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THE STANDARDIZED HISTORY TEXTBOOK FOR LEBANON
IMPACT OF POLITICS ON EDUCATION

by

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To all those who died for Lebanon

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Abstract

The adoption of the Taif Agreement in 1990 drew the end of a fifteen year period of civil war in Lebanon. This agreement (officially, the Document of National Accord) has introduced various modifications in all sectors; legislative, political, economic, and even in teaching and education. Among the educational reforms, the Taif agreement called for publishing a standardized version of history textbooks for the entire Lebanese state. The rationale behind this proposal is to develop a unified outlook toward national history since the Lebanese society is assembled in a pluralistic manner. In this sense, it is formed of diverse religious groups differing in their views of national, political, and societal affairs. This matter of publishing a standardized history textbook, however, has not been achieved yet. The purpose of the present study is to examine the drawbacks behind the failure of this project and determine the factors that have prevented the committee in charge of writing the history textbook from getting it published. The study examines the process of forming the committees that were entitled to set the objectives for a standardized version of the history textbook and analyzed the aspects that impeded the committees from meeting their goal. The study examines further the content of the proposed curriculum for history and assesses it from both the educational and political perspectives.

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Introduction

"A people that is not prepared to face its own history is not prepared to face its own future"-Karl Heinz Hansen

The deeper the roots, the firmer stand the trees confronting all kind of wild tempests. The grandeur and beauty of wondrous trees depend heavily on their hidden yet soiled roots. Nations, in the same manner, depend on history to prove and defend their existence and pedigree.

History, by definition, is a branch of knowledge that intends to record, study, and analyze past events. It generally aims to scrutinize the impact of these events over the development of a people, an institution, or a place. A nation on the other hand, is defined as a community of people or peoples living in a definite land and organized under a single regime or governing system. All world nations have depended on history as a consolidation of their present existence.

A people's history may be founded on the basis of a distinguished civilization that has offered its various contributions to the well being not only of the present nation but also to the world altogether. However, the same nation's history may be the sum of heinous events and tussles- both internal and external ones. Nations do not hesitate to recollect or record their external conflicts with other countries since this could be a depiction of their independence strive. Internal brawls, on the other hand, are what nations waver to account, and this is when historians get faced with a difficult task. In an essay entitled *The Rise and Fall of 'Pure' Diplomatic History*, the British historian, A. J. P. Taylor remarked, "Historians seek to be detached, impartial. In fact no historian starts out with his mind a blank, gradually to be filled by the evidence." (Penguin books, 1996, p. 5) Therefore, if historians are technically affiliated to the past conflicting groups, they

are expected to record these skirmishes from different angles and stances. In this sense, if these historical views remain conflicting, then indeed, fuel is added to blazing fires thus creating a besmirched identity of a nation that shakes as a coward when it comes to facing its own history.

This truly is the case with the history of Lebanon. Since the formation of the Lebanese state in 1920, historians from various sectarian walks and ideological stances have been trying to substantiate the existence of Lebanon in countless modes and ways that may distort the interpretations of many facts. Each has attempted to vindicate this formation of the Lebanese state according to his sect's perspective, and hereby the verifications came to be conflicting at some points. The Lebanese history, in this manner, has been brazened out so divergently that it got to resemble myths rather than accurate accounts. In this manner, if we go back to the comparison of history to trees, it seems highly ironic how the evergreen cedar tree, which Lebanon has adopted as its symbol, fails to portray the country's history. Unlike the sturdy cedars, the basics and contents of the Lebanese history have proved to be too fragile and flimsy. This wobbly structure of the Lebanese history is traced back to the notion that Lebanon is not a nation to begin with. Lebanon is in fact a mosaic assortment of various religious groups that inherently lack a common sense of belonging and a mutual vision toward the future. "To create a country is one thing; to create a nationality is another?" (Salibi, 2003. p. 19) In other words, the conflicting views toward a nation's history hamper the creation of a true nation state. Besides, it yields to the absence of a reciprocated outlook toward a promising future since this divergence will root itself directly or indirectly in the academic arena. At the very heart of this clash, history stands as the first subject that can suffer from these disputes.

The central problem in the Lebanese system is its confessional basis, where traditionalism out beats modernity. Lebanon is a mosaic fusion of various sectarian communities that have conflicting interests while they genuinely lack strong cultural values and common sense of nationalism. (Koury, 1976)

For long, sectarianism has dominated all aspects of the Lebanese society and it still does till this very day. At the very heart of this ongoing sectarian dispute lies the identity problem. The 1958 and the 1975 civil wars have proved that the Lebanese in all their various factions and confessions lack the perception of a common identity, yet this unconsciousness stems from the lack of a shared vision of their past. Hereby, Muslims and Christians disagreed over their country's historical legitimacy. What indeed maintained the development of conflicting visions are the historical myths created by disputing historians, who based their ruptured visualizations of a nation. (Salibi, 2003, p.200-204)

The writing of the history of Lebanon can be compared to a tailoring piece of cloth, where each faction fashions it in a particular way to fit best its ideologies, beliefs, and aspirations.

Following the creation of the Lebanese Republic in 1920, a number of Christian historians-mainly Maronites- rallied to draw their own vision advertising for the so-called Lebanese past, but not all Christian intellectuals fell in this category. Others along with some Muslim scholars disapproved of the Lebanese myth and created a set of contradictory arguments that conflict with those of the first school. Even within each category the claims were not coherent as each group came up with its own theories and verifications. (Corum, 1996)

Thus, a fractured instruction of history that is based on contradictory ideologies and attitudes can itself lead to a ruptured view of a nation.

History indeed plays a crucial role in academics for it aims at shaping the students' attitudes toward their past at an early stage. Regardless whether they adopt standardized textbooks for the teaching of history or not, nations around the world have extensively worked on this matter. In the preface of his book, *The Use and Abuse of History*, Marc Ferro remarks, "Our image of other peoples, or of ourselves for that matter, reflects the history we are taught as children." (Ferro, 2003, p. ix) This quote elaborates the importance of history not only in the educational field but highlights the role history assumes in the national formation of a society. Ferro adds that history stigmatizes people for life as the historical depictions embrace passing and permanent opinions whereby the nations' first questioning remains ineradicable. Ferro notes that in many societies overlay themselves as collective memory and official history query each other. In this sense, the history that is taught at school differs vastly from the history told at home.

