1956⁶⁴

	<u>Higher Primary Exam</u>			<u>Baccalaureat I Exam</u>			<u>Baccalaureat II Exam</u>		
	⁶⁵ T	N	%	T	N	%	T	N	%
1954									
June	2277	1164	51.1	2060	380	13.5	360	142	25.3
September	732	17	2.3	1285	178	13	346	86	24.8
1956									
June	3206	1925	60	1790	332	18.5	724	155	21.4
September	848	19	2.2	1160	137	11.8	422	59	13.9

⁶⁴Government statistics, Lebanese Ministry of Education and Fine Arts, 1956.

⁶⁵T stands for the total number of candidates, N for the number of successful students, and % for the successful students in relation to the total number.

Appendix D

A Legal Document Presented by Said Talhouk to Dawud Pasha Regarding the
Establishment of the Dawudiyya School: 66

دو لتلو افندم حضرتلری

انه حيث و لله الحمد اشرفت شمو س دو لتكم و عدالتكم
على جبل لبنان ، صار مرجو تقدم جميع الطوايف و تمدنها و نجاحها في جميع الاحوال .
و من حيث ان عبيدكم طايفتنا الدروز مذترة لعلوم العربية و لعلوم اللغات ايضى
و وجدنا هذه الايام السعيدة هي الوقت الذى يوافق لتصلح شأنا و تحسين احوالنا
، فافتكرنا اننا نفتح مدرسة تعلم العلوم و اللغات و تكون مختصة بعموم الطائفة . و موجود
ارزاق و قوفات عمومية لجميع الدروز خارجة عن قوفات المجالس الاهلية تعطي ايراد
و افر تقيم بصاريف مدرسة كافية و هذه الاوقاف مختصة لخير عموم الطائفة ، و لا خير
للطائفة اعظم من تعليمهم العلوم و اللغات .

فغيب المذاكرة مع معتبرين الطائفة قر القرار انه يفتح بهذه الايرادات
مدرسة و تضاف هذه الارزاق الى المدرسة ، و يكون موقعها في قرية عيبه في خلوات الشيخ
احمد امين الدين ، و ترتيبها انها تقبل تلاميذ بقدر ما تقدر تتحمل صاريفهم ، كون
صاريف من اكل و شرب و لوازم الخدمة يكون من المدرسة ، و من حيث ان التجاسر على
هذه العملية المبتكرة هو بوجود دو لتكم ، اقتصى بتقديم عرضحالنا هذا ، بنا يصدر امرم
الكريم بالماذونه لنا لاجل يصير مباشرة العمل و الاجراء . و حيث لله الحمد افكار
دو لتكم السامية متجهها لخير عموم الاهالي الموجودين تحت لوا عدالتكم فراجين
ان تكون هذه المدرسة مشموله باكسیر انظاركم و بكل الاحوال الامر لولية .

بندہ

و کيل الدروز

سعید تلحوق

⁶⁶Al-Dhuha, Vol. 1940, p. 104.

APPENDIX D

A Legal Document Presented By Said Talhouk to Dawud Pasha Regarding the
Establishment of the Dawudiyya School. (It is Translated
From Arabic)

Sir,

Since the sun of Your Highness has shone - and thank God for that - on Mount Lebanon, it is hoped that all sects will have progress, civilization, and success in every respect. And since your subjects - our Druze sect - are in need of the Art of the Arabic language as well as the Art of other languages,⁶⁷ and these happy days are suitable for reforming out affairs and improving our conditions, we thought of opening a school for all the members of the sect to teach them the sciences and languages. Besides the endowments of private Majalis (places of worship for the Druzes), there are general endowments for all the Druzes which give an annual income enough to meet the expenses of a school. These endowments are set aside for the welfare of all the sect, and there is no greater welfare for the sect than teaching them the sciences and languages.

After discussing the matter with distinguished persons in the sect, it was decided that this income be used to open a school to which all these endowments would be added. The school is to be in the Khalwat of

⁶⁷ He means here foreign languages, and most probably French and English.

Sheikh Ahmed Amin Iddin in Abeih, and it should accept as many students as it can meet their expenses including board, lodging, and tuition. Furthermore, because our undertaking such a new enterprise is to be in the presence of Your Highness, we are presenting this petition hoping that permission will be granted for us to take action. Since the concern of Your Highness is for the welfare of all the people, we hope that you will consider having this school under your tutelage.

In any case we leave the matter to the good judgment of Your Highness.

Representative of the Druzes

Said Talhouk

APPENDIX E

A Legal Document Embodying Dawud Pasha's Permission to Open the Dawudiyya School and the Basic Principles on which it is to be Founded⁶⁸

انه بتاريخه احيل من لدن صاحب الدولة افندينا متصرف باشا الافخم ، معروض متقدم من سعيد بك تلحوق : و كيل طائفة الدرور يتضمن ملخصه : " انه من كون اشرفت شمس شمو س عدالة افندينا متصرف باشا الافخم و صار مرجو بعنايته تقدم جميع الطوائف و تمدنها ، و ان طائفة الدرور مفتقرة لعلوم العربية و اللغات الاجنبية ، و جدت عبدكم هذا ، ان هذه الايام السعيدة هي موافقة لتصلح شاننا و احوالنا ، و افكرت ان فتح مدرسة للعلوم العربية و اللغات الى عموم طائفتنا هو يكون الواسطة لذلك مع عناية دولتم ، و من كون يوجداو قاف عمومية لجميع الدررز عدا عن اوقاف المعابد في اكثر اماكنهم يعطي ايرادات كافية لحصاريف مدرسة ، فتذاكرت مع معتبري الطائفة و قر الراي ان يصير افتتاح مدرسة من هذه الايرادات في قرية عبيد في خلوات الشيخ احمد امين الدين التي هي من جملة الاوقاف . و يصير قبول تلامذة بقدر ما تسمح تلك الايرادات . فاسترحم من دولتم الاذن لمباشرة هذا العمل . " و لما كانت احالة هذا الاعراض تتضمن ان تاسيس هذا المكتب هو ملتزم عند دولتم بالدرجة الكاملة ، و يلزم ان بالمذاكرة في مجلس الادارة الكبير بحضور و كيل الدرور يصير تنظيم النظامه اللازمة لذلك المكتب و تقديمها قبل بساعه لطرف دولتم . فغيب المذاكره في هذا المجلس روى انه يقتضي لتلك المدرسة :

1 - ان تعرف قيمة ايرادات تلك الاوقاف العمومية المزمع تخصيصها لها بواسطة مخمنين ذوي خبرة يسمو من قبل مدير ، و و كيل ، و شيخي عقل طائفة الدرور .

