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SURVEY AND EVALUATION OF
RELIGIOUS EDUCATION CURRICULUM AND PROGRAM
IN
FIVE AMERICAN MISSION SCHOOLS IN LEBANON

A THESIS
PRESENTED TO THE FACULTY OF THE BEIRUT COLLEGE FOR WOMEN
IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE
DEGREE OF BACHELOR OF ARTS

BY
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BIOGRAPHICAL SKETCH

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In the summer of 1955 she was privileged to come to Beirut, Lebanon, where she has made her home for the past two years.

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INTRODUCTION

The purpose of this survey and evaluation of the American Mission schools in Lebanon, has been to lay groundwork for further investigation into the achievements of the Presbyterian Mission as related to its objectives in its educational program. It is an attempt on the part of the writer herself to become better acquainted with the overseas educational missionary program, especially its methods and materials for religious instruction.

Chapter I is a brief treatment of the development of religious education, particularly in the last century.

In Chapter II the opening and development of missionary activity in the Near East is discussed.

Chapter III deals with the principles of religious education as developed by Paul H. Vieth for the International Council of Religious Education.

The aims of the American Mission schools in terms of religious education, and the adaption of these aims to an educational situation are presented in Chapter IV.

Chapter V gives a history of the American Mission schools in Lebanon, their founding and the different religious groups represented in the schools today. The final parts of the chapter deal with the materials and activities used in these

schools in promoting the religious growth of students.

The concluding chapter contains statements as to the necessity for the revision of the Graded Lessons, and a partial evaluation of the revised materials. Views concerning the importance of religious activities and the necessity for consecrated teachers ends the chapter.

CHAPTER I

THE RELIGIOUS EDUCATION MOVEMENT

Religious education is almost impossible to define, for it involves the teaching of religious principles, the grasping of these principles by those who have been taught, and the use of these principles as they apply day by day to individual situations in which people may find themselves. It involves, then, all of life itself, the basis for life's meaning.

The Church through the centuries has always shown an interest in the nurturing of its children in faith, as well as winning adult converts.¹⁾ This concern is seen in the ancient church, in its catechetical instruction, its literature, and its sermons.²⁾ It is again seen in the cathedral and monastic schools of the Middle Ages, during which time Christian worship everywhere took the form of religious drama.³⁾ With the Reformation there came a new interest in and a need for Christian education. Study of the Bible was made possible for all people.⁴⁾ After the Reformation common schools were established in many European countries, serving as a basis for the establishment of

1) Paul H. Vieth, The Church and Christian Education. p.19.

2) Ibid. p.19.

3) Ibid. p.19.

4) J. Paul Williams, The New Education and Religion. p.31.

schools in the American colonies.¹⁾ In 1780 the Sunday School movement began in England, and within five years the first Sunday School was established in North America.²⁾ As this movement began to grow, Sunday School societies were formed which led to the founding of the American Sunday School Union, which eventually became the present day organization of the International Council of Religious Education.³⁾ The missionary movement of the 1800's was very active in the organization of youth groups and did much to educate the youth of the churches concerning the work of missions and challenging them to enlist their lives in their support. Hundreds of young missionary bands were organized which were finally drawn into the educational program of the church.⁴⁾

As a result of the increasing interest and emphasis upon the religious education program of the Christian Church today, it has been felt that the total program must be defined in order that from it a practical and workable definition could be derived, one that will apply to all areas of life.

According to several of our present day leaders in religious education, the movement may be defined in various ways. Dr. Randolph Crump Miller says that the major task of Christian education today is to discover and impart the relevance of Christian

1) J. Paul Williams, op.cit. p.31.

2) Vieth, op.cit. p.22

3) Ibid. p.22

4) Ibid. pp.28-29.

truth, its main purpose being that of placing God at the center, and bringing the individual into the right relationship with God and his fellows, within the perspective of the fundamental truths about all of life.¹⁾ At the Jerusalem meeting of the International Missionary Council a statement of the aim and scope of religious education was drawn up by the Chinese delegates at that meeting, and presented to the entire group. The statement reads:

"Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experiences of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."²⁾

Lewis J. Sherrill defines the religious education movement as the "tendency of a religion to seek for, find, and use ways of teaching which are congenial to the particular religion in question, and which are suited to the general cultural conditions existing in a given time."³⁾ These are only a few of the definitions which have been given for religious education. Out of these and other definitions, the church should be, in its program of

1) Randolph C. Miller, The Clue to Christian Education. p.4.

2) Philip H. Lotz, Orientation in Religious Education. p.94

3) Ibid. p.13

religious education, reaching out for a definition so that people may know what it stands for.¹⁾

The Christian church has done a great deal in extending its work beyond its own local and national areas.²⁾ The program of missionary education is attempting to extend the influence of the church to all areas of the world, and thus is bringing the far away places of the earth into contact with the Christian church of the western world.³⁾ Through this program, missions are now coming into the central place which they deserve in the Christian church. The main purpose of the missionary program is the preaching of the gospel, which implies an inner compulsion to teach, growing out of the very nature of the Christian faith. This is strikingly expressed in the Great Commission: 'All authority hath been given unto me. . . . Go . . . , make disciples [learners, apprentices] . . . , baptizing them . . . , teaching them to observe all things whatsoever I command you: and lo, I am with you.'⁴⁾

The work of missions has only begun and it presents a great challenge to the missionary of today who, upon entering missionary service, discovers how enormous his task is in a time of change and transition. A world like our cannot stand still. It must either progress or decay. We are living in a terrifying

1) Paul H. Vieth, The Development of a Curriculum of Religious Education. p.248.

2) Ibid. p.247.

3) Ibid. p.212.

4) Lewis J. Sherrill, from Lotz, op.cit. p.9.

time because of the many discoveries and theories which have come out of man's study of the atom. We now know that the powerful forces which man holds in his hand, may be used for his good or his destruction. Each day brings lightning changes. The men and nations of today must make decisions which will be for time eternal. Young people of today, our future citizens, need to learn a way of life in which they can live peacefully with their fellow man. If the youth of today do not find this way of life as they are growing into tomorrow's citizens, our world and everything in it may fall.¹⁾ These youth had no choice in the matter of their being born in such an uneasy hour. They have already seen the horrors of war, and because they know what a terrible institution it can be, want none of it in the future.²⁾ It is, then, the job of Christian missions around the world to teach young people a peaceful way of life; the way of love and opportunity for all, which is the central theme of Christian missions and which, they believe, is best expressed through the life and teachings of the master teacher, Jesus Christ.

When the history of religious education in the twentieth century has been written, it will record the fact that the first half of this century was indeed a period of tremendous growth and expansion.³⁾ It is because of these times of transition and

1) Clarice M. Bowman, Ways Youth Learn. p.13.