The Lebanese educational curriculum encompasses a set of various subjects namely: mathematics, sciences, languages, and social studies. However, the place that history takes up among this list remains minimal compared to those of other subjects. Despite the fact that the teaching of history is not a recent experience in Lebanon, the subject has never been genuinely given the importance that it truly bears. In this regard, the teaching of history has been overlooked for many years and the story of the school textbook has even gone beyond Ferro's description because different schools with diverse sectarian affiliations have adopted different history textbooks since 1920. In fact, the numerous outlooks toward the actuality of the Lebanese state have been directly

portrayed in the writing of the Lebanese history and eventually in the school textbooks. In addition, the teaching approach of history has varied according to different schools. With the early formation of the Lebanese state, national Christian schools, for instance, adopted the French curriculum and hence taught history within the French framework. The national Muslim schools, on the other hand, although espoused Arabic as the language of instruction, gave Lebanese history minor importance. The public schools in their turn were too weak to impose an official written examination in history, so the subject was not taken seriously by the learners. Finally, at the missionary schools the teaching of history correlated with the actual curriculum used in its country of origin. (Abi Fadel, 1993, p.p. 5-11)

In this regard, this research attempts to study the impact of politics upon education by assessing the influence of religious conflict upon the social studies curriculum. It also aims to analyze the role history plays in raising national and civic awareness. Hereby the research raises the following questions:

- What priority does the knowledge of history have in the social studies objectives in terms of the amount of time allotted and emphasis?

- How serious is the government policy toward the teaching of history, and how will the textbook deal with critical factors associated with religious conflict that has a direct correlation with its policy?

- What kind of history should be taught within the globalization era; a confessional one that furnishes the way for further communal divisions or a cultural history that produces well cultivated citizens?

- Does the issuing of a standardized textbook serve as sufficient element in eradicating confessional conflicts?

- What impeded the publishing of the textbook?

Although history here is being studied as a subject within the curriculum, yet its impact remains huge upon politics. As mentioned, the research aims to assess how history teaching can affect the political development in a fragmented society such as the Lebanese one. The primary objective of this study is to determine if the adoption of a standardized history textbook can serve as a stepping stone toward creating a unified society. Despite the fact that the adoption of a standardized history textbook does not eradicate confessional disputes alone, the need for having such a textbook remains a necessity at the pre-university level for two main reasons.

First, due to time limitations, where only a limited number of sessions are devoted for history within the framework of the whole curriculum, students at the pre-university level do not have enough time to assess various stands employed in writing of history.

Second, adopting various textbooks for history has contributed in one way or the other in widening the schism in the Lebanese society.

This research analyzes and examines the impediments that had obstructed the publication of a standardized history textbook for Lebanon as it had been stipulated by the Taif agreement. In this manner, each of the following chapters are designed to study how history has been introduced in the curriculum, how its instruction developed since 1920, and what kind of solutions are presented in the new curriculum.

The first chapter of this research studies the teaching of history in Lebanon. It starts off by discussing the impact of politics on education as well as that of history teaching on politics. Amusan, T.A (2002) examines the relationship between politics and education as he regards them as two inseparable entities that continue to influence one

other. In a case study on Nigeria, Amusan considers the impact of education on politics and assesses how education can play a role in developing political and national awareness. In this regard, chapter one sheds the light on how history has been taught in Lebanon and what role it has played in education. The chapter goes on to study the development of history teaching in Lebanon and how it came to be the byproduct of the political advancements the Lebanese state has been subject to. This chapter also presents the various approaches toward textbook writing and instruction of history. Abi Fadel (1993) explores in his book, *Tatour Talem al Tarikh fi Lubnan literally The Development of History Teaching in Lebanon*, the various approaches toward the writing of history textbooks. He also describes how the teaching of the subject has developed since 1920 upon the formation of the Lebanese state. It is worth noting that Abi Fadel's book is the only available source that tackles the issue of teaching history in Lebanon. However, his book still does not touch upon the matter of adopting a standardized history textbook for Lebanon although Abi Fadel has been the coordinator of the history textbook committee that had laid down the plan.

The second chapter of this research touches upon the educational reforms that were carried out in the post Taif period. Here, the research sheds the light on the educational revival plans that were set by the National Center for Educational Research and Development (NCERD). In addition, this chapter goes over the history textbook plan and explores all the stages involved in the process of drafting the textbook. Based on the accounts of three members of the history committee, Faisal Charara, Hachem Qasem, and Wahib Abi Fadel, chapter two talks about the formation of the history textbook committees and describes the challenges faced during the drafting of the plan.

It is important to note that conducting these interviews with the members of the history textbook committee has been crucial matter in obtaining the necessary data since no literature has been written in this regard. This shows that this matter has been neglected for so long for undeclared reasons. However, conducting the interviews was still a challenging task as most of the members interviewed have been unwilling to provide information on the topic. This reluctance shows that the topic is not only neglected, but it is being regarded as a taboo. It is weird to find the committee that has spent a long time drafting the proposal for the standardized textbook fears to put any effort toward materializing its work.

Chapter three studies the management of debatable issues in the new curriculum according to the standardized textbook plan. Here what the committee has arrived to in this plan was reaching a set of compromises instead of reconstructing historical facts. The chapter explores the difficulty of historiography and presents the various historiographic views from the following issues: the characteristics and role of the Ottoman Empire, the historical figures such as Fakhr el Din al Manid and Bashir II, the bloody events of 1840 and 1860, and the civil wars of 1958 and 1975 have always been points of dispute in Lebanese historiography. Each of these issues is described according to presentations given by a number of authors: Layla Fawaz (1994), Albert Hourani (1988), Ussama Makdisi (2000), and Fawaz Traboulsi (2006) whereas the debates arising around each of these issues are discussed in reference to the works of Ahmad Beydoun (1989) and Kamal Salibi (2003). Each of Fawaz (1994) and Makdisi (2000) discuss in their books the rooting of sectarianism during the Ottoman period. As shown in her book, *On Occasion for War*, Fawaz (1994) highlights the role of Great Powers and the Ottoman Empire in heightening the sectarian rifts; besides, she gives a detailed