⁶⁸ This document was found in the Register of the Administrative Council of the Lebanese Mutasarrifs, No. 134, 1862.

- ٢ - ان ينصب على تلك الايرادات ناظر من طرف المدير و الوكيل و الشيخين المذكورين ، و يترتب له معاش منها بحسب استحقاق خدمته .
- ٣ - ان يكون مركز تلك المدرسة قرية عبيه المذكورة آنفا ، لان القرية المسفورة متوسطة في مساكن الطائفة المرقومة و جيدة الهواء .
- ٤ - ان الناظر المسطور ينتخب معلمين للغة العربية و معلم للغات الاجنبية فيهم الكفاة لذلك التعليم و لتعليم الحساب ايضا . و يترتب لهم معاش حسب استحقاقهم .
- ٥ - ان يقبل الناظر المذكور تلامذة بقدر احتمال ايرادات المدرسة لصاريفهم من ملاك و مشرى كتب .
- ٦ - يعين الناظر الى التلاميذ خدامين من طبخين و فراشين و مكاربه بقدر اللزوم .
- ٧ - ان يصرف الناظر المذكور على ما تحتاج اليه التلاميذ من ملاك و منزل و مشرى كتب فقط . و اما فرساتهم و كموتهم و غير ذلك فتتكفل بهم اهلهم .
- ٨ - ان يكون تعليم التلاميذ سبعة ساعات في النهار مقطعة لا متواصلة .
- ٩ - ان تكون رتبة التلامذة الذين عند احد المعلمين في اللغة العربية تجهيزه و الرتبة الاخرى التي تكون عند المعلم الثاني تكميلية و كلا المعلمين يعلماهما اصول اللغة و الحساب و الخط و مراسم الادب . و كذلك معلم اللغات يعلم تلامذته ما ذكر في اللغات التي يعرفها .
- ١٠ - ان يعين للتلامذة في الجمعة يوما و احدا للتعطيل .
- ١١ - ان يجرى في السنة على ما تعلمته التلاميذ فصلا عما بحضور المعلمين الثلاثة و الناظر و من شاء من معتبري الطائفة و ابهات التلاميذ و خلافهم .
- ١٢ - ان يقدم الناظر في كل سنة الى مدير و وكيل و شيخي الطائفة دفتر موضح به مدخول الاوقاف المارة الذكر و الصاريف التي انفقت لتحصيل ذلك المدخول و لقتضيات المدرسة المذكورة ليكون كل ذلك معلوما و صادقا عليه منهم . هذا ما رؤى لهؤلاء العبيد بهذه الضبطه لتتشرف باعتبار دولته و بكل الوجوه الامر لولييه .

(الموافق ١٤ كانون الثاني ١٨٦٢ م)

في ١٧ رجب ١٢٧٨ (١٢) هـ .

بموجب هذه الضبطة يكون اجراء العمل لكن يقتضي ان
يوخذ كقيل على الناظر . و عوض ان يكون روية الحساب بالسنة
مرة فيكون مرتين و الافادة عن ذلك لطرفنا . و هذا المكتب سيكون
خاصة تحت الحماية المصرفية و مقتضى ان يصير تنظيم النظامه المقتضى
للمكتب المذكور و اجراء ايجابها سريعا .

داود باشا

١٩ شعبان سنة ٧٨ هـ .

APPENDIX E

A Legal Document Embodying Dawud Pasha's Permission to Open the Dawudiyya School, and the Basic Principles on Which it is to be Founded.

(The Document is Translated from the Arabic Original)

A petition has been received by His Excellency our Pasha (governor) from the representative of the Druze sect, Said Bey Talhouk. It includes in summary "that since the sun of His Excellency our Pasha has shone it is hoped that all the sects will progress and become better civilized; and that since the Druze sect is in need of education in the Arts of the Arabic language and foreign languages, I - your subject - found that these days are suitable for reforming our affairs and conditions. I believe that the means for this are - with the help of your highness - the opening of a school so that all the sect may learn the Arts of Arabic and foreign languages. And since there are general endowments for all the Druzes - other than of houses for worship in many of their places - giving enough income to meet the expenses of a school, I have discussed the matter with distinguished leaders of the sect and a decision was taken that this income be set aside to establish and maintain a school in Sheikh Ahmed Amin Iddin's Khalwat which is part of the endowments in Abeih. As many students will be accepted as the income from the endowments allows. Thus I beg of Your Highness to grant us permission to start this project."

By referring this petition to his highness it is implied that the

establishment of this school is subject to the approval of his highness in the first instance; moreover, this matter should be discussed in the Administrative Council in the presence of the Druze representative in order to plan for the necessary organization of that school and submit it to his highness in advance. After the discussion in this Council, the following suggestions regarding that school were put forward:

1. The income of the general endowments which are to be assigned to it should be estimated by experienced valuers nominated by the Director, the Representative, and the two Sheikh Akls of the Druze sect.

2. A principal is to be appointed by the above mentioned Director, Representative, and Sheikh Akls. He is to receive a salary compatible with his service.

3. The school is to be located in Abeih because it is the centre of the Druze community, and the climate is suitable.

4. The principal shall appoint two teachers for Arabic and one teacher for foreign languages. These teachers should be qualified to teach these subjects plus arithmetic. They should receive salaries in accordance with their merits.

5. The principal shall accept as many students as the income of the school can support both in respect to food and books.

6. The principal shall also appoint the required number of servants - cooks, house keepers, and muleteers.

7. The principal shall spend the amount needed by the students

for food, lodging, and books. Their beds, clothes, etc. are to be provided by their parents.

8. The students are to be taught 7 hours per day, but not consecutively.

9. Students with one of the Arabic teachers should be of an advanced standard, while those with the other teacher should be of an intermediate standard. Both teachers should teach the principles of language, arithmetic, handwriting, and manners. Similarly the teacher of languages should teach his students the content of the languages he knows.

10. One day per week should be assigned as a holiday.

11. A general examination is to be administered every year in the presence of the three teachers, the principal, the leaders of the sect, the parents of the students, and others who would like to attend.

12. The principal is expected to present to the Director, Representative, and two Sheikh Akls of the sect a financial statement showing the income from the endowments, the expenses entailed in collecting this income, as well as the expenses of the school in order that all the accounts may be made clear to them and be finally approved.

This arrangement seems to be suitable for the Druze community, and this record has been made to be presented to Your Highness, whose final approval is awaited.

Rajah 17, 1278 H.

(January 14, 1862)

Action may be taken on the basis of this statement but the principal should have a guarantor. The accounts should be seen twice a year instead of once, and We should be notified accordingly. This school will be under the tutelage of the Mutasarrifiyya, and its organization is to be set up and put into operation very soon.

Dawud Pasha

19th of Sha'ban, 1278 H.