2) Ibid. p.13

3) Lotz. op.cit. p.5

confusion that the mission program abroad must, in order to fit in with the times, also be a changing program; a re-directed and clarified program, calling for a real re-orientation, so that it may truly meet the needs of the world.¹⁾ During these twentieth century years the church in its mission program has been doubted, questioned, and criticized in its far-reaching efforts by those who have never had the opportunity of actually seeing the results of missionary enterprise.²⁾ The people of the West look to the Middle East, to which they owe the very beginnings of their religion and cultural heritage, and ask, Why should the Christian Mission again enter into an area which itself is the very cradle of Christianity? The answer is that although the Middle East was the birthplace of Christianity, it has become a minority group because of the establishment of Islam and its rapid growth and continual strength. Christianity must be revitalized and strengthened if it is to continue as a force for good. Much has happened since the silent night of Christ's birth in Bethlehem of Judea.³⁾ Even in changing times, although methods may change, the fundamental truth of the Christian is unchanging; the good news given to us by Jesus Christ is not in any way altered by the ongoing steps of history; its truth is eternal. The presentation of this Gospel may change with

1) H. Kraemer, The Christian Message in a Non-Christian World. p.31.
2) Ibid. p.31.
3) Edward J. Jurji, The Middle East: Its Religion and Culture. pp.112-113.

succeeding generations and cultures, but the task is still the same: to present the truth of Christianity to all peoples of the world. The peoples of the world, however, differ in their background, conditions of life, ways of culture, and needs from generation to generation.¹⁾ Thus the methods and materials for presenting Christian truths must also change and develop. So must methods of propogating Christianity in the Middle East change with the challenge of a new day.²⁾

1) Miller, op.cit. p.37.

2) Jurji, op.cit. p.113.

CHAPTER II

THE PRESBYTERIAN MISSION IN SYRIA AND LEBANON

The Middle East is the cradle of the Christian faith. Missions in this area began in the first century A.D. when the young Christian churches, full of zeal and enthusiasm, began to spread through Syria, Asia Minor, and Greece. Outstanding among the early leaders was Paul, who conceived the idea that the whole of the Roman Empire should be evangelized for Christ. Under the severe persecution of the Christians by the Roman Empire, the church was weakened. It was torn and persecuted with the spread of Islam. Later, when the Great Schism occurred (the division between the Latin and Orthodox churches), the church again suffered. Despite a consistently difficult situation, the church has continued in the Near East, constantly struggling to regain its place, never ceasing to preach the Gospel.

It was to this situation that the first Protestant missionaries came in the early nineteenth century under the American Board of Commissioners for Foreign Missions of the Congregational Church. When these missionaries were first sent as representatives of the Western Church to the Middle East, it was their primary objective to revive the Oriental churches, and it was hoped that eventually these churches would become

the influencing factor in evangelizing non-Christians.¹⁾ Two of the earliest missionaries to come to the Middle East were The Rev. Pliny Fisk and the Rev. Levi Parsons, in 1818. However, they did not remain in the area.²⁾ The first continuing and largest Protestant missionary enterprise was begun in the year 1823, under the American Board of Commissioners for Foreign Missions of the Congregational Church. In 1870 a portion of the work was transferred to the Presbyterian Church of the United States. United in their efforts, the two churches were assigned to specific areas of work, the Presbyterian Board in Syria, and the Congregational Board concentrating its missions in Turkey.³⁾

The first missionaries to come to Syria were the Rev. William Bird and the Rev. William Goodell, who landed at Beirut in the year 1823.⁴⁾ Following them were many other missionaries, who helped to carry on the work. Outstanding among them were Dr. Ely Smith and Dr. Cornelius Van Dyck, for the great contribution they made in the translation of the Bible into Arabic, a task which took them more than ten years to complete.⁵⁾ In connection with their work we must mention the work of the American Press, which had been established in 1822 at Malta.

1) S. A. Morrison, Middle East Survey: The Political, Social, and Religious Problems. p.164

2) Syria Mission Pamphlet. p.8

3) Ibid. p.8

4) Ibid. p.8

5) Roderic D. Matthews, and Matta Akrawi, Education in Arab Countries of the Near East. p.479

Because of the unsettled conditions in Syria, the Rev. William Bird and the Rev. William Goodell returned to Malta in 1828. In 1834, however, they were able to return to the work in Syria. At this time the Arabic section of the Press was transferred to Beirut, where it has since remained in operation.¹⁾ About this time, too, were laid the foundations for the present day American School for Girls, by Mrs. Ely Smith, who opened the first girls' school in her own home. Later another missionary family carried on the work until about 1860, when this group of girls was organized into the American School for Girls.²⁾

By 1860, schools had begun to spring up through all of Syria, through the small villages and outlying mountain districts.³⁾ Shortly after 1860, a need was felt by the American Presbyterian Mission for the establishment of a college in order to help youth prepare for leadership in the Near East. Dr. Daniel Bliss was entrusted by the Mission to prepare for its founding. In 1866 the doors of the Syrian Protestant College were opened for the first time to students of the Near East.⁴⁾ This school has since become the American University of Beirut, an institution which still draws students from the Near and Middle East as well as from the Western world. With

1) Glora M. Wysner, Near East Panorama. p.125
2) Matthews and Akrawi, op.cit. p.479
3) Ibid. p.479
4) Ibid. p.480

the coming of emancipation for women in the Middle Eastern area, provisions were also made for the higher education of women through another mission school, first known as the American Junior College for Women, founded in 1924. Now, known as Beirut College for Women, it continues to play a very important role in the liberal education of women from Middle Eastern countries. The mission showed a vital interest in the people of these lands by establishing various educational agencies, hospitals, and the press for the printing of Christian literature.

The early missionaries of this area did not find their task an easy one; many things were against them. In the first place they had sought through the strengthening of the churches to preach the Gospel to non-Christians. But they did not win many converts in this way, and they were terribly disappointed. It was not until they realized how very difficult it is for a Moslem to become Christian that they made their greatest gains. The Moslem world, too, had a reason for disliking the Christians who, during the Crusades, had been responsible for much of the internal confusion of that era.

Another problem was that of the Christian faith. The Moslems questioned the strength of this faith with its many sects, and they had good reason to question.¹⁾ Added to these problems were those of the continual uprisings of the various

1) Daniel Bliss, The Reminiscences of Daniel Bliss. p.139

peoples within the area, especially the massacres of 1860 involving the Maronites and the Druzes.¹⁾ Confusion within the area gradually increased, for early in the twentieth century the neighboring countries of Syria found themselves involved in revolutionary difficulties. In 1911, shortly after the Ottoman Empire had lost nearly all of her European provinces, the Italian-Turkish feud over North African Tripoli brought the first parts of World War I to the Syrian shores.²⁾

In spite of the internal strife and confusion which preceded its becoming an independent republic, Lebanon continues to be an active center of missionary service.

The early missionaries under the American Board of Foreign Missions may have failed in their immediate aim of converting Moslems to Christianity, but they did much in accomplishing a new spirit among the people. Through the ministry of their schools, printing press, and hospitals, and by being interested in the Middle Eastern areas which for so long had not concerned anyone, they created a new awareness among the people. An Arab historian says of those first missionaries that their labors contributed more to the beginnings of a revival in the Middle East than any other single factor.³⁾ It is hoped that modern educational methods may continue to develop the Christian emphasis in this area.

1) Daniel Bliss, op.cit. p.139

2) Stephen L. Penrose, That They May Have Life. p.147

3) Ibid. pp.5-6.

CHAPTER III

PRINCIPLES OF RELIGIOUS EDUCATION DEFINED

It is very difficult to state the principles of religious education. Some of the aims are so general that they do not apply in all situations. But for the worker in Christian education it is necessary to formulate some principles as a working basis. For the preparation of materials these principles are essential.