comparison between the two wars. Makdisi (2000) also gives a thorough description of the 1840 and 1860 events in his book, *The Culture of Sectarianism*, yet he comes to conclude that sectarianism is not just entrenched in past divisions. Instead the true crisis lies in the ability of sectarianism to march forward, hence getting firmly rooted. In an essay on the political society in Lebanon, Horuani (1988) flashes back on the 1840 and 1860 events in order to explain the fragility of coexistence in the Lebanese society. While the three mentioned historians portray sectarianism as the primary cause of fragmentation in the Lebanese society, Traboulsi (2006), in an unpublished manuscript on the modern history of Lebanon, studies the Ottoman period from a different angle by showing how feudalism had its sound say in breaking up the society. In addition, he explores all types of conflicts that stemmed from a set of complex and interrelated divisions which ran across social and sectarian lines. Finally Salibi (2003) and Beydoun (1989) present how different historians have interpreted the Ottoman period and its influence. In his book, *Le Liban Une Histoire Disputée*, Ahmad Beydoun (1989) explains that the sectarian line has shaped the recording and writing of the "History of Lebanon". In addition to exploring the issues pertaining to Fakhr el Din and Bashir II, Beydoun presents in his book all the problematic debates regarding origin, the social manifestation in the work of Harakat, and explains how geography has been a vital pretext in explaining history by some historians. In the same manner, Kamal Salibi (2003), the author of *A House of Many Mansions*, touches upon the same critical issues that have always been the core of dispute in Lebanese historiography. Although the content of Beydoun's and Salibi's work does not pertain to academic historiography, it still provides the reader with the conflicting visions regarding the history of the Lebanese state as presented by various authors.

Lastly chapter four assesses the pros and cons of the history textbook plan. It goes over the points of strength and those of weakness stipulated in the plan. Regarding the drawbacks, the chapter weighs them according to both political and educational scales. It also touches upon the factors that impeded the publication of the textbook. In this regard, this chapter incorporates all the remarks given by Amal Woheibi (2006), member of the educational supervising committee. Moreover, the chapter touches upon the reasons that stopped the publishing of the book.

CHAPTER I

THE TEACHING OF HISTORY IN LEBANON

1.1 The Role of History in Academics

1.1.1 The impact of politics on education

Politics controls all aspects of human life despite of the individual's interest in the political process or not. Just like culture and economics, education is deeply subject to the political sway, and in its turn, education influences the political discipline. In this manner, politics and education are two interrelated concepts that highly depend on each other. In fact, education seems to entail politics and its implications more than any other field. Theoretically, education plays a crucial role in the political realm as it can develop political awareness, self-autonomy, and present initiatives for the individual to hold an independent stand or viewpoint. Both politics and education can be employed as instruments vital tools for a nation's development. Therefore, a knowledgeable mind would be interested in assessing the connection that exists between the two. (Amusan, 2002 pp. 3-4)

1.1.2 The impact of history teaching on politics

At the very heart of this relationship lies the importance of teaching history. By default, history, as the above quotation implies, possesses a high educational value through which historians are entitled to educate the public. However, achieving this mission in a country like Lebanon seems to be an impossible process that may never see the light. The presence of colliding theories makes it a very hard course to trace facts,

thus leaving readers at many instances confronted with ambiguous rather mythical narratives.

The importance of history does not restrict itself to the educational field as it actually contributes to the national formation of the society. In his book, *The Use and Abuse of History*, Marc Ferro (2003) remarks that history taught at school serves as our primary source of learning not only about our past but also about other nations and their past. Besides, academic history functions, according to Ferro, as the basic step toward national development and integration. (Ferro, 2003, p. xii)

In the Lebanese curriculum, however, history has not been given its actual value like the other subjects although the teaching of history is not a novel experience in Lebanon. In this regard, the teaching of history has been ignored for many years. Since 1920, different schools with diverse sectarian affiliations have used different history textbooks and adopted dissimilar teaching approaches. For instance, at the early formation of the state, the national Christian schools adopted the French curriculum and hence taught history within the French framework while the national Muslim schools gave Lebanese history minor importance. The public schools in their turn were too weak to impose an official written examination in history, so the subject was not taken seriously by the learners. Finally, at the missionary schools the teaching of history correlated with the actual curriculum used in its country of origin. (Abi Fadel, 1993, p. 7)

Till this day, despite the provision that has been stipulated in the Taif agreement for modifying the curriculum and unifying the textbooks, the standardized history textbook issue remains an unresolved riddle. In fact, more than a decade has passed since the signing of the Taif agreement, and Lebanon's educational system is still

blemished by a noticeable shortcoming which lies in the failure of the Ministry of Education to issue a standardized history textbook. This inadequacy mirrors the difficulties faced by educational decision-makers in arriving to a consensus pertaining to the teaching and the interpretation of history and the political system. The colliding theories over the historicity of the state have unfortunately been reflected in one way or the other in the Lebanese history textbooks. Even before the National Accord called for unifying the textbooks, many politicians had maintained that reviewing history textbooks is an urgent matter, yet nothing has been finalized in this regard.

Before tackling the case of the Lebanese textbook issue, it is worth to learn about the main types of academic historiography.

1.2 Comparative Models: Control and Direction

Historiography intended for academic use, specifically the scholastic one, varies according to different nations. While many states adopted the standardized and state controlled textbook, others used the partially directed one. However, some other countries enjoyed free espousal of history textbooks that were not subject to any form of restriction by the state.

1.2.1 The standardized and controlled publication

In pressing their absolute hegemony over all state affairs, some countries- mainly the ones living under a totalitarian regime enforced the usage of a one unified history textbook at both public and private schools. In this regard, the ministry of education was set in charge of preparing, writing, publishing, and even pricing and distributing these books. Thereby, these textbooks are written according to a specific,

scientific, educational and ideological line of reasoning while the marketing and publicizing of these books are being strictly monopolized by the state alone. This method has been employed in the former Soviet Union, Nazi Germany and Fascist Italy. Moreover, this system was also favored by some Arab states such as the United Arab Republic that was under the Egyptian president, Jamal Abdul Nasser.

In fact, two advantages stem out of this system: students may acquire a unified historical outlook toward their country while the state's pricing and distribution monopoly eliminate all other marketing attempts, which might have been abused by private publishing houses.