APPENDIX F

1. Questionnaires

A. استبيان للهيئة التدريسية

- ١- كم سنة علمت في الداو دية ؟ _____
- ٢- في اي المراحل تعلم؟ الابتدائية _____ التكميلية _____ الثانوية _____
- ٣- ما را يك في مهنة التعليم ؟
- ٤ - ما هي اهم المشاكل التي تواجهها الداو دية ؟
- ٥ - ما هي اهم المشاكل التي تواجهها انت في الداو دية ؟
- ٦ - ما هي اوجه النشاط اللاصفي التي تشرف عليها ؟
- ٧- هل تجد في المكتبة معيناً كافياً لك و لطلابك ؟ نعم _____ لا _____ الى حد ما _____
- ٨ - هل تستعمل المختبر ؟ نعم - لا _____ هل يفي بحاجة طلابك ؟ نعم _____ لا _____
- ٩ - ما هي المواضيع التي تدرسها ؟ ++
- ١٠ - هل كان لك الخيار في انتقائها ؟ نعم _____ لا _____ بعضها _____
- ١١ - هل يتناسب مرتبك مع هاريفك و حاجاتك الضرورية ؟ نعم - لا _____ الى حد ما _____
- ١٢ - هل تعقد الادارة اجتماعات دورية مع المدرسين لبحث مختلف نواحي حياة المعهد ؟ -
دائماً _____ غالباً _____ نادراً _____ لا _____
- ١٣ - ما رايك في المنهج الحالي ؟ مرهق _____ عادي _____ سهل _____
- ١٤ - برنامج درو سك ؟ مرهق _____ متوسط _____ خفيف _____
- ١٥ - هل يمكن تطبيق نظام التعليم المختلط في الداو دية ؟ نعم - لا _____ على مراحل -
- ١٦ - في اي مرحلة يمكن تطبيقه الآن ؟ الابتدائية _____ التكميلية _____ جميع هذه المراحل -
- ١٧ - هل هناك ضرورة لانشاء مجلس طلبة ينتخبه الطلاب و يكون صلة الوصل بين الادارة و الطلاب و يتحلى قسماً من مسؤولية المحافظة على النظام ؟ نعم - لا _____
لماذا ؟
- ١٨ - هل تعتقد ان الداو دية تقوم بمهمتها على اكل و وجه ؟ نعم - الى حد كبير _____
الى حد ما _____ لا _____
- ١٩ - اذا عينت مديراً مطلق السلطة فماذا تفعل في هذا السبيل ؟

A. Questionnaire to the Staff

1. How many years did you teach in the Dawudiyya?
2. What levels do you teach? Primary _____ Intermediate _____ Secondary _____.
3. What is your opinion about the teaching profession?.....
.....
4. What are the main problems facing the Dawudiyya?
5. What are the main problems you are facing in the Dawudiyya?
6. What extra-class activities do you supervise?
7. Do you find in the library enough resources for your students and you?
Yes _____ No _____ To a certain extent _____.
8. Do you use the laboratory? Yes _____ No _____. Does it meet the needs
of your students? Yes _____ No _____.
9. What subjects do you teach?
- Were you free to choose them? Yes _____ No _____ Some _____.
10. Does your salary meet adequately your necessary expenses and needs?
Yes _____ No _____ To a certain extent _____.
11. Does the administration hold regular meetings with the staff to dis-
cuss various aspects of school life? Always _____ Often _____ Scarcely
No _____.
12. What is your opinion about the present program? Too heavy _____
Normal _____ Easy _____.
13. Your schedule is: Too heavy _____ Average _____ Light _____.
14. Is it possible to apply coeducation in the Dawudiyya? Yes _____ No _____
Gradually _____.
15. At what level can it be applied at present? Primary _____ Intermediate
Secondary _____ At all levels _____.
16. Is there a necessity for establishing a student council elected by
students to act as a mediator between students and the Administration,
and be partly responsible for maintaining discipline? Yes _____ No _____.
Why?
17. Do you believe that the Dawudiyya is carrying on its mission satis-
factorily? Yes _____ To a large extent _____ To a certain extent _____
No _____. If you were appointed as a principal having an absolute
authority, what would you do in this direction?

B. استبيان للمتخرجين و المتخرجات

- الجنس _____ المهنة _____ تاريخ انتهاء الدراسة _____
- ١ - ما هو شعورك تجاه الداو دية ؟
.....
- ٢ - ما هي نواحي الضعف التي لاحظتها خلال دراستك في هذا المعهد ؟
ا _____ ب _____ ج _____
- ٣ - هل ادت الداو دية و اجبها نحوك على اكله و جه ؟ نعم _____ الى حد ما
_____ لا _____ لماذا ؟
.....
- ٤ - هل كانت جميع مواد المنهج الدراسي مفيدة لك في حياتك العملية ؟ نعم _____
لا _____ ايها غير ضروري في نظرك ؟ ا _____ ب _____ ج _____ د _____
- ٥ - كيف تستطيع " رابطة ابناء الداو دية " ان تخدم الداو دية ؟
.....
- ٦ - ما هي اهم المشاكل التي كانت تعترض الطلاب و المعلمين و الادارة في المعهد ؟
ا _____ ب _____ ج _____ د _____
- ٧ - (للمتخرجات فقط) هل زودتك الداو دية للبنات بثقافة بيتية كافية لفهم العلاقات
الزوجية و نمو الطفل و مختلف المهارات الضرورية للزوجة المثالية ؟
.....
- ٨ - ما رايك في التعليم المختلط ، و هل توافق على تطبيقه في الدار دية ، و لو على
مراحل ؟
.....
- ٩ - هل تفضل ان تصح الداو دية ا - تحت اشراف الحكومة _____
ب - تحت اشراف زعيم درزي له ماض مجيد _____ ج - تحت اشراف لجنة
من زعماء الدروز _____ اذكر حلا آخر
-

B. Questionnaire to Graduates

Sex _____ Vocation _____ Date of Graduation _____

1. How do you feel towards the Dawudiyya?
2. What were the shortcomings which you have noticed during your study in this school? A _____ B _____ C _____.
3. Had the Dawudiyya fulfilled satisfactorily its duty towards you?
Yes _____ To a certain extent _____ No _____. Why?
4. Did you benefit in actual life from all subjects of the curriculum?
Yes _____ No _____. Which do you think were unnecessary? A _____
B _____ C _____ D _____.
5. How can the League of Alumni serve the Dawudiyya?
6. What were the most important problems which the students, teachers, and administration faced in this school? A _____ B _____
C _____ D _____.
7. (Only for women graduates) Did the Dawudiyya for girls equip you with a home education enough to understand family relations, child development, and other necessary skills for an ideal wife?
8. What is your opinion on coeducation, and do you approve of applying it in the Dawudiyya, gradually?
9. Do you prefer that the Dawudiyya become
 - A. Under government supervision.
 - B. Under the supervision of a Druze leader who has proved to be trustworthy.
 - C. Under the supervision of a committee of Druze leaders.
 - D. State another solution.