The following is a presentation of the objectives of religious education, as developed by Paul H. Vieth, for the International Council of Religious Education. They may be used in observing student experiences, in order that we may see the various phases of Christian development in the student.¹⁾ However, it is well to remember that these objectives are not the only ones which have been set forth. No single approach to the constructing of religious education principles deserves all the credit. There is much to be said for the methods which integrate the results from several approaches. The work which has so far been done in this field is very significant, but small in comparison with the work which remains to be done in exploring the possibilities of various methods through which

1) Blanche Carrier, How Shall I Learn to Teach Religion? pp. 70-71.

will come both the more general and specific objectives.¹⁾

Objectives In Religious Education

1. "To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him."²⁾ This first objective implies that, through religious education, "we must seek to recreate this consciousness of God in the experience" of the student whom we teach; that each individual person must rediscover God in his own life experience, becoming conscious of the presence, power, and love of God as the supreme value of all human life, and thus to come into a sense of personal relationship with Him; to know Him as Father and Creator of all.³⁾

2. "To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ."⁴⁾ Because we are speaking of Christian religious education, we must place an emphasis on Jesus Christ. Although there is much difference of opinion among Christian denominations as to how the life and teachings of Jesus may be interpreted, the important thing is that young people come to know that in Jesus is discovered the most perfect representation of God; that through Him they may come to know the Father, who through Christ Jesus has given them the best and highest way

1) Paul H. Vieth, Objectives in Religious Education. pp.53-54.

2) Ibid. p.80.

3) Ibid. pp.98-99.

4) Ibid. p.82.

of life; that they may come to know Him a personal Savior, and Savior of the world.¹⁾

3. "To foster in growing persons a progressive and continuous development of Christlike character."²⁾ "Christianity is the religion of the abundant life."³⁾ Since Christian religious education is primarily interested in persons, it must also be interested in the development of Christlike personalities, in order that these persons may come to realize that their highest good may come through participating in an actively Christian life. Thus the teacher of religious education aims at developing a personality which not only knows, but lives, a Christian life; a personality who does the right things of his own free will, knowing why he does them, and being grateful for the freedom which allows him to make his own decisions.⁴⁾

4. "To develop in growing persons the ability to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man."⁵⁾ In discussing this objective we must go back to objective number 3, which speaks of the development within individuals of Christlike character, for it leads into a discussion of the individuals who compose society. A

1) Vieth, op.cit. pp.121 and 140.

2) Ibid. p.82.

3) Ibid. p.142

4) Ibid. pp.142-143.

5) Ibid. p.85

person's character does not only affect that individual, but is involved in a relationship toward others.¹⁾ Individual persons do not come to self-realization through being alone, but through association with other individuals. The main idea in this objective is that individuals come to give of themselves in contributing constructively to the social order in which they live; losing themselves in striving for a Christian social order, and thus making their individual characters felt by others.²⁾ The Christian church has always been concerned with the social order. The prophets were preachers of social righteousness. Jesus spoke of the Kingdom of God as an ideal social order in which all men were brothers, sons of one Father. Individuals through this objective should be led into a vital and constructive interest in the betterment of society through co-operation with their fellow men.³⁾

5. "To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe."⁴⁾ God has created each of us for a purpose. Students can come to know and understand this through the teacher who puts stress on this objective in teaching. They may come to realize the presence of a creative power back of all the universe, and may come to believe in a power which has

1) Vieth, op. cit. p.186.

2) Ibid. p.189.

3) Ibid. pp.187-188

4) Ibid. p.86

established order, beauty, and laws which correspond to the laws of our own thinking. Thus will they come to see a spiritual relationship between themselves and this creative power known as God.¹⁾ They will begin to ask why it is that in a time of relative material abundance for which men have long striven, they are not happy; and they will begin to see that men must have some kind of faith without which they cannot live. In order that their lives may become meaningful and significant, students must be led into a firm faith through which they can know what they believe and why, and live what they believe.²⁾

6. To develop in growing persons the ability and disposition to participate in the organized society of Christians - the church.³⁾ The church in this sense includes all organized Christianity, for it stands as the organized expression of Christianity throughout the world.⁴⁾ It is the hope of the church that the young people of today may be led into the fellowship of the church, and be familiar with its principles and ideals. Thus they will be better able to interpret them to others.⁵⁾ It is a worthy task, one of great responsibility for teachers and leaders in religious education who are helping to prepare young people for church membership.

1) Vieth, op.cit. p.217.

2) Ibid. pp.215-216.

3) Ibid. p.87.

4) Ibid. p.242.

5) Ibid. p.242.

It calls for a curriculum of religious education which will place emphasis on the Christian church and its mission.¹⁾

7. "To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience."²⁾ This objective, while not as important as the preceding six, may be included for various reasons in this discussion of objectives in religious education. First, much emphasis has been placed in the past on religious culture, particularly upon the learning of the Bible. Secondly, in our present educational trends, we are apt to forget the rich recorded experiences of the past. And thirdly, it is important that religious instruction acquaint growing persons with religious culture, in order that the past religious experiences serve as an effective guide to present and future experience.³⁾ The teaching of the Bible should not become of any lesser importance today than it has been previously, but should be taught in such a way that students may come to know something about its nature, its universal value, and its message.⁴⁾

Writing in this same book, Paul H. Vieth states that religious education should give growing persons experience in the use of the Bible to meet the problems, moods, and religious hungers which arise as a natural consequence of living.⁵⁾

1) Vieth, op.cit. pp.242-243.

2) Ibid. p.88

3) Ibid. pp.256-257.

4) Ibid. pp.263-264.

5) Ibid. p.264.

Unless the Bible is taught practically, for living in daily situations, it is not of much value to students. In teaching the Bible, cultural values should be emphasized, just as they are emphasized in many other major areas of the educational curriculum. In studying the Bible, students should come to a deep appreciation and love for the Bible, through effective teaching.¹⁾ As in every other great movement, Christianity is indebted to many great spiritual leaders for its progress. Religious education should seek to give students an appreciation for these spiritual leaders, and the work which they have accomplished.²⁾ Through religious education, students should also be given the opportunity to study other religions in order to see what those religions have contributed through the years, with the Christian religion as a basis for their study. Thus other religions may be understood and evaluated. Most important, students through religious education should have a good idea of what Christianity is, what it stands for, and "what a difference it has made and is making in the life of the world."³⁾

1) Vieth, op.cit. p.265.

2) Ibid. p.272.

3) Ibid. p.275.

CHAPTER IV

OBJECTIVES OF AMERICAN MISSION SCHOOLS

The Manual of the Syria-Lebanon Mission states the overall purpose of the mission schools in education and religion as follows:

"(C) Educational Work

19. The school should be an honor to Christ and an example to local institutions in maintaining the highest educational standards in its academic program and technique, physical equipment, and faculty.

20. One object of a mission school should be the nurture of the children of the Christian community into a group of young people with a clear, coherent understanding of the essentials of evangelical Christianity - a core of "literate" Christians intelligent in matters of the Faith, trained in its practical expression, and inspired to leadership in their churches and the communities in which they live. Both academic work in the classroom and extra-curricular programs of student activities should be directed to this end.

21. Special efforts should be made to win non-Christian students to accept Jesus Christ as Savior and Lord, giving all of them a better, more accurate understanding of the Christian faith by correcting erroneous impressions, dispelling superstitions, eliminating the factors that make for fanaticism and intolerance and introducing them to the power and glory of the life in Christ.