Nevertheless, the standardized textbook experience was mitigated along with the system's decline. Moreover, it sounds very hard to adopt such textbooks in democratic countries, where the freedom of press is guaranteed by the state, and hereby the student will be exposed- by default- to various political and ideological stands. (Abi Fadel, 1993, p.165)

1.2.2 The partially controlled publication: the French model

With time the French had agreed on a common vision for accounting and interpreting their history. Although the state had certified the freedom of tutoring and instruction of history, it, however, employed a source of supervision over the educational process. Thereby, it did not impose a standardized textbook, but worked on unifying the outlook and the vision toward past events and their analysis. In this context, the various publishing houses had employed their own style in publishing and issuing a variety of history textbooks. However, the ideological interpretation of events remained intact.

Presently, following the establishment of the European Union, France has witnessed a new, radical outlook toward academic historiography, which required not only a new attitude toward the subject but also a novel teaching approach and methodology. This can be verified by comparing a modern French history textbook with the ones used before World War II. While the old textbooks fueled intense feelings of nationalism and bitterness toward Germans, modern textbooks in contrast enhance openness, communication, and cooperation among the European Union's states. (Abi Fadel, 1993 pp. 167, 168)

1.2.3 The unrestrained publication: the Swiss model

The Swiss have always enjoyed absolute freedom in planning and teaching history. In fact the nature of the Swiss state encourages this mode of liberty. The Swiss population comprises an ethnic composition of three main groups, who are mostly defined by the country's major language communities: German, French, Italian, and Romansch (Rhaeto-Romanic). Other ethnicities, including Spanish, Portuguese, and Turkish, constitute about six percent of the population. In this regard, since each community is allowed to preserve its own history and tradition, each canton employs its own education system that rests on an independent administration of curricula and examination. However, the history subject coordinators hold meetings on regular basis to manage, organize, and resolve any critical issues that may arise in order to maintain the state's unity. In these coordination meetings, history coordinators work on reaching common grounds that can be found in certain universal themes such as justice, democracy etc... (Abi Fadel, 1993, pp. 168, 169)

The complexity of writing history textbooks has been a challenge for many nations that similarly comprise huge assortments of different races and ethnicities like the

United States, where educators and historians have arrived to setting a number of common themes that pertain to the whole nation. As such, although no common history textbook is being in use there, the 1988 Bradley Commission on History in Schools defined six themes or narratives that need to be stressed in the process of highlighting continuity and change in any American history textbook. Hence, the Americans employ a common set of themes and narratives that must be incorporated in all history textbooks regardless of the publishing houses. Below is the list of those themes that should be included in all American history textbooks:

The first theme, "Civilization, Cultural Diffusion, and Innovation", highlights the evolution of human skills, the rise of civilizations, and the role of social, religious, and political patronage employed in arts, crafts, and learning. This theme also discusses the importance of the city in various settings and at different time periods.

The second theme, "Human Interaction with the Environment", discusses the geographical and cultural links and their impact on economic, social, and political development. This theme also highlights the importance of agriculture and the role it had been playing in shaping the human economic and historical development.

The third theme, "Values, Beliefs, Political Ideas, and Institutions" discusses the evolution of political ideas and social institutions and highlights notions such as democracy, freedom, and moral values.

The fourth theme, "Conflict and Cooperation" is set to highlight notions such as the causes of wars and their outcomes, prevention of wars and peacemaking processes. This theme also brings out contrasts between international cooperation and conflict as well as between isolation and interdependence.

The fifth theme, "Comparative History and Major Developments" studies the characteristics of revolutionary, reactionary, and reform periods across time and place. Among those topics are the comparative instances of slavery and emancipation, feudalism and centralization, human successes and failure. It also touches upon the comparative elites and aristocracies and their roles.

The last theme, "Patterns of Social and Political Interaction", analyzes the changing patterns of class, ethnic, racial, and gender structures and relations. The theme also touches upon issues such as immigration, migration, and social mobility and discusses topics such as the impact of schooling, the role of women and minority groups as well as multicultural societies. (Jarolimek and Parker, 1993, pp.123-125)

Despite the fact that the Swiss and Americans showed no desire of imposing standardized textbooks upon their students, the well structured coordination between various educators and historians proved to be a success in unifying the vision toward the teaching of history.

The following section presents how the history textbook for Lebanon has evolved since the pre-mandate times.

1.3 The Development of the Lebanese History Textbook

Examining the nineteenth century curricula that were employed in Lebanon, one can notice that history has been taught since that date. However, the process of history teaching and the adoption of various textbooks have eventually varied as they have been directly subject to the major political developments the state had undergone ever since the Ottoman times.

1.3.1 Evolution of education under Ottoman Rule

Although the nineteenth century witnessed the downfall of Bashir II emirate and the establishment of the Mutesarrifate under the auspices of the Great Powers, it still witnessed radical developments in the social and the cultural fields. The particular social and cultural advancement of Lebanon developed not only by the patronage of foreign powers, but it was also enhanced by the Ottoman reform and modernization movement. (Salibi, 2004, pp.120)

Freedom of education in Lebanon is indeed the most recognizable surviving legacy of the past pertaining to Lebanon's present educational system. Under the Ottoman-French Concordat of 1516, France was given by Suleiman the Magnificent a special Capitulation Right in cultural and economic affairs enabling it to present the early footings of Western philosophies of education in the Levant. Later on, favorable political conditions brought in by the benign role of Ibrahim Pasha (1831-1840) enhanced the founding of private schools in Mount Lebanon by both Jesuit and Protestant missionaries. Moreover, under the Ottoman al-Tanzimat reforms (1839-1876) that were initiated by Rashid Pasha, Christian communities were finally recognized as citizens and were endowed with a package of rights that equated with their Muslim compatriots. Hence, as equals, Christian communities in Mount Lebanon had the rights to found educational institutions in addition to the pre-founded missionaries' schools. (Abouchedid, Nasser, and Van Blommestein, 2002, p.3)

This practice has challenged the Sunni and Druze communities to establish their own schools. In 1798, the Muslims came to accept a considerable level of modernization once they learned about the western advancements with the arrival of Bonaparte's expedition, which brought along samples of the western scientific achievements.

Important changes soon began to emerge in Turkey and Egypt. However, the favorable environment that was open for advancement and change was Lebanon. Besides, the persecution brought upon the Greek Catholics by the Greek Orthodox in some parts in Syria caused the educated Melchites Catholics to seek refuge in Mount Lebanon and hereby bring a significant influence on education and schooling in the mentioned district. The Melchite Catholics have already established sturdy connections with the College of Propaganda in Rome, and hence they were more culturally superior compared to the Maronites. The presence of the Catholic escapees has considerably underpinned the Maronite literary resurgence thus placing Mount Lebanon at the lead of the Christian educational movement in Syria. During the early nineteenth century, the Maronite church realized the urgency of establishing more schools, and thus, under the patronage of Patriarch Yuhanna el Helou, two monasteries in the villages of Kafarhay (1812) and Rumiya (1817) were converted into schools. Another three monasteries in Sarba (1827), Mar Abda (1830), and Rayfun (1832) were later converted into schools during the supremacy of Patriarch Yusuf Hubayash.