C. استبيان للطلاب

- الصف _____ سنوات الدراسة في الداو دية _____
- ١ - ما هي اهم المشاكل التي تواجهها في الداو دية
-
- ٢ - هل تشعر بان المنهج الدراسي مرهق لك؟ نعم _____ لا _____
- ٣ - ما هي احب المواد اليك ؟
-
- ٤ - ما هي هواياتك ؟ ا _____ ب _____ ج _____ د _____
- ٥ - هل لديك متسع من الوقت لممارسة هذه الهوايات خلال السنة المدرسية ؟
نعم _____ لا _____
- ٦ - في اي نوع من هذا النشاط تشترك عادة ؟ جمعيات ثقافية - رياضة - كشافة
_____ تمثيل _____ خطابة _____
- ٧ - هل لديك الوقت الكافي لممارسة النشاط المحب اليك ؟ نعم _____ لا _____
- ٨ - ما هي اهم الاشياء التي اكتسبتها في الداو دية و تعتقد انها تفيدك كثيرا عندما
ترتك هذا المعهد ؟
-
- ٩ - هل تستخدم المختبر و المكتبة انت وزملاؤك ؟ غالبا _____ نادرا _____ لا _____
- ١٠ - هل لها فائدة كبيرة بالنسبة لك ؟ نعم _____ لا _____
- ١١ - هل تفضل التعليم المختلط في الداو دية ؟ نعم _____ لا _____
- هل تسمح لاختك بالدراسة المختلطة في المرحلتين التكميلية و الثانوية ؟ نعم _____
لا _____
- هل يسمح لها اهلك ايضا بذلك ؟ نعم _____ لا _____
- ١٢ - هل توافق على انشاء مجلس طلبة ينتخبه الطلاب و يكون صلة الوصل بين الادارة
والطلاب و يتحمل قسطا من مسؤولية المحافظة على النظام ؟ نعم _____ لا _____
- لماذا ؟
-
- ١٣ - ما هي اهدافك في الحياة ، و اي المواضيع في المنهج الحالي تساعدك على
بلوغ هذه الاهداف ؟
-
-

C. Questionnaire to Students

Class _____ Years of study in the Dawudiyya _____

1. What are the main problems you face in the Dawudiyya?
2. Is the program very heavy for you? Yes _____ No _____.
3. Which subjects do you like most?
4. What are your hobbies? A _____ B _____ C _____ D _____.
5. Do you have time to practice these hobbies during the academic year?
Yes _____ No _____.
6. In which of these activities do you participate usually? Cultural societies _____ Athletic _____ Scouting _____ Dramatization _____ Oratorship _____.
7. Do you have enough time to practice the activity you like? Yes _____ No _____.
8. What are the main things which you have acquired in the Dawudiyya and which you believe will be of great benefit to you when you leave this school?
9. Do you and your colleagues use the library and laboratory? Often _____ Rarely _____ No _____.
10. Do the laboratory and the library have great value to you? Yes _____ No _____.
11. Do you prefer coeducation in the Dawudiyya? Yes _____ No _____.
Would you permit your sister to have coeducation at the intermediate and secondary levels? Yes _____ No _____. Would your parents permit your sister to do so? Yes _____ No _____.
12. Do you approve of organizing a student council which is to be elected by students, to act as a mediator between the Administration and the students, and to take upon itself part of the responsibility of achieving discipline? Yes _____ No _____ Why?
13. What are your goals in life, and which subjects in the present program help you reach these goals?

D. استبيبان يبحث عن قرى الطلاب

اسم قريتك _____ عدد سكانها _____

- ١ - هل هناك مشاريع في القرية تمولها الدولة ؟ صفها باختصار .
- ٢ - ما هي اهم موارد الرزق في قريتك ؟
- ٣ - ما هي اهم المشاكل التي تجابه السكان في الوقت الحاضر ؟
- ٤ - ما هو موقف السكان من التعليم المهني و الاكاديمي و التربية الاساسية ؟
- ٥ - ما هو مبلغ تعاون البيت و المدرسة في سبيل تربية النثر الجديد ؟
- ٦ - هل هناك تبدل ملحوظ في موقف الرجل من المرأة في قريتك ؟
ما هو موقف رجال القرية من تعليم البنات في الوقت الحاضر ؟
- ٧ - هل قريتك على اتصال دائم بالمدينة ، و ما اثر ذلك عليهما ؟
- ٨ - ما هي اهم حاجات المواطن في قريتك ؟
- ٩ - ما هو شعور السكان تجاه الداو دية ؟
- ١٠ - ما هي نسبة الامية في قريتك ؟
- ١١ - الى اي حد يتعاون السكان في سبيل المصلحة العامة ؟
- ١٢ - ما هو محور و لاء السكان الرئيسي : الطائفة ام الوطن ؟
- ١٣ - ما هو عدد و نوع المدارس الموجودة في قريتك ؟
ما هو عدد الطلبة في كل من مدارس البنات و البنين ؟
- ١٤ - الى اي حد تتعاون قريتك مع جيرانها في سبيل هالي عامة مشتركة ؟

D. Questionnaire Inquiring About Students' Villages⁶⁹

Name of Village _____ Number of Population _____

1. Are there in your village projects financed by the Government? Describe each briefly.....
2. What are the main resources of livelihood in your village?
3. What are the main problems facing the people at present?
4. What is the attitude of the people towards vocational, academic, and fundamental education?
5. To what extent do the home and school cooperate in educating the new generation?
6. Is there a noticeable change in the attitude of man towards women in your village? What is the attitude of men in your village towards the education of girls?
7. Is your village constantly getting in contact with the city, and how is it influenced by this contact?
8. What are the most vital needs of the people in your village?
9. How do the people feel towards the Dawudiyya?
10. What is the proportion of illiteracy in your village?
11. To what extent do the people cooperate for public welfare?
12. Is the sect or the country at large the main core of loyalty among the people?
13. What is the number of schools, and what kind of schools exist at present in your village?
- What is the number of both girls and boys?
14. To what extent does your village cooperate with its neighbours for the common good?

⁶⁹This questionnaire was given to 43 students coming from 16 neighbouring villages and to 17 students from villages outside Algharb District.