22. Teachers should understand that they are not mere secular day-school teachers, but are representatives of the Evangelical movement in Syria and Lebanon. Only those teachers should be secured and retained whose purposes and attitudes are in harmony with the aims of the school.¹⁾

Not only do the mission schools have these as their religious and educational purposes, but they have developed

1) Manual of the Syria-Lebanon Mission of the Board of Foreign Missions of the Presbyterian Church in the United States, Part (C) - Educational Work. pp.7-8.

aims of their own to meet individual needs and situations.

The American School for Girls, oldest of the Syria-Lebanon mission schools, attempts to prepare its students for a fuller, more useful life, realizing that many may never be able to go on into higher education. In order to do this, the school feels that the teaching staff must have high ideals and a keen sense of deep underlying spiritual values based on Christian teachings.¹⁾

A special committee formed solely for the purpose of formulating aims for the Christian education program in Sidon Girls' School, has recently prepared a list of sixteen aims, which are directed in this particular school toward fulfilling the overall purpose of the mission schools, as given in the Syria-Lebanon Mission Manual. They are here stated:

1. To gain full life through a growing knowledge of God, through Christ, our Lord and Savior, for all peoples.
2. To provide stimulation for spiritual growth.
3. To help develop a Christian community.
4. To provide educational and social fellowship.
5. To encourage future leadership in Christian missions.
6. To discover purposes and goals for all individual lives.
7. To teach and convey indirectly that Christ is the Son of God.

1) American School for Girls Catalogue, 1956-57. P.1

8. To help students grow in Christian life and character.
9. To develop brotherhood within our Christian community, and in the world among other religions.
10. To clarify the teachers' Christian purpose and conviction.
11. To crystalize the Christian aspect of ethics and principles.
12. To clarify the Christian concept of our relation to God.
13. To present ways to students through which they can better understand the concept of God.
14. To develop the Christian concept of service: man to man relationship.
15. To show the development of the idea of God through the ages, down to the present time, and the work of God as shown in the lives of individuals and groups.
16. To develop a love for the value of the Bible."¹⁾

The administration of Gerard Institute for Boys hopes to challenge their students to find out what religion is; what its place is today in life, and to help in preparing them to use religion as a dynamic force in solving everyday problems. Those who have formulated its educational aims believe that religion should be a part of the total curriculum. Through its religious training the school endeavors to help its students to become interested in the study of different peoples of the world, their religion and culture, and an appreciation of them. It seeks also to develop a willingness on the part of the students to co-operate

1) From interview with Miss Wadad Khoury, principal of Sidon Girls' School.

and work with people of different racial and religious groups within the area. It is hoped that this association will carry over into their daily contacts after school days are over.¹⁾

Tripoli Boys' School faculty feels that the goals of Christian education for young people are most clearly stated in the overall aims found in the Syria-Lebanon Mission Manual.²⁾

The main purpose of Tripoli Girls' School, other than the overall aims, is to make Christ known to the students. This is done through various means, such as regular classroom instruction in the Bible, various religious activities, and through the association of the girls with the teachers, who themselves strive to maintain the highest Christian principles and example in their relationships with them.³⁾

The materials and methods which have been compiled for the International Council of Religious Education are designed for the church at large, and must be adapted to individual school situations throughout the mission field. All of the American Mission Schools are attempting to follow the general principles, and also to meet their specific needs through a related formulation of plans. These plans include provision for various religious activities, and the use of curricular materials which have been prepared with the spiritual growth and development of individual students in mind.

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- 1) From interview with Dr. R.F.L.E. White, principal of Gerard Institute for Boys, Sidon.
 - 2) From interview with Mr. Douglas Decherd, principal of Tripoli Boys' School.
 - 3) From interview with Miss Wadad Dibou, principal of Tripoli Girls' School.

CHAPTER V

RELIGIOUS EDUCATION IN LEBANON THROUGH AMERICAN MISSION SCHOOLS

Foundations for the first American Mission school in Syria began in 1830. Today this school is known as the American School for Girls in Beirut. It consists of a kindergarten, elementary and secondary divisions, and a special class for students who study English.¹⁾ The school added its boarding department in 1862, and at the present time accommodates approximately sixty students.²⁾ The school, located in the midst of the Mission compound, welcomes girls of all faiths. Many of them upon graduation go on to Beirut College for Women or the American University of Beirut.³⁾

Sidon Girls' School, founded in the year 1862, occupies a large area on the outskirts of the small city of Sidon. It, also, consists of a kindergarten and elementary and secondary divisions.⁴⁾ This school makes a real effort to prepare its girls for efficient homemaking, through the co-operative living in which the girls participate. There are six separate cottages, in each of which twelve girls of various ages live together under supervision of a resident teacher. The girls do all the

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- 1) Matthews and Akrawi, op.cit. p.484
 - 2) American School for Girls Catalogue. p.1.
 - 3) Ibid. pp.1-2
 - 4) Matthews and Akrawi, op.cit. p.485

necessary work of housekeeping within their own cottage.¹⁾ They not only learn homemaking through practical experience, but through the home-economics course as well. The Home Economics Department provides a well equipped laboratory, sewing room and child care room for the girls' use.²⁾

The Christian purpose of the school is emphasized in all phases of school life, particularly through the family groups in the various cottages, in which the girls are encouraged to share and work together. These family experiences offer valuable opportunities for Christian growth and influence.³⁾

Gerard Institute for Boys, located near Sidon Girls' School, was founded in 1881. Consisting of a kindergarten and elementary and secondary schools, its main emphasis has been and continues to be on vocational trades. Here each boy learns a trade suitable for his future life. Several of the vocational workshops have been particularly outstanding in their efforts, and have captured the interest of the boys.⁴⁾ Students find carpentry, auto-mechanics, tree culture, agriculture, and industry especially interesting. The school hopes that through this vocational training, the boys after graduation will go into their communities and work co-operatively with others.⁵⁾

1) Matthews and Akrawi, op.cit. pp.485-486.

2) Ibid. p.486

3) Syria Mission Pamphlet. p.27.

4) Matthews and Akrawi, op.cit. p.485

5) Syria Mission Pamphlet. p.31.

Tripoli Girls' School, founded in 1872, was for many years the only boarding school for girls in North Lebanon and Syria. Today it consists of the three divisions: the kindergarten, elementary and secondary schools. Boys are admitted to the kindergarten and first two grades. They then transfer to Tripoli Boys' School.¹⁾ In striving to fulfill its aim of making Christ known to the students, it provides many joint activities with Tripoli Boys' School, which promote Christian growth and development.

Tripoli Boys' School was founded in 1873 under the American Mission. The school has a large boarding department. Students' association with teachers provides Christian influence in the lives of these boys. The school accepts for its aims those expressed in the Syria-Lebanon Mission Manual.²⁾

Many religious faiths are represented in the student groups found in the American Mission schools. Enrollment figures for the academic year 1954-1955 show that the American School for Girls, Beirut, had a total of 467 students, the number having increased since that time. Slightly over fifty per cent of the girls are Moslem. The average number of Moslem girls in the school has ranged from fifty to fifty-five per cent, an average which has continued over a period of years and still prevails. Among the other religious faiths listed for that same

1) Matthews and Akrawi, *op.cit.* p.484

2) From interview with Mr. Douglas Decherd.

year, the following Christian groups were included:

Greek Orthodox - 74 students
Maronite - 34 students
Protestant - 31 students

Also represented were girls from the Jewish, Armenian Orthodox, Catholic, and Druze faiths.¹⁾

Out of the total enrollment of 374 girls in Sidon Girls' School for the year 1956-1957, between fifty five and sixty per cent of the girls represent the Moslem faith, 225 in all. This again seems to be an average number, continuing over a period of years. The largest Christian groups represented are:

Greek Catholic - 40 students
Protestant - 40 students
Maronite - 35 students
Greek Orthodox - 20 students.