During the same era in the 1820, the Protestant missionaries started to arrive in Beirut and established their early connections with a group of young men who were eager to learn and get educated. Among those men were Asaad al Shidyaq and Asaad Khayat. However, the actual work of the American missionaries started in 1834 as they began to open their educational institutions. This activity has encouraged the Jesuit fathers to trod in the same path and establish their own schools.

When Syria was defeated by Ibrahim Pasha in 1831-32, the impact of Mohammad Ali's reform was applied there. Although his dominion was short-lived, yet it brought along of social and educational developments especially that it enhanced the

national education. In addition, during the same period, hospitals were established in the large Syrian towns. The activity of Ibrahim Pasha over Syria has surpassed the activities of the American missionaries, which were seriously working at establishing their own educational institutions. In 1834, for instance, Mrs. Eli Smith, wife of an American missionary, founded the first boarding school for girls in one of the rooms of their house. This was followed by the establishment of a boys' boarding school in the next year.

By the nineteenth century, the American missionaries have achieved a notable accomplishment that was portrayed in the presence of several seminaries throughout the present day Lebanon. However, the advancement of the Protestant educational activity has provoked to a great extent the Roman missionaries that were also still active during the same time period. This way the Jesuits and the Lazarists took up the challenge and competed against the American missionaries by establishing a considerable number of schools all over the country.

However, the educational contribution of other communities besides those of the Catholics and the Protestants was also remarkable. In their turn, the Greek Orthodox took the initiative of founding schools. Hence, in 1833 a school of boys was instituted near the convent of Balamand while another girls' school, Zahrat al Ihsan (Flower of Charity), was founded in Beirut in 1880. Finally, the Sunnite community in Beirut has also played an effective role in the educational field when a group of its prominent members founded on July 31, 1878, a charitable society has become with the most unique and active educational organization in Lebanon. The institution was named, the Moslem Society of Benevolent Intentions.

The only community that did not take part in the educational development was the Shiite. Since they lived in distant regions all over the country, the Shiites were

alienated from the educational movement that was brought in either by missionaries or other communities. As for the Druzes, though they did not found schools themselves, they were exposed to the educational influence brought in by the Christians, namely the Protestants. Moreover, the first mutasarrif of Lebanon, Dawud Pasha funded a special school for the Druzes that was known as the Druze pious foundation, *al Dawudieh*.

All these educational developments raised Lebanon to the literacy pinnacle by the end of the nineteenth century as it stood in the lead as the most advanced cultural province of the Ottoman Empire. (Salibi, 1965/ 2004, pp.126-140)

The teaching of history during this period

The history subject was mentioned in the curricula designed by the Ottomans as of 1861, yet during this era, no local textbooks were being used. As such, various academic institutions employed different history programs relying on a variety of references that were not actually designed for school learners. In this regard, using Arabic as the language of instruction, the Makassed institution schools have taught general and Ottoman history depending on its own set of references. On the other hand, in the absence of local textbooks, the French missionary schools and the prominent public institutions have used French programs and adopted French textbooks that correlated with the French curricula. Eventually, in 1914 Lahd Khater issued the first school textbook for history, and later during the same year Adeeb Lahoud published the second one.

Nevertheless, the instruction of history still suffered from a major drawback which lied in the absence of specialized teachers who can be in charge of transmitting the historical knowledge to the students. Besides, at that time even the American University of Beirut or the Jesuit University did not have any openings for any

specializations in social studies education. Moreover, despite the fact that the Ottomans attempted to introduce some modifications to the educational field in 1913, the outbreak of World War I halted all endeavors. Therefore, no real educational achievements came to be realized before the end of the war, yet power has been transferred then to the French who declared Great Lebanon in 1920 and had it within its mandatory ruling. (Abi Fadel, 1993, pp. 31-34)

1.3.2 The educational system during the French Mandate

When France established its mandatory power in Lebanon in 1920, it worked at rebuilding the educational system that was deteriorating. As stipulated by the terms of mandate, France undertook the task of developing public education. The first step that was taken in this regard was carried out on October of 1918 when the French military governor issued a decree announcing the reopening of the elementary public schools, which had been closed since 1914. The same decree had put an end to the teaching of Turkish. In 1920, the French Chief Administrator issued another declaration placing the public schools under his control. Soon after, the French authorities founded the Division of Instruction, which was later called, the Ministry of Public Education in 1926. Therefore, through these legislations, the French achieved an upper hand over education in Lebanon, which enabled to reduce the impact of other Western types and enforce their own.

The schools established by the mandatory authority were divided in the following manner: in rural and district schools, elementary primary education was offered while in the city schools, higher primary education was presented. Nevertheless, funding for a considerable number of private secondary schools has held the French authorities from opening public secondary schools. Hence, if a student in a public

elementary school wished to pursue his education, he was faced with two options that were directly correlated with his family's financial status. He could either enroll at a vocational training school or join a private secondary school if his finances allowed it.

As of 1928, educational decisions were carried out when Lebanese officials reorganized the primary education and initiated a change in the program of studies. Besides, the Ministry of Education established a secondary course of study although there had been no public secondary schools. The set program was modeled after the French one yet it comprised additional subjects such as Arabic language, local history, geography, and Arabic philosophy. This course, however, functioned as the base of the Lebanese official Baccalaureate examinations, parts I and II. As for public vocational education, it was quite limited during the French Mandate. Generally speaking, the Lebanese public education system could not stand on its own. It had to rely in one way or the other on the systems of private and foreign schools – which fell mainly into two categories – the French and the American-British (Anglo-Saxons).