2. Interviews

A. Interview with the Principal of the School Waseem el-Nakadi - Feb. 9, 19581. Qualifications of teachers.

Number	Job	Certificate	Years
1	Principal	Completion of the second year in the school of medicine	37
1	Assistant Principal	Secondary school certificate	25
1	Treasurer	1. Secondary school certificate 2. A certificate from an agricultural school	26
1	Disciplinary officer	Secondary school certificate	14
1	Registrar	Brevet certificate	27
1	Teacher	Secondary school certificate	23
1	Teacher	Completion of the third intermediate year	27
1	Teacher	Lebanese Baccalaureat, Part II	16
1	Teacher	1. Licence 2. Diploma of the Higher Education Institute	4
1	Teacher	1. Licence 2. Diploma of the Higher Education Institute	8
1	Teacher	Diploma of the Higher Education Institute	13
1	Teacher	Bachelor of Arts	8
1	Teacher	Bachelor of Arts	14
1	Teacher	Bachelor of Science	12
1	Teacher	Bachelor of Business Administration	16
1	Teacher	Secondary school certificate	10
2	Teacher	Secondary school certificate	2
2	Teacher	Secondary school certificate	1

2. Growth in students population

<u>Year</u>	<u>Students</u>
1932-1933	150
1943-1944	180
1953-1954	248
1957-1958	280

3. What are the main difficulties you are facing?

a. Recruitment of teachers. We are finding difficulty in getting teachers for certain subjects, such as mathematics and science for these are very rare, especially in the environment of the Dawudiyya. Had the school been in Beirut, this problem would have been much easier.

b. Adjusting new students to our program of studies, especially at the secondary level, for not all schools are strong or weak in the same subjects, and other schools stress the subjects included in public examinations. Thus we are finding a great difficulty in assigning these students to classes which suit them best.

c. Achieving discipline. How to subdue the pupil, and what are the methods? Applying true educational principles and regulations is not easy in all communities. Some pupils have to be beaten, others even beating does not work with them, and still others would be affected a great deal by one word. Are advices and guidance enough without beating?

In the Dawudiyya, beating is forbidden, but the teacher sometimes finds himself obliged to do so. The Administration excuses the teacher in such cases, but at the same time attracts his attention not to do it again. The Administration tries to discuss various matters with parents whenever there is an opportunity to meet them, but the fact that most of them live very far from the school creates a problem.

Major infringements of rules and regulations in school, as well as the punishments to be expected in each situation, are posted on a bulletin board so that the students will be able to acquaint themselves with them.

d. Maintaining a stable financial situation. Although the Dawudiyya is receiving aid from the Egyptian Government, there is a yearly deficit.

4. Q. Is the program a heavy load for the average student?

A. The program is of average difficulty, because most of our students pass the examinations.

Q. What extra-class activities do the students engage in?

A. The students engage in the following activities:

1. Athletic activities.

2. Scholastic societies. There are two societies at present: one for Arabic and another for English.

The last hour of the school day on Mondays is set aside for lectures prepared by either of these two

societies. Other types of activities are also organized. No lecturers from outside the school are called, but the Administration has recently invited some persons for this purpose.

3. Issuing a school magazine. The first issue will appear in few weeks, and it would be printed in a printing press.⁷⁰
4. Scouting. This activity was resumed this year.

5. The Egyptian mission. We have been receiving aid for many years from the Egyptian Government in the form of teaching staff. This year, we have six Egyptian teachers who are university graduates and who are teaching various subjects in the intermediate and secondary classes. At present, the Egyptian teacher is allowed by his Government to stay in the Dawudiyya for three consecutive years only. The main requirements for his selection are that he should be a university graduate, and should have at least five years of experience and a well rounded personality.

6. Q. Do you hold regular meetings with the staff?

A. We hold such meetings only when important matters like the promotion of students and the decision on holidays have to be discussed.

⁷⁰Actually, this magazine was issued twice during the academic year 1957-58 and the following summer.

B. Interview with Aref el-Nakadi - May 22, 1957تاريخ الداو ديه

جاء داو د باشا الى لبنان بعد حوادث دامية ، و كان رجلا عمرانيا
 اراد النهوض ببلدنا علميا و اجتماعيا . ولكن قد يشوب هذه النهضة ناحية سياسية .
 اراد داو د باشا ان يمتحن بالسكان و بدأ بتعليم العربية و يتوعد
 للسكان بمختلف الوسائل . و من جملة اعماله العمرانية انشاء مطبعة و مدارس
 حكومية و نظر نظرة خاصة للدروز باعتبار انهم محرومون من المعاهد العلمية التي كان
 لبقية الطوائف شيء منها . و لذا فتح لهم مدرسة لقت باسمه (داودية) ، و تامينها لها
 اضاف جميع الاوقاف الدرزية العمامة اليها . كان لدى الدروز اوقاف خاصة و عامة .
 فالأوقاف الخاصة موقوفة على رجال قرية بعينها ينفق على مجالسها و المستحقين فيها
 و الفقراء المحليين و الغرباء . و اما الأوقاف العامة فهي لعموم الدروز و لا تنحصر
 بقرية او منطقة ، و من هذه الأوقاف العامة تالفت اوقاف الداو ديه .
 و الفضل الاول في انشاء الداودية لداو د باشا و ثم لاجتماع
 اصحاب الكلمة النافذة في الطائفة الدرزية و خاصة لسعيد بك تلحوق الذي كان و كيلا
 للطائفة الدرزية ، و للامير ملحم ارسلان الذي كان مديرا (قائما) للشوف و اكبر
 موظف في الطائفة الدرزية . و قد كان المتصرفون يولون هذه المدرسة عناية خاصة
 و يعتبرون انفسهم رؤساء فخريين لها . و كان يشرف عليها عمدة تتالف من اثني عشر عضوا
 ممثلين فعلا بقائمقام الشوف الذي كان بصفته هذه الرئيس الطبيعي للعمدة و للمدرسة ايضا .
 و مما يوسع له ان ارتباط هذه المدرسة و اوقافها بالقائمقامة
 و هو منصب خاضع للاعتبارات السياسية ادخل فيها السياسة ادخالا ضارا كان يقضي باقوالها في
 فترات كثيرة من الزمن . لذلك لم تفتح ابو ابها بعد عهد داو د باشا الا في ايام فرنكو
 باشا القليلة ثم في عهد رستم باشا . اما في عهد خلفه و ابا باشا فقد كانت مقفلة في القسم
 الاكبر من عهده الذي دام عشر سنوات ، ثم عادت ففتحت ابو ابها في عهد نعوم باشا ثم
 لقفلت بعد ذلك خلال الفترة ١٩٠٠ - ١٩٢٢ م . و الفضل الاول في فتح ابو ابها في
 عهدي رستم باشا و نعوم باشا يعود الى الامير مصطفى ارسلان القائمقام في هذين العهدين .