Fourteen students are Druze.²⁾

Gerard Institute for Boys has a larger representation of Moslem students than either of the two girls' schools previously mentioned. Two-thirds of the student body are Moslem, the remaining one-third Christian. Of the Christian students the larger number are Greek Catholic and Maronite. The Protestant students make up the smallest group among the Christians. Total enrollment for the academic year 1956-1957 is 540 students.³⁾

1) From interview with Mrs. Henry Glockler, principal of American School for Girls, Beirut.

2) From interview with Miss Wadad Khoury.

3) From interview with Dr. F. L. White.

Tripoli School for Girls has a total of 578 girls for the year 1956-57. A little more than half of the students are Christian. Approximately 250 girls are of the Moslem faith. Representing the Christian faith are:

Greek Orthodox	-	159	students
Protestant	-	75	students
Greek Catholic	-	29	students
Maronite	-	19	students

Smaller groups represented are the Jehovah's Witnesses, Roman Catholics and Druzes.¹⁾

Five hundred and seventy nine students are presently enrolled in Tripoli Boys' School. Of this number 256 are Moslem and 315 are Christian. There are ten Druze students. Christian sects represented are:

Greek Orthodox	-	161	students
Maronite	-	60	students
Protestant	-	56	students
Greek Catholic	-	38	students ²⁾

For many years the Syria-Lebanon Mission had felt that there was a definite need for a new and carefully prepared series of textbooks of a religious nature. In 1921 a special committee representing the Mission Committee on Education and Evangelism was appointed to study and outline a Bible study series. In 1923 the committee, having drawn up a recommended

1) From interview with Miss Wadad Dibou, Principal of Tripoli Girls' School.

2) From interview with Mr. Douglas Decherd.

course of study, presented its report to the Mission, and preparation for the new series began under the title: Graded Lessons in Christian Nurture.¹⁾ It is this series which is used in the mission schools at the present time. Also in use is a series of revised materials known as Evangelical Religious Nurture for Weekday Schools. The task of revision began in 1953 and is proceeding as the committee is able to give time to the project. Due to the multiplicity of their duties, the work of revision proceeds slowly. It is the intention of the committee that these revised materials will completely replace the older Graded series eventually.²⁾

The following outline briefly describes the graded lessons from the first through the twelfth grade. The first six books on the elementary level, and the first and second secondary, or seventh and eighth grade books are in Arabic.

Graded Lessons in Christian Nurture

Grade I - Stories About God's Loving Care

- Samuel in the Temple
- Baby Moses
- How Elijah was fed by God
- The gift of day and night
- The Good Samaritan

1) From interview with Mr. William Haddad, Secretary of the Bible Lands Union for Christian Education. (Chairman of committee on curriculum revision.)

2) From interview with Mr. William Haddad.

Birth of Jesus

Feeding the five thousand

Adam and Eve

Joseph and his brothers

Ruth

Grade II - Stories about God, the Loving Father

The Gift to Abraham

God's care for Ishmael in the desert

The gift of flowers

The story of David

Naaman's maid

The crippled boy

Thanking God with our offerings

Grade III- Stories About How the Loyal Children of God

Should Live Happily Together

Obedience - Samuel

Faithfulness - Ruth

Kindness - Rebecca

Helpfulness - Jesus at the carpenter's shop

Forgiveness - David and Saul

Courage - Stephen

Grade IV - Hero and Heroine Stories, Part I

Noah

Abraham

Lot

Jacob

Joseph

Moses

Samuel

Saul

Grade V - Hero and Heroine Stories, Part II

Isaiah

Ezekiel

Elijah

Elisha

Jeremiah

Mary, mother of Jesus

Peter, the Apostle

Zaccheus

Barnabas

Paul

Grade VI - The Life of Jesus, the Hero of Heroes

(The King of Love, Nile Mission Press, being used)

John the Baptist

Birth of Christ

Calling the disciples

Healing the leper

Stilling the storm

Raising Jairus' daughter

The transfiguration

The resurrection

The ascension

Grade VII - 1st Secondary - Doers of the Will of God

John of Damascus
Martin Luther
Elizabeth Fry
Amos
St. Francis of Assisi
Bendita Rama Boe
Florence Nightingale
Kagawa

Grade VIII- 2nd Secondary - Christian Life and Conduct

Honesty
Mercy to animals
Discipline
Dignity of work
Pride
Brotherhood of man
Loving the enemy
Freedom

On the secondary level in this same series are three books printed in English for the use of ninth, tenth, and eleventh grade students. At the time of the preparation of these materials there were no twelfth grade materials since the secondary schools ended with the eleventh grade.

The first of these books, The Life and Teachings of Jesus the Messiah, is for use in the ninth grade. This book seems quite adequate as it now stands. The beginning pages are devoted

to students and teachers, describing its purpose, which is to furnish an accurate guide to the life of Jesus, stated as simply as possible for better understanding of the students. The book is not meant to be just a book about the life of Jesus, but a study of the four Gospels, from which the source materials are taken. And it is not enough for students to be familiar with facts and memorization, but they should be led into asking questions and thinking independently.

Following the lesson plans are given directions to the student as to how to use the materials. To the teacher a page is devoted stating that her knowledge of the Bible must be sufficient if she is to use the materials adequately.

A list of projects for individual students is also given, some of which are developed around the subjects of:

1. Making your own study of the life and teachings of Jesus the Messiah.
2. The temptations which Jesus faced.
3. The temptations which come to young people today in Syria.
4. What it means to be a follower of Christ.

The lesson plans then follow in this order, their source materials from the four Gospels, and in nine parts.

Part I - The Thirty Years of Private Life

Lessons included: From the Birth of Jesus until the coming of John the Baptist.

Chapter 1 through 5.

Part II - The Opening Events of the Public Life

Lessons included: From the coming of John the Baptist until the Appearance of Christ in Jerusalem.

Chapter 6 through 7.

Part III - The Early Judean Ministry

Lessons included: From the Appearance of Christ in Jerusalem until His return to Galilee

Chapters 8 through 10.

Part IV - First Period of the Galilean Ministry

Lessons included: From the return to Galilee until the choosing of the twelve disciples.

Chapters 11 through 13.

Part V - Second Period of the Galilean Ministry

Lessons included: From the choosing of the twelve disciples until the Crisis in Capernum.

Chapters 14 through 19.

Part VI - Third Period of the Galilean Ministry

Lessons included: From the crisis in Capernum until the Final Departure from Galilee.

Chapters 20 through 24.

Part VII - The Perea Ministry

Lessons included: From the Final Departure from Galilee until the Final Arrival in Jerusalem.

Chapters 25 through 27.

Part VIII - The Passion Week

Lessons included: From the Final Arrival in Jerusalem until the Resurrection.

Part IX - The Forty Days

Lessons included: From the Resurrection until the Ascension.

Chapters 38 through 39.