Opened and run by French monks and teachers, French schools constituted eighty percent of the foreign schools during the mandate period. These schools had their own autonomous status and their own personnel, independent examinations, curriculum, and educational policy. French schools offered four different academic certifications: the French certificate, Brevet, and two Baccalaureate diplomas for grades 11 and 12. The curriculum, which was tailored toward enhancing the French culture, was purely written and adopted from the French one at that time. Moreover, in order to improve standards of French instruction, the French authorities provided some Lebanese private secondary schools with French teachers. This practice reveals the favoring of the private educational sector over the public, which was obviously ignored straight from the

beginning. Furthermore, private education was also enhanced as it received its own protection by the law, specifically through article 10 of the 1926 Lebanese constitution which states:

“Education is free in so far as it is not contrary to public order and good morals and does not affect the dignity of the several faiths. There shall be no violation of the rights of the communities to have their schools, subject to the general prescriptions concerning public education which are decreed by the state”. (The Lebanese Government Printing Office, *the Lebanese Constitution*, 1991, p. 12)

This article has remained intact despite the fact that most of the constitutional articles have been amended. This favoritism in all its modes limited the ratio of student enrollment at public schools; thereby it did not exceed 16%. Thus, it can be concluded that there was no equal opportunities for education. While the rich could get secondary or even higher education at the private schools, the poor could barely attain elementary education at public ones. The low ratio of student enrollment at public schools reflects the mistrust in the Lebanese educational system, yet despite all its gaps, this system has managed to survive since education was a must. (Frayha, 2002, pp.3, 4)

Teaching of History under the French mandate

At the early stages of the French mandate, the teaching of history was not taken seriously by students since it was not an integral part of the official examination, which had been set by the mandatory power. Things remained stagnant for a while. However, the subject eventually began to witness major developments that correlated with the positive achievements that had been brought in the educational system as a whole. Nonetheless, the history that was introduced during the mandate period was that of France and not of Lebanon especially at the French missionary schools. However,

teaching of the French history was not enforced upon the Anglo-Saxon missionary schools that enjoyed the liberty of employing their own curricula and textbooks, and for teaching history these schools used textbooks written by Brested and Mayor that dwelled on both general and Middle Eastern history.

As for the local schools that branched into main sections depending on their sectarian affiliations, the Christian and Muslim ones, they followed their own pathways in this regard.

The Christian schools such as La Sagesse, the Patriarchal School, and the Eastern College in Zahle adopted different textbooks and curricula. La Sagesse, for instance, has used French textbooks that matched with the French curricula, yet when it was required to teach about Lebanon, the school used an Arabic textbook known as 'Fi Sabeel Lubnan' by Youssef al Sawda. Nevertheless, the instruction was carried out by the Arabic language teachers rather than the history ones.

The Muslim schools such as Al Makassed, were more concerned in teaching Islamic history along with the French history. For the Islamic history, the institution used textbooks written by al sheikh Muhyi Al Din Al Khayat, and for teaching French history, they used the translated work of Salim al Khury. (Abi Fadel, 1993, pp.45-49)

1.3.3 The Post independence period

Nevertheless, as Lebanon gained its independence in 1943, the novel political development brought in an educational evolvement that had directly touched upon history instruction. In the period following the independence, the Minister of Education was entrusted with the management of the private educational sector, yet his authority over that sector was limited despite the ministry legislations that worked to get it more centralized. The minister was responsible for: monitoring the official curriculum and

ensuring the participation of grade 9 and 12 learners in the official exams, following on the school staff and their qualifications by requiring schools to submit detailed reports on their conditions and the number of pupils and the denomination to which they belong, ensuring that Arabic is being taught to Lebanese students, and teaching Arabic to Armenian schools by delegating the task to the teachers from the public sector. (Frayha, 2002, p.5)

The teaching of history during this period

Still at that stage, dispute over conducting and presenting the subject had surfaced. Christians seemed unable to cut the umbilical chord that had long tied them with the French and thereby resisted the attempts for *arabicizing* the history textbooks. Nevertheless, they eventually lost the battle (except at the missionary schools) as the ministry of education enforced the usage of Arabic written textbooks for history.

In 1946, the Lebanese educational system witnessed its first revival plan whereby the whole curriculum was restructured. In this context, the content of the history curriculum for all cycles was redistributed across all the grade levels.

As such, the curriculum of grade one comprises oral stories about village life in Lebanon.

Grade two curriculum employs the usage of pictures and photographs to explain the developmental aspects across history.

Grade three curriculum comprises historical narratives and myths taken from Lebanese and Arab history.

Grade four curriculum explores Lebanese and world history. The lessons on Lebanon dwell on Lebanon through history till the end of the Byzantine period. As for

World history, the lessons comprise topics on the Western world and the discovery of the Americas.

Coming to grade five, which marks the obtaining of the *first scholastic degree*, the curriculum comprises topics on the Arab conquest and the Lebanese-Arab relations (these lessons could be replaced by historical sites exposures). As for world history, the topics at this level include: the French Revolution, the attempts for unifying Europe and the modern expeditions

Grade six curriculum comprises topics on the ancient civilizations and their impact on Lebanon, the rise of Christianity and Islam, the Phoenicians, and Lebanon under Roman rule.

Grade seven curriculum comprises: the rise of Islam, the Arab conquest; the Umayyad, Abbasids, and the Fatimids rule, the Mamluk period, the Crusader raids, and feudalism in Lebanon

Grade eight curriculum comprises topics on: the Western world and the Ottomans in Astana, the European renaissance, the Ottoman conquest, the religious wars in Europe, the reorganization of Russia, France, and Holland. The curriculum also includes lessons on Lebanon such as The Manids and the feudal families as well as Fakhr el Din role in unifying Lebanon, his relationship with the Italian Tuscany, his troubled relationship with the Ottoman authorities, his architectural renovation, and his last days.

Grade nine the curriculum comprises topics in world History that include a general outlook of the eighteenth century Europe (Russia, Austria, Prussia, France, England, and Spain), the ancient philosophers, the American Independence and its impact, the French revolution: its causes, conditions, and its aftermath. It also devotes

lessons on Bonaparte, the industrial revolution and its social impact, Italian unity, German unity, and the Great War. As for lessons on Lebanon, they include: the Shihab emirate, the Yezbeki and Jumbaliti parties, internal politics, Bashir II, the feudalism, al Jazzar, the prosperity during his reign, his relationship with other countries, his coalition with the Egyptians: causes, conditions, and outcomes, the Double Kaymakamate, al Mutesarrifate, the 1864 protocol, the literary renaissance and immigration, Lebanon during the great war, the mandate system, and the Independence. The curriculum of this grade level is dense since it had to prepare the students for second scholastic degree.