و هذه ثلاثة امثلة على اثر السياسة على المدرسة :

- ١ . تغير القائمقام يغير هيئة عمدة المدرسة و موظفيها لان الحاكم الجديد كان يود تشغيل زلمه و اختيار معاونه من حزبه .
 - ٢ . دخلت السياسة الى صفوف الطلاب الى درجة انهم كانوا يختلفون احيانا مع اساتذتهم حول امور سياسية .
 - ٣ . جملة القائمقام كانت اكثر اقبالا على المدرسة من الحزب الآخر في الطائفة .
- كان الطلاب يختارون من المقاطعات الدرزية على اساس الكفاية و الاهليه ، و لكن كان الاقبال قليلا فيتقدم من لهم الوجاهة . و كان عدد الطلاب في البدء اثني عشر طالبا ثم ارتقى عددهم حتى اصبح اربعة و عشرين طالبا . كان جميع الطلاب داخليين حتى تشمل الفرصة الجميع . و معظم قادة الدروز من الجيل القديم تلقوا علومهم في الداو ديه .

في عهد رستم باشا تفسر اسم المدرسة الى "المدرسة الدرزية اللبنانية" و لكن الاسم القديم اعيد سنة ١٩٣٢ م . و خلال فترة الاهمال للمدرسة قبل سنة ١٩٣٢ م احتلها العسكر التركي مدة و ثم العسكر الافرنسي و سكنوها و نهبوا موجوداتها و حرقوا ابوابها و شبابيكها ليتدفأوا عليها . و كانت الطائفة تهتم اهتماما قليلا بالعلم و تعتمد على الفروسية ، و حتى الاشخاص البارزين فيها لم يكن يهمهم التعليم لانهم كانوا يعتبرونه عاملا يقضي على نفوسهم و ذلك لسببين :

- ١ . لانصرافهم للفروسية .
- ٢ . لان العلم يحدث ثورة كما حصل في العصور الوسطى في اوربا .

و لكن عندما كثر الصراخ من بعض المخلصين في الطائفة لاعادة فتح المدرسة

افتتحت سنة ١٩٣٢ م كمدرسة خارجية و حرم على كل معلمها و طلابها الاشتغال بالسياسة . كان يعتقد البعض بأنه يجب ان يكون للداو ديه ربح سنوي قدره ٥٠٠ ليرة ذهب ، و لكنني اعتقد انه يجب ان يكون هناك ثلاثة موارد رئيسية :

- ١ . الاوقاف . اذا ضبطت او قاف الداو ديه ضبطا صحيحا تستطيع ان تسد قسما من نفقات المدرسة .

٢ . اقتساط التلاميذ .

٣ . مساعدات من الحكومة . لهذه الطائفة الحق في ان تعامل كمسائر

الطوائف الاخرى في البلاد من حيث المنح و المساعدات . لم تعامل

الداو ديه حتى الآن معاملة عادلة من قبل الحكومة .

B. Interview with Aref el-Nakadi - May 22, 1957

History of the Dawudiyya. Dawud Pasha came to Lebanon after bloodshed. He was a constructive man who intended to raise the standard of Lebanon educationally and socially, but perhaps there was a political aspect to this renaissance. He wanted to mix with the people, and thus began to learn Arabic and to befriend the people by all means. Among his constructive works were the establishment of public schools and a printing press. He paid special attention to the Druzes because they had no educational institutions similar to those possessed by other sects; thus he opened a school for them which was named after him Dawudiyya - and added to it all the general endowments of the Druzes as a security for it.

The Druze had general and special endowments. The special endowments belong to a particular village and their income is spent on the Majalis, the poor, the deserving people of the locality and the foreigners. On the other hand, the general endowments belong to all the Druze and are not restricted to one village or district. The endowments of the Dawudiyya are made up of these endowments.

In establishing the Dawudiyya, thanks are due first of all to Dawud Pasha and then to the consensus of influential people in the sect, especially Said Bey Talhouk - representative of the Druze sect - and Emir Mulhim Arislan - Ka'im Makam of the Shouf and the highest official in the Druze sect. The Mutasarrifs used to pay special attention to this school, and to consider themselves as honorary heads of it. A board composed of twelve members including the Ka'im Makam of the Shouf who was the represent-

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ative and the head of the board and the school used to supervise the school.

Unfortunately, however, this intimate relationship between the school and its endowments, and the Ka'im Makamiyya (position of the Ka'im Makam) which is a politically determined position introduced politics in a harmful way into the school - a factor which caused it to close down for many periods of time. Thus it did not open again after Dawud Pasha's rule except during the rule of Franco Pasha, Rustum Pasha, and Na'um Pasha. The school was closed during most of the period of Wasa Pasha's rule and during 1900-1932. Thanks are due for the opening of the school during the rule of Rustum Pasha and Na'um Pasha to Emir Mustapha Arislan who was Ka'im Makam in these two periods.

Here are three examples of political influence on the school:

1. The change of the Ka'im Makam caused change in the school board and officials, because the new ruler used to appoint substitutes from amongst his party.

2. Politics influenced the students to the extent that they sometimes used to quarrel with their teachers about political matters.

3. The Ka'im Makam's party tended to send their children to the school more than the other party in the sect.

The students used to be chosen from the Druze districts on the basis of qualifications, but there were few applicants, and consequently distinguished people used to take the chance. The number of students was at first 12 and it increased to 24. All of the students were boarders in order to provide equality of opportunity to all. Most of the Druze leaders of the old generation received their education in the Dawudiyya.

During the rule of Rustom Pasha, the name of the school was changed to "the Druze Lebanese School", but the old name was restored in 1932. Throughout the period in which the school was neglected before 1932, the Ottoman and the French armies occupied the school building, took away its equipment, and burned its doors and windows to warm themselves. The sect paid a little attention to education, and used to depend on chivalry. Education was of no concern even to the distinguished people in the sect because they considered it as a factor which deprives them of their influence.

There are two reasons for this attitude:

1. They were interested in chivalry.
2. Education might cause a revolution similar to that which took place in Europe during the Middle Ages.

But when some loyal people in the sect raised their voices for the restoration of the school, it was opened in 1932 as a day school and all its staff and students were forbidden from taking part in politics. Some thought that the school should have an annual income equal to 500 gold pounds, but I believe that there must be three main sources:

1. The endowments. If the endowments of the Dawudiyya were strictly controlled, they can meet a part of the expenses of the school.
2. Tuition fees.
3. Assistance from the Government.

This sect has the right to receive assistance as the other sects in the country. Until now the Dawudiyya has not been treated justly by the Government.