Part X - The Character of Jesus the Messiah

This section is not designated in the book as a separate section, but is included as Part X since it deals with those characteristics of Jesus Christ which show us the highest example of the Christian personality.

Chapters 40 through 51.

In chapters 40 through 51, as in the other chapters, the source materials are first given so that the student will know where the basis for the lesson comes from. An introductory paragraph then explains the main teaching which is to be derived from the lesson being studied. Questions and problems to solve are also included for the independent thinking on the part of students, and at the close of each lesson suggestions for individual projects are given.

Following the lessons are given chapters on the setting in which the life of Jesus took place. The years of his life are described in their chronological order. A brief but thorough discussion in the following paragraphs tells of the relationship of Palestine to other countries, its rulers, and the languages spoken and written at the time of Jesus. The Jewish feasts, family life, religious beliefs and traditions are described.

The places in which Jesus ministered during his lifetime are also described such as Judea, Bethlehem, Jerusalem, the Temple, Jericho, the Mount of Olives, Bethany, Via Dolorosa, Samaria, Gethsemane, Nazareth, Cana and the Sea of Galilee. With the exception of a revision of some of the source materials, very little revision of this book will be needed in the later series now in preparation.

The tenth grade book, How We Got Our Bible and How To Use It, is composed of five parts. The first pages of Part I give the student an introduction to the various types of literature found in the world today, and how stories were handed down through the centuries before writing was known. The second lesson of this opening part tells of the varieties of Biblical literature.

Part II describes how the Old Testament was written, its beginnings, the classification of the books, and the stories and narratives included about famous personalities, the poetical books, and the completion of the Old Testament.

Part III tells how the New Testament came to be written. Here discussions are included on the writings of the four Gospels, Paul's early letters, and the Canon of the Bible.

How to use the Bible is the subject of Part IV. Older methods of Bible study are discussed, and how they have been improved upon for the present day. This part has particular appeal to students because it tells how the Bible can be studied privately by each student in a special devotional period set aside for such study.

In Part V some of the old manuscripts are described. Also included in this section are lessons which tell the story of the Arabic Bible, and about the work of the pioneer missionaries who gave much of their time and service in the preparation of the Arabic translation. New facts which have been brought to light concerning the Bible through recent excavations end Part V.

God's Plan is the text book for eleventh grade students. The first part is a study About God, in which are included lessons for students on the different names of God, the relation of God as the Great Architect of the Universe, God as our King and Heavenly Father, the Characteristics of God, and His plan for our lives. Questions for thought and discussion are included at the close of each of these lessons for student participation.

Part II is a study About Jesus. In the five lessons included here are topics concerning Jesus Christ as God's Son, and what he taught about the plan of God for men's lives. In the last lessons are paragraphs telling of the practicability of God's plan for man, the things which man pursues, and whether or not God's plan for man in the world has really come true.

In Part III are contrasted the methods by which God and man wish to make a better world.

In Part IV are discussed those traits which man must have in order to be qualified for the task of building a better world.

Cooperation with God is the subject of Part V. The last lessons tell how cooperation with God can be established through learning to live and work. Questions for discussion are included.

The tenth and eleventh grade books have much good material in them, but lack the suggestions for further study on the part of individual students. Although questions have been included following each lesson in these books, there are no suggested projects, nor are there adequate instructions to the teacher and student as to the purpose which is to be fulfilled as these materials are being used. The ninth grade book in these respects is more adequate than the tenth and eleventh grade books of the Graded Series. In some cases the scripture readings used in conjunction with these materials are read in Arabic for better understanding.

The revised curriculum, Evangelical Religious Nurture for Week Day Schools, now in the process of preparation, eventually is to replace the Graded Lessons.

The aim of this revised series is the one which was set forth when the Graded Lessons were started in 1923. It reads:

"The immediate aim is to provide such instruction that the grown boy or girl, young man or young woman, shall solve his problems as they arise at various stages in his growth in accordance with Christian ideals and standards. The ultimate aim is to enable him to grow into a full understanding of the Will of God, and into a personal conviction that he must devote his life to the efficient doing of that will as revealed to him

in many ways, but primarily in Jesus Christ." ¹⁾

A brief description of the materials now under revision follows:

The first book of the series is a new one for Kindergarten children, with a text for the teacher and workbook for the pupils. It contains Bible stories and stories about God's care for us, on the level of understanding of these children. This book in its present form is complete and is now in use.

Books for the first and second elementary grades are at present in temporary form. Only the pupil workbook for grade one is complete. Texts for teachers are now being prepared. The materials in books one and two will be essentially the same as the materials presented in the Graded Lessons books one and two, but in revised form.

The third elementary book on the life of Christ is an entirely new one. At present it is being prepared by several committee members.

Stories about How the Loyal Children of God should Live Happily Together, presently the third grade book of the Grade d Lessons, is to be adopted for the fourth grade. Hero and Heroine Stories, Parts I and II, combined and revised, are to be used for fifth grade students.

The book for grade six has the same title, The Life of Jesus, the Hero of Heroes, of the graded series. It will contain the same materials also, but in a more condensed form.

1) How We Got Our Bible And How to Use It, Graded Lessons in Christian Nurture.

Materials for grades seven and eight, as materials for grade six, are at present under revision. All of these books are in the Arabic language.

The secondary or high school materials are still in temporary form. The book, The Life and Teachings of Jesus the Messiah, for grade nine, seems to have been so adequately prepared under the Graded Lessons, that the committee feels it will require very little revision. At the present time the materials are in temporary pamphlet form, as the older edition is out of print. In the pamphlet form are contained the first fifteen of the original fifty-one lessons. Also in this pamphlet are the introductory pages directed toward helping students understand the lesson plans, and suggestions for further study.

The materials for 10th grade in the new series has in them basically the same materials found in How We Got Our Bible and How To Use It. Included are chapters introducing the Bible, how it came to be written, and the Bible as a library. Following is the study of the Old Testament from Genesis through Esther, and finally the Biblical books of poetry: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Although essentially the same, the material in the new series has been developed in a more interesting way and will have greater appeal to teenage students. There are many suggestions for student participation in short plays, choral readings, individual projects and pictorial aids. Suggestions for additional

readings, study charts, and perhaps most interesting, the making of an individual library of the Bible itself, which makes the books easy to remember and clarify.

The book God's Plan intended for use in the 11th grade in the graded series, has under revision been developed for use by both the 11th and 12th grades. In revising this book, the committee felt that there was too much material in one book, so that it has been divided into two units. Part I deals with Understanding One's Self, and Part II, Developing One's Self. Revision of this material has been an attempt to make it more personal. The focus here is not on how man in general improves himself and searches for God's plan in his life, but the student reading and studying materials feels that it is more of a personal evaluation. Some of the problems considered in this unit are problems of personal conduct; family relationships, spiritual growth, the individual's responsibility to society, development of a well rounded personality. There is much opportunity for discussion and personal evaluation through charts and questionnaires.

A statement for the necessity of revision is given in the following quotation, taken from the minutes of the first joint meeting of the Literature Committees of the Mission and Synod on March 17, 1953:

"The committees held their joint meeting on Tuesday, March 17, 1953 at 3:30 p.m. in the American Mission building, Beirut. The Bible Lands Union for Christian Education, the Educational Committees of Mission and Synod, and the Mission's Evangelistic Committee had

had been invited to send their representatives. The business for discussion was religious education curriculum for use in Mission and Synod schools. Reports on this subject had been received from the Bible Lands Union for Christian Education and from the Mission's Educational Committees. These reports were read and discussed. It was noted that there are some generally accepted criticisms concerning the present series of books for religious instruction, including:

1. Too much emphasis on the history of Israel.
2. A corresponding lack of emphasis on the New Testament.
3. Certain weaknesses in presentation which may arouse hostility of non-Christian students.