In the secondary cycle, most of topics be it on Lebanon's or in World's history had already introduced in the previous cycles but are tackled in a more detailed manner.

As such, the curriculum of grade ten comprises the topics centering on the ancient civilizations which are: the Phoenician seafaring and its growth, the Phoenician prosperity at the end of 2000 B.C, the Phoenician expansion at the end of 1000 B.C, the Phoenician-Greek competition, the Greek civilization in Lebanon, the science and industry and political stance during the Roman and Byzantine times, Lebanon and the Arabs, Lebanon during the Mamluk period: the rise of feudalism. As for Western History the lessons include: the impact of the American expedition on Europe and the European renaissance, reformation, and religious wars

The curriculum of grade eleven entails lessons on both the Lebanese and the world's history. In Lebanese history, the lessons include: the Manids during the sixteenth century, the expansion of Fakhr al Din's emirate, the raid of Hafez pasha, Fakhr al Din's contribution to the development of construction and architecture, the Shihabs' emirate, the abolishment of the Yamanism, the organization of feudalism, the split among the Qaisis, the Shihab princes, the Russian-Ottoman war, Ahmad Pasha Al

Jazzar, Bashir's involvement in construction and his alliance with the Egyptians, the decline of the Lebanese emirate and internal rifts. As for world History, the lessons at this level cover the following topics: England and its parliamentary system, the independence of the United States, and the Polish question. Regarding French history the topics include: the causes and the aftermath of the French Revolution, the consulate, Napoleon Bonaparte, the outcomes of Vienna conference, and the impact of scientific discoveries on social stratification

Finally, in lessons on Lebanon, the curriculum of grade twelve comprises: the Kaymakamate period: the weakening of independence, the foreign influence, and the commoners revolution, al Mutesarrifate, the 1864 protocol, the pros and cons of the Mutesarrifate, the constructional activities, development of science and literature, immigration, Lebanon and the foreign world, and the great wars, the French mandate, the Independence. As for world History the lessons include: Italian unity, German unity, the American continent the rise of the United States and the Latin American countries, the development of social ideologies, and topics in trade and industry.

Although the Baccalaureate degree was obtained upon the completion of grade twelve, history was included among oral rather than the written tests and its content (Abi Fadel, 1993, pp. 125-137)

The above curricula were an important step in the educational field on the whole, particularly in that of history. Nevertheless, history was not being taken seriously by the grade twelve students since they were not required to take a written exam. In fact, as reported by Abi Fadel (1993), the students of this grade level and those of the secondary cycle as a whole paid no attention to history.

In 1949, despite the fact that the Lebanese Baccalaureate became a basic requisite for university admission and governmental posts' acquirement, the history exam remained oral, so students still did not treat the subject critically enough. Besides, still at public schools there were no textbooks for learners to use in preparation for the Baccalaureate exam, so the grounding in this regard depended highly on the teacher's initiative.

Following the crisis of 1958, the state attempted to integrate some developments in the educational field. The major development was preparing teachers to handle the educational task properly. Amid these developments also came the issuance of the history textbook. However, at that stage, the ministry gave schools the freedom of adopting the version that they deemed convenient. The only condition that the publishing houses had to conform with was ensuring that the literature used in writing those history textbooks is un-provocative or initiates any forms of religious or ideological aggression.

The published books in the post 1958 period were the following: *Silsilat al Tarikh* by Wahib Abi Fadel, Labib Abdel Sater, Mahmoud Darwish, and Said al Ghiz; *Tarikh Lubnan* by Najib Makhoul; *Al Jadid fi al Tarikh* by Adel Ismail, and *Al Muswar fi Tarikh Lubnan* by Shafik Jiha, Mounir el Baalbeky, and Bahij Othman. (Abi Fadel, 1993, pp. 204-208)

On 16 January 1959, a year after the termination of the 1958 civil war, the Lebanese government gave up its supervision as private school inspection no longer fell within the direct responsibility of the Ministry of Education. Hence, this inspection became the responsibility the Governors (Muhafizeen) of Lebanon's six Governorates (Muhafazat) as accorded in Section 40 of Decree number 2869. Therefore, the

government carried only a minimal administrative authority over private schools thereby pushing education into a state of "political moratorium" that was introduced by the 1946 National Pact. This pact rested upon the consociationalism pattern of "live and let live" as a compromise in a multi-communal coexistence. This introduction of consociationalism brought in a lot of confusion by the Ministry of Education causing its failure in expressing or even preserving a consistent educational policy. For example, Section 13 of Decree number 1436 of March 1950 maintained that "...the curriculum in the private, national, and foreign schools should be the national one." Nonetheless, it also stipulated "...directors of these schools can choose techniques of teaching and add subject matters not included in the national curriculum as they see fit." (Abouchedid, Nasser, and Van Blommestein, 2002, p.3)

As such, private schools were able significantly to determine their own content and methods of teaching. Moreover, examining the content of section 13 of Decree 1436, one reads that books on Lebanese history must be approved by the Minister of Education whereas textbooks on the history of other countries did not require the permission of the Minister of Education. In this manner, students in private schools became exposed to conflicting patterns of political socialization. (Abouchedid, Nasser, and Van Blommestein, 2002, p.3)

As of 1968, history and geography have become an integral part of the Baccalaureate exams. However, to pass the Baccalaureate exams, the students depended on certain study questions that were compiled in guide books. These books comprised the material needed for the official exams.

Nonetheless, it is worth noting that the curricula of 1946 was not enforced on the private institutions that adopted the French curricula and programs whereby they

prepared their students to sit for the French Baccalaureate instead. The same applies to the Anglo-Saxon schools. Moreover, the 1946 history curricula are not reflective of the various attitudes pertaining to the independence of the Lebanese state since it is widely known that a great number of the Lebanese were still reluctant to accept Lebanon as an independent state from Syria. Add to that, it clearly worked at vindicating the existence of Lebanon or justifying its independence as a state through the presented lessons rather than recording the history of the people who inhabited this land throughout the centuries. It dwells heavily on the historical figures especially in lessons relating to Lebanon. In this regard, there is a lot of mentioning of Fakhr al Din and Bashir and their achievements instead of touching upon the social unfairness and the anguish the people experienced under feudalism, which itself had cut bitterly across sectarian lines. (Abi Fadel, 1993, pp. 140-144)

Following the 1958 crisis, the state did not re-examine the content of the history curricula upon that predicament, nor did it supervise the way history textbooks were being written in the true sense since it failed to employ genuine inspection. School historiography as of 1968 has been open to absolute freedom. Besides, there is no mentioning of any coordination process that had to be carried out on the national level. Strangely, the ministry of education was more concerned in teaching students for the exams rather than educating them. Here, the practice of publishing these guide books shows that the state was more interested in the marketing process, which was manifested in publicizing for the study guides rather than extending real efforts for achieving a unified vision toward a collective memory. That is why there has always been a common belief among certain Lebanese politicians and historians that the liberty of adopting various history textbooks in a fractured state must have been one of the causes behind

the 1975 civil war. Nevertheless, the true problem does not lie in the unrestrained publication of history textbook; rather it exists in the lack of coordination.