C. Interview with Aref el-Nakadi - February 8, 1958

- س . ما هي الاهداف التربوية للداو دية ؟
- ج . هدف هذا المعهد تخريج فئة متعلمة لا تكون اقل من المستوى الذي اصح عليه سائر المواطنين المثقفين في البلاد .
- س . ما هي اهم المشاكل التي تواجهونها و واجهتموها ازاء تحقيق هذه الاهداف ؟
- و كيف حاولتم و تحاولون التغلب عليها ؟
- ج . من اهم المشاكل التي تواجهها الداو دية هي المشكلة المالية . و قد حاولنا الحصول على مساعدات من وزارة التربية اللبنانية و لكن دون جدوى مع العلم ان سائر المعاهد الطائفية في لبنان تتلقى الشيء الكثير من هذه المساعدات .
- س . هل تعتقدون ان المنهج الحالي للمعهد يفي بحاجات المجتمع و يراعي امكانيات الطالب و ميوله ؟ و كيف ؟
- ج . ان المنهج المطبق في الداو دية اليوم و وضعته وزارة التربية اللبنانية و هو موهق للطالب . فهو لا يراعي امكانيات و ميول الطالب ، كما انه يعلمه ما لا يفيد و يصرفه عما يفيد . ان المعلومات التي يحشر بها دماغ الطفل يمكن الاستغناء عن الكثير منها . يوم انشئت الداو دية كان لها برنامج خاص ملائم للبيئة ، فمثلا كانت تعطي الفرص في الايام القاسية من الشتاء و ايام المواسم الزراعية .
- س . ما هو افضل حل في رأيكم لمشكلة الاشراف على سير هذا المعهد من النواحي الادارية و المالية و الثقافية ؟
- ج . ان افضل حل لمشكلة الاشراف هذه هو الرجوع الى روح النظام السابق الذي يقضي بتأليف عمدة مؤلفة من عدة لجان تتولى كل منها ناحية من النواحي المالية و العلمية و الادارية و القانونية . و يكون انتخاب هذه العمدة على اساس اشتراك مالي كما هي الحال في جمعية المقاصد الخيرية . فيدفع اشتراك سنوي و يراعى في المرشحين للانتخابات المؤهلات الشخصية للقيام باعمال اللجان .

س . هل تستطيع رابطة أبناء الداو دية القيام بخدمات هامة تجاه هذا المعهد ؟
و كيف ؟

ج . الصلة قبلية ككلم . الدرزي فردى و متحزب .

س . هل هناك ضرورة لتدريس تاريخ الدرزي والمبادئ الاساسية لدينهم ؟
و هل توافقون على انشاء قسم خاص بالعلوم الدينية في المرحلتين
التكميلية و الثانوية ؟ و لماذا ؟

ج . التعليم في الداو دية علماني . يستطيع الطلاب ان يقرأوا تاريخ الدرزي من
جملته التاريخ العام . للمدرسة الدينية حاجة ماسة و لكن يجب ان يتولى
انشائها و الاشراف عليها رجال الدين .

س . ما هي الاسباب الرئيسية لالغاء القسم الثانوى من كلية البنات ، و ما هو رأيكم
في اعادته على اسس جديدة ؟

ج . المشكلة المالية هي السبب الرئيسي لاقفال القسم الثانوى في كلية البنات في
عبيد ، و قد حول هذا القسم الى المدرسة المعنية في بيروت لسهولة الحصول
على معلمات قديرات و على عدد كاف من الطالبات . من الصعب اعادة فتح
هذا القسم في عبيد لان المشكلة المالية ما زالت قائمة و لا يوجد اقبال عليه .

س . ما هي مساحة الاراضي الخاصة بالداو دية و القرية منها ؟ ما هو الدخل
السنى لاقواف الداو دية الموجودة في عبيد و خارجها ؟ و هل هناك
امكانية لزيادة هذا الدخل ؟

ج . تمتد اراضي الاوقاف المحيطة بالداو دية على شكل مستطيل طوله حوالى
١٢٠٠ م و عرضه حوالى ٥٠٠ م ، و توجد في قسم من هذه الاراضي اشجار
زيتون و احراج بينما القسم الاكبر منها مهمل .
و هناك اراض كثيرة في قرى درزيه عديده ، و خاصة في عاليه و العبيد .

- س . هل انتم راضون عن مستوى الهيئة التدريسية الثقافي و المسلكي ؟
 و اذا كان الجواب بالنفي فما هي الوسيلة لرفع هذا المستوى ؟
- ج . الاساتذة بجدتهم من افضل الاساتذة في مدارسنا اخلاقيا و علميا .
 و مستوى ا هم مرض من جميع نواحيه .
- س . هل ترون من الضروري ادخال مهنية بالاضافة للمنهج الحالي ؟
 اي نوع من الاتجاهات المهنية ترون من المناسب الاهتمام بها في الداودية ؟
- ج . من الضروري الاهتمام بالنواحي المهنية و لكن يجب ان ينشأ لها فرع
 خاص في الداودية مستقل تمام الاستقلال عن المنهج المطبق الآن .
 و هذا الفرع المهني يمكن ان يشمل الحدادة و النجارة و صنع الاحذية
 و التعليم الزراعي . و لقد تلقت الداودية مساعدة في هذا المجال من
 النقطة الرابعة الاميركية و لكن هذه المساعدة كانت ناقصة و المعامل
 التي قدمت لها لم تكن تامة الاجهزة .
- س . كيف يمكن ان يتعاون هذا المعهد مع المدرسة المعنية و مع المدارس
 المحلية الاخرى في المنطقة الى اقصى حد ممكن في سبيل خدمة المجتمع عامة ؟
- ج . تتعاون الداودية مع المدرسة المعنية بتعليم الايتام الذكور الذين بلغوا
 سن العاشرة حتى يستطيعوا تامين معيشتهم عندما يخرجوا للحياة . و هي
 تكمل عمل المدارس الابتدائية لجميع الطوائف في المنطقة .
- س . هل انتم راضون عن المكتبة و المختبر بحالتها الحاضرة ؟ و هل يستعملان
 استعمالا حسنا ؟
- ج . المكتبة في طور الانشاء . و المختبر ارسله المهاجرون من اميركا و لكنه
 غير مستوف كل حاجاته .
- س . كيف يواجه العجز المالي السنوي للمعهد ، و ما هو المصدر الامين الذي
 يكفل سد هذا العجز بصورة دائمة ؟
- ج . يتراوح عجز الداودية بين اربعة آلاف و عشرين الف ليرة ، اي بمعدل
 عشرة آلاف ليرة لثلاثين سنة . و الاوقاف الدرزية هي المصدر
 الامين لتسديد العجز بصورة دائمة .

C. Interview with Aref el-Nakadi - February 8, 1958

Q. What are the educational aims of the Dawudiyya?

A. The aim of this institution is to prepare an educated group whose standard is not below the standard attained by other educated citizens in the country.