It was voted that a committee of not more than five members be appointed to work on a new religious education curriculum to be used in our Mission and Synod schools." 1)

And from the Report of the Committee on curriculum revision to the joint literature committee, the following points were decided upon as a general policy at the April and May meetings of 1953. They read:

- "1. To revise the present series rather than replace it.
2. To keep the books in the same language as at present, with the possibility of later translating those of the upper level into Arabic for the use of schools which do not use English as the language of study.
3. To make the series flexible in order to meet the problems of various schools." 2)

1) From secretarial minutes of the joint meeting of Literature Committee of Mission and Synod, March 17, 1953.

2) From secretarial report of the Committee on Curriculum revision to the joint Literature Committee.

The committee for the revision of the Bible Curriculum for Weekday schools as it is called, is made up of representatives appointed by:

The Mission - Misses Dorothea Teeter and Faith Winger,
Secretary of the Committee.

The Synod - Messrs. Ibrahim Matar and Rizkallah Halaby.

The Bible Lands - Mr. William Haddad, Chairman¹⁾
Union for Christian
Education

The revision committee has also called on other writers to assist in the revising of the materials, several of whom are now teaching in mission schools.²⁾

Revision of these materials will of necessity extend over a long period of time. These newer materials are now being used in three of the five mission schools described in this chapter. The American School for Girls, Beirut, Sidon Girls' School, and Tripoli Girls' School use the revised materials in both the elementary and secondary levels. They have been in use for approximately one year on a trial basis.³⁾ Combinations of the graded series and revised materials are sometimes used on the secondary level. Use of the materials depends upon the individual instructor, the grade level and materials available.⁴⁾

1) From interview with Mr. William Haddad, Chairman of the Committee on curriculum Revision.

2) Ibid.

3) From interviews with principals and teachers of the mission schools.

4) From interviews with teachers on secondary level in mission schools.

The boys' schools at Tripoli and Sidon as yet have not included the revised materials in their religious education curriculum. They continue to use the Graded Lessons. Gerard Institute for Boys does not use the mission curriculum materials in the sixth elementary grade. Boys in this grade must study the scripture during the academic year in order that as many as feel qualified by the close of the school year may take an examination prepared by Oxford & Cambridge Universities. Out of a class of twenty-five to thirty boys usually between five and ten take the difficult examination. Those who pass satisfactorily receive the General Certificate of Education.¹⁾

The religious activities of the American Mission schools, as well as the regular classroom instruction in religion, serve to fulfill the aims set forth in the Mission Manual, and the aims developed in each of the schools. The following section is a brief discussion of the various activities which promote religious growth of students in the American Mission schools. Not all the schools have the same religious activities. However, one factor applies to all schools, namely, required chapel attendance by all students.

At the American School for Girls, Beirut, all boarders are required to attend church each Sunday.

A five minute devotional period is held each morning for boarders and is led by a teacher. A new activity has recently been started which is proving to be successful.

1) From interview with Dr. R. E. L. White, Principal of Gerard Institute for Boys.

A noon day discussion group meets once a week in two sections. Attendance is voluntary. Students choose the problems which they wish to discuss informally with their friends and counselor. Vesper services are held each Sunday evening with students participating.¹⁾

Many joint activities of the Sidon Girls' and Boys' Schools make it possible for young people to grow together in Christian fellowship.

A youth choir composed of volunteer young people from both schools add much through their singing to the Sunday worship services. Sunday evening vesper services are also a joint activity. There is much opportunity for student participation and planning. Outside speakers are often invited to the vesper programs. The boys and girls show a real interest in the singing of hymns. On Friday of each week Protestant class is held for the boys and girls. In these sessions, open to both boarders and day students, discussions are held on what a Protestant should believe. At the present time there are no Bible study or prayer groups carried on in either school.

Gerard also has a number of activities for its students such as membership in the Key Club, and boys glee club. Key Club offers the boys opportunities to be of service in their community. The glee club is open to boys of the upper secondary grades. This group adds much to special programs and events of the school, gives Christmas and Easter concerts,

1) From interview with Mrs. Henry Glockler,

and participates occasionally in the Sunday evening vesper services. The class sessions in religion and the religious activities strengthen one another, making them continually more meaningful to the students.¹⁾

The Tripoli schools carry on their religious activities program in much the same way as do the Sidon schools. Sunday school and church attendance are required of all boarders who are Christian. A choir made up of boys and girls sings on Sundays, and presents a carol service during the Christmas season. Vesper services are held jointly once a month. During the remaining Sunday evenings the boys and girls in their separate groups participate in Bible study and discussion groups. A class for Protestant students is held in the secondary division.

The Tripoli schools are both members of the Interscholastic Christian Association, an association of all Christian high schools in Lebanon and Syria. The purpose of this association is to encourage Christian activities on the local level. It is hoped that this organization with the help of strong leadership may become a force for Christianity in the community. A fellowship hour including singing and musical games draws many of the Tripoli students to the Boys' School each Saturday afternoon. The programs give much variety and entertainment and provide Christian fellowship for students. This fellowship hour is led by two adult sponsors.²⁾

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- 1) From interviews with Miss Wadad Khoury, Principal Sidon school for Girls and Dr. EDLELL White, Gerard Institute for Boys.
 - 2) From interview with two religion teachers, sponsors of fellowship group, Tripoli Boys' School.

For the past two years Tripoli Girls' School has taken part in a Religious Emphasis Week. A theme for the four day period has been chosen and developed by outside speakers and through group discussions.¹⁾

Prayer and Bible study groups have been organized at special times in both schools. Both schools in Tripoli do much in the way of volunteer projects, helping the refugees, poor villages, and orphan children. Students give much time and effort to these projects, as well as gifts of money.²⁾

All these activities demonstrate in a practical way the spirit of Christian interest in individual persons and the willingness to share with those less fortunate. Working together on projects and plans helps to develop a feeling of responsibility which is often sadly lacking.

Social contacts and a sense of comradeship and interchange, important to young people in an area that is experiencing a new freedom and self-determination, are found through the activities program based on Christian principles. Their enjoyment in everyday living can be enriched with musical, dramatic, and art activities in which they may develop skills of creativity. These things which make life more interesting and happy add much to the development of a wellrounded personality.

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- 1) From interview with Miss Wadad Dibou, principal of Tripoli Girls' School.
 - 2) From interview with religion teacher, Tripoli Boys' School.

Appreciation for other peoples' cultural patterns and religions may be developed through continually directed discussion groups and special projects. All of these factors may be a means toward securing peace in a troubled world. The brotherhood of man can become a reality only through belief in the Christian principle of the individual's importance, and the responsibility he has toward the building of a better society. Jesus taught by simple problems and illustrations at hand, but most of all through his examples and contacts with others. We learn by doing. We develop character by practicing our Christian teachings. Knowing and doing go hand in hand.