Q. What are the main problems you have faced and you are facing in realizing these goals? And how did you attempt and are attempting to overcome them?

A. The financial problem is one of the most important problems facing the Dawudiyya. We tried to get assistance from the Lebanese Ministry of Education but to no avail, although other sectarian institutions in Lebanon have been receiving a great deal of assistance.

Q. Do you believe that the present program of the institution meet the needs of society and take into consideration the student's aptitude and inclinations? And how?

A. The present program of the Dawudiyya was prescribed by the Lebanese Ministry of Education and is too heavy for the student, because it does not take into consideration the student's aptitudes and inclinations and it teaches him what is useless to him while it keeps him away from what is useful. There is no need for a great deal of the information by which the child's mind is stuffed. When the Dawudiyya was established, it used to have a special program suitable to the environment. For example, vacations were given in cold winter days and during the agricultural seasons.

Q. What do you think is the best solution of supervising the administrative, financial and educational aspects of the institution?

A. The best solution is by going back to the spirit of the old system which provided that a board of trustees composed of several committees be established. Each of these committees would take care of one of the financial, educational, administrative, and legal aspects. This board should be elected on the basis of a yearly financial subscription as is the case in the Charitable Maqasid Society. Candidates for elections should have personal qualifications to enable them to carry out the work of the committees.

Q. Are you satisfied with the academic and professional standard of the teaching staff? If not, how to raise this standard?

A. All the teachers of the school are among the best teachers in our schools ethically and educationally, and their standard is satisfactory in all respects.

Q. Do you see a need for introducing vocational programs in addition to the present program? Which type of technical education could be taken care of in the Dawudiyya?

A. It is necessary to take care of vocational education, but a special section should be established in the Dawudiyya for this purpose, completely independent of the present program. This section might include blacksmithing, carpentry, shoemaking and agricultural instruction. The Dawudiyya has received from Point Four Agency an assistance for this purpose but this assistance was incomplete and the equipment of the workshops which were offered were also insufficient.

Q. How can this institution have maximum cooperation with the Ma'niyya School, and with other local schools in the district in order to serve the community as a whole?

A. The Dawudiyya cooperates with the Ma'niyya School by teaching 10 year old male orphans to enable them to earn their living when they enter actual life. It also completes the work of primary schools for all sects in the district.

Q. Are you satisfied with the present conditions of the library and laboratory? And are they being used effectively?

A. The library is in the process of development, and the laboratory was sent by emigrants from America, but it is incomplete.

Q. How are you meeting the yearly financial deficit of the institution, and what is the constant and secure source to meet this deficit?

A. The yearly deficit of the Dawudiyya ranges between LL. 4,000 to LL. 20,000; i.e. the average yearly deficit is LL. 10,000. The Druze endowments is the constant and secure source for meeting this deficit.

Q. Is the League of Alumni able to offer important services to this institution? And how?

A. The future will reveal that. The Durzi is individualistic and partizan.

Q. Is it necessary to teach the history of the Druze and the fundamental principles of their religion? And do you approve of establishing a special section for religious studies in the intermediate and secondary cycles? And why?

A. Teaching in the Dawudiyya is secular. The students can read the history of the Druze as a part of the general history. There is a great need for the religious school, but religious men should establish and supervise it.

Q. What are the main reasons for abolishing the post-primary section in the Dawudiyya for girls, and what is your opinion regarding its reestablishment on new bases?

A. The financial problem is the main reason for closing down the post-primary section of the girls' college in Abeih, and this section was transferred to the Ma'niyya School in Beirut because there it is easier to get capable teachers and a sufficient number of students. It is difficult to reestablish the section in Abeih because the financial problem still exists, and few students would be in it.

Q. What is the area of the surrounding lands which belong to the Dawudiyya? What is the annual income of the school endowments both in Abeih and outside? And is there a possibility to increase this income?

A. The endowments which surround the Dawudiyya have a rectangular shape about 1200 meters long and about 500 meters wide. A small part of these lands contains olive trees and forests, but most of them are neglected. There are also many lands in various Druze villages, especially in Aley and Ubeidiyya.

APPENDIX G

The Lebanese Baccalaureat Program as Defined by

Decree No. 7001 Dated October 1, 1946

Subject	Hours Per Week									
	I	II	III	IV	V		VI		VII	
					Arts	Sc	Arts	Sc	Philo	Math
<u>Arabic</u>										
Religious instruction	1	1	1	1						
Philosophy									7	3
Religious instruction and Ethics					2	2	2	2	2	2
Ethics and civics	1.5	1.5	2	2						
Reading and memorizing	3	3								
Grammar and literature			7	7						
Arabic language and its literature					8	5	8	5		
Grammar, dictation, and composition exercises	3	3								
History and Geography	2.5	2.5	3	3	4	3	4	3	4	3
Drawing and handworks	2	2	2	2						
Drawing					1	1	1	1		
Music and singing	1	1	1	1	1	1	1	1		
Athletics	2	2	2	2	2	2	2	2	2	2
<u>Foreign Language</u>										
Reading and memorizing	3	3								
Grammar and literature			6	6						
language and its literature					6	5	6	5		
Grammar, dictation, and composition exercises	3	3								
Philosophy									8	3
<u>Either in Arabic or in Foreign Language</u>										
Physical, chemical, and natural sciences	4	4	3	3					5	9
Physical and chemical sciences					3	6	3	6		
Mathematics	4	4	3	3	3	5	3	5	2	8
Total	30	30	30	30	30	30	30	30	30	30

APPENDIX H

The Lebanese Baccalaureat Examinations as Defined

By Decree No. 7004 Dated October 1, 1946

Subject	Coefficient				
	Bacc. I			Bacc. II	
	Arts	Science	Ancient Lang.	Philo	Math
<u>Written Examinations:</u>					
Arabic composition in a literary subject	3	2	3		
Mathematics	2	3			3
Physical and chemical sciences		3			3
Physical, chemical and natural sciences				2	
Literary criticism of an Arabic text, or translation	2				
Translation from and into an ancient language			3		
French or English composition in a literary subject	3	2	2		
French or English composition in a philosophical subject				3	
Arabic composition in a philosophical subject				3	2
<u>Oral Examinations:</u>					
Explanation of an Arabic text	3	2	2		
Explanation of an English or French text	3	1	1		
Explanation of a text in an ancient language			3		
Explanation of an English or French philosophical text				2	1
Explanation of an Arabic text in a philosophical subject				2	1
History and Geography	2	1	3	2	2
French or English philosophy				1	
Mathematics	1	3	1	1	3
Physical and chemical sciences	1	3		1	3
Natural science and hygiene				1	1

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