CHAPTER VI

CONCLUSION

In his book, What Is Religious Education, George A. Coe makes the statement that too many times we guess at the efficiency with which mission work goes on. So few of the mission fields have been adequately studied and evaluated in order to know what is being accomplished.¹⁾ Certainly there is a need for an evaluation in the American Mission schools of Lebanon of the religious curricula and activities which promote religious growth. Evaluation of the revised materials cannot adequately be made at this time because they are still in the process of being written. Since they have been used on a trial basis during the past year, a partial evaluation will come from the teachers who have been using them. Further work of revision will depend on reports received by the committee from religion teachers in the mission schools as to whether or not the materials are satisfactory. It is not known whether the teachers will be in agreement concerning the trial materials. However, they are all in agreement that a revision of the Graded Series is necessary.

First, they feel that the Graded Series when first printed may have met students' needs, but with the complexity and the problems of this century, that the materials are now out of date. They do not take modern life and youth into consideration. Secondly, it is felt that the older series lack directions which stimulate individual projects and

1) Coe, op. cit., p. 143.

independent thinking. There is not enough variety of aids for the motivation of student participation nor self-expression. There is not a great deal of emphasis on self improvement. It also has been stated that the first and second secondary books are not adequately centered in the Bible.

Because of the present political situation so much study concerning the history of Israel is unpalatable in the Middle East.

Several of the teachers feel that the books give too many uninteresting facts, unanswered questions, and should be simplified. It is also necessary for the teacher to fill in much material gathered from her own resources in the use of these books and resource materials are not always available.

Another disadvantage is that it has been impossible for each student to have a textbook of his own. It was found that students who had a background in these series, having been in the mission schools previously, found it much easier to grasp the materials year by year than the new students enrolling who lacked the background preparation for understanding the materials.

Lastly, it is felt that an interesting introduction should be included for explanation to the student. Most teachers, in agreement with the committee, feel that the ninth grade materials, The Life And Teachings of Jesus The Messiah, seem to be quite adequate as they now stand.

In favor of the new curriculum, teachers have stated

that the material is presented in a more personal way, that the main teachings have been clearly lifted out, and they follow in chronological order. However, they feel there is still much need for simplifying the lessons, less emphasis on how we got our Bible and increased emphasis on what is in our Bible. The materials should be more related, and the aids given for individual study improved upon.

Several suggestions have been made in conjunction with use of the materials. One teacher recommends that there be no set text for Bible courses because many of the teachers are missionaries who, having a thorough knowledge of the Bible, would rather use it as a text. It has been suggested also that the schools have resource materials on hand for teachers so that they can plan their own courses of study. Students also should have access to more religious resource materials in their libraries, and be encouraged to have their own copies of the Bible. These suggestions will in the near future go with those of other teachers to the revision committee and will determine the way in which revision of materials will proceed.

The principals and teachers of the mission schools generally agree that the curriculum, important as it is, is not adequate in religious education without the religious activities which accompany and personalize religious instruction. In every school there is a great variety of religious factors, making it impossible to teach Christianity directly as would be possible if done in an entirely Christian school. The teachers

must be conscious at all times of contrasting religious cultures.

"Christian educational institutions must be exceedingly careful not to do anything which might look like propaganda for their faith."¹⁾ This makes it difficult for teachers in their classrooms.

In the informal atmosphere of Christian activities it seems easier to discuss Christian principles and doctrine. Belief in service to the world may easily be taught through service projects to a local community. Through informal discussions many problems of social contacts and responsibilities are shared as a common problem. Through participation in religious music, worship services, religious drama, and wholesome recreation, the spirit of Christ is often "caught" rather than "taught". Teachers feel that religious activities should be developed and made more interesting and varied for every age group. The problem is one of lack of leadership. Already overburdened with teaching both secular and religious classes, teachers do not have adequate time for extra-curricular activities.

"The general opinion seems to be that non-Christian students incorporate almost unconsciously something of the Christian spirit into their lives as a result of being in a Christian institution."²⁾ The influence of the Christian teacher is extremely important. "Teachers are responsible for the

1) Lotz, op. cit., p. 539.

2) The Life of the Church, p. 107.

atmosphere in which the world's future leaders are developing."1)

"The main influences which have led non-Christian students to a central interest in Christianity are the influences of really sincere Christian teachers, personal friendships with Christians, regular Bible teaching, chapel talks and the reading of Christian literature ."2)

It would be impossible to overemphasize the importance of truly dedicated Christian teachers in the mission schools. The dedication and fruitfulness of the mission staff of these schools is seen in the lives of the pupils they have taught. However, the need in every case is for more leaders. Many of these teachers have themselves been graduated from the schools, and their lives are an example of the accomplishments of the schools. Unfortunately, sometimes it is impossible to obtain adequate leadership. Teachers of other faiths or inadequate background must of necessity teach these materials which require the utmost in preparation, skill and consecration. It has been said that "the impression made by Christian teachers on the lives of their students has made greater impact on the Near East than any other form of Christian witness."3)

Qualifications for Christian teachers and missionaries are extremely high. One writer has stated that in the church school the teacher must be a consecrated Christian. No amount

1) Bowman, op. cit., p. 167.
2) The Life of the Church, p. 108.
3) Wysner, op. cit., p. 111.

of knowledge or skill can substitute for this basic quality. Also, the teacher must possess a knowledge and understanding of the Bible and the church, and to be able to guide pupils in Christian living, through sponsorship of discussion groups, projects, and all other related religious activities.¹⁾

Each day Christianity is being judged by those who come in contact with Christian leaders. These leaders must at all times be examples of the Christian way of life. This is most challenging and at the same time most rewarding. The task is made even more difficult by other representatives of the Christian nations who are living in these mission fields, but lack the missionary consecration. Many hold positions of leadership of great importance but lack the idealism of Christian living. The struggle between materialism and secularism, and of spiritual development and service become confused. It would be helpful indeed if all representatives of the Christian nations could be ambassadors of the best of Christian principles.

This problem is extremely difficult to cope with in the development of a curriculum and in informal discussion groups. The materialism and secularism of the West is also unfairly glamorized and made desirable by movies, magazines and books, which are often more appealing to the student than the uninspired curriculum of the church school.

1) Karen Anderson, Ways of Teaching, p. 3

Enriching the curriculum, developing more and varied activities, and giving the teacher the best possible aids in teaching become increasingly important. Mission schools are always understaffed and lacking in physical aids for teachers, such as musical and dramatic equipment and audio-visual aids. Thus it requires more resourceful teachers to present the curriculum materials interestingly. The fact that many teachers in the mission schools are short termers creates a problem of understanding. There are always conflicts of social backgrounds, religions, and political and language problems which must be considered. Certainly it will be of great help to have the religious education curriculum revised to fit the needs of the local situation.

The task of building Christian character through education is of such importance to the world, we are convinced that we must bring to the task the very best which religious and educational resources have to offer. Curricula should be the finest. Equipment and correlated materials should be the most up-to-date that can be had. The leaders should have the best of preparation, their lives wholly consecrated and their talents fully developed, their personalities persuasive. But because we often fall far short of this ideal we must rely more completely on our knowledge of our greatest written resource, the Bible, and most of all on our greatest of all resources Jesus Christ, our master teacher, example, personal guide and Savior.

"Study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth for Lo, I am with you always, even unto the end of the world."

Paul's second letter to Timothy - Chapter 2, verse 15.

Matthew's Gospel - Chapter 28, Verse 20.

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