As shown in this chapter, history came to play an integral role in the Lebanese curriculum. However, although the subject came to be recognized as vital, its teaching has always been influenced by the political sway. In this regard, following the 1975 civil war, there emerged the recognition that history instruction has to be modified. Here the Taif agreement called not only for reviewing the history curriculum but also for unifying its content. The following chapter sheds light on the educational reforms that were carried out in the post Taif period. Here it explores the educational revival plans that were set by the National Center for Educational Research and Development (NCERD) and goes over the entire history textbook plan.

CHPATER II

THE EDUCATIONAL REFORM IN THE POST TAIF PERIOD

2.1 The education system during the war

With eighty percent of its population that reads and writes, Lebanon held one of the highest of literacy rates in the Arab world. That was before the 1975 war. However, with the break out of the war, the Lebanese state soaked in chaos that has consumed its people, who were integrated either in the fighting process or in seeking refuge and shelter. Besides, the inter-confessional war has left dreadful results on the economic and social fields and left painful scars on the human relationships between the various Lebanese sects. This war stretched over all the Lebanese districts causing severe destruction to all life aspects in theses regions. By the end of the war, Lebanon was left with a severe demolition in all its civil sectors. The infrastructure was severely devastated causing severe paralysis in all public services, including the educational ones. The war has adversely destroyed educational standards as many government institutions ceased to function, and this resulted in a shortage in providing trained and efficient human resources, which in effect, reduced the number of well trained and liable teachers, principles, academic trainers, and education planners. Besides, many school buildings were suffering partial or absolute destruction. The schools that were still operating were in a horrible state. On one hand, a number of private and public school buildings were occupied by displaced families who escaped the shelling on their countryside. On the other, some schools were used by the militias as ammunition

dumps. The exploitation of the schools directly affected their equipment and educational tools as well. On the national level, within these devastating conditions and due to intense fighting, the state was unable to conduct official examinations. Furthermore, the departure of most foreign teachers and professors, especially after 1984, was a factor of deterioration in the standards of academic bodies. Not to forget that the academic institutions that were still functioning had to put up with various sorts of pressures exerted by militia men who enforced the admissions of unqualified students. More important, whenever they were displeased with low grades, armed students, played truly a terrorizing role as they often, threatened - and even killed - faculty members.

According to a statistical report issued in the 1992 by an international organization, entitled to assess the negative impact on the Lebanese education system during the war period, the following results show that thirty percent of the governmental schools were completely ruined as sixty percent needed partial rehabilitation and twenty-five percent needed full restoration. Speaking of public schools, fifteen percent were entirely damaged and forty percent needed complete restoration. The cost of annihilation of the schools and the education entities was estimated by more than 216 million dollars while the anticipated cost of reconstructing new schools and rehabilitating pre-existing ones is worth more than 254 million dollars. (CERD, 1994/ 2005, pp.2-3)

2.2 The Taif agreement

In retaliation to the destruction caused by the civil war on all levels, public support for a rapid settlement grew hurriedly, demanding a direct cessation of the heinous war. In fact during the years of war, the Lebanese ordinary citizens and other popular,

cultural, and social organizations voiced their objections against the segregation of citizens, regions and cities. The public sector uttered its desire for unity through creative activities that were carried along the Green line. In addition, there emerged a general acknowledgment that none of the fighting groups could resolutely win the war, and there was no option other than a concession which would ensure the continuance of Lebanon as a unified entity. This desire to patch up the cleavages created during the years of war corresponded with development on the regional and international levels that also called during the Casablanca Arab Summit for an immediate political settlement in Lebanon. Between September 30 and October 22, 1989, the members of the Lebanese chamber of deputies gleaned under the patronage of the Arab League in Taif, Saudi Arabia, to put a halt to a bloody civil war that extended over a period of sixteen years. The Lebanese, regional, and international desire for a final resolution was displayed in the Document of National Understanding, which was set and signed by the Lebanese deputies, political factions, parties, militias, and notable leaders in Taif-Saudi Arabia, 1989. (CERD, 1994/2005, p3- 4)

2.3 Education Reform as Set by the Taif agreement

Curricular renewal serves as the basic step in the process of education reform. The term curriculum is defined as what is being taught to students. In its broad perspective, the curriculum comprises the planned and inadvertent information, skills, and attitudes that are passed on to learners. A social curriculum is the program planned by the public: politicians, representatives of special factions of interest, professional authorities, and school administrators, who altogether determine the educational purpose

and the content to be instructed at most schools. The curriculum process includes rating, decision making in improving, implementing and evaluating the curricula. In addition, educational change necessitates that the individuals work out their own interpretations of social phenomena or else change would fail to take place. (Sowell, 1996/ 2005, p.2-3)

The first working hypothesis underlying the change endeavor sets that the processes of curricula change intend to reveal the ways in which society has transformed by previous conflicts. Hereby, the normative learning areas of social studies, namely history and civics, encompass the types of knowledge, values, competencies, attitudes and behaviors that encourage reverence for human dignity and multiplicity. Besides, these subjects tackle the sensitive issues of collective memory or shared amnesia, identity, sense of citizenship and shared fate. (UNESCO, 2003, p 4)

As such, the need for reviewing the curricula and unifying the history and national education textbooks seems valid.

The Taif agreement created an effective deal that imparted the basic mechanism for halting the civil war. The agreement touched upon a number of crucial and decisive key points that emphasized Lebanon's Arab identity and defined Lebanon as an 'independent, sovereign, free-country, and a final homeland for all the Lebanese'. Further, it defined the state's political system as a parliamentary democracy with an accent on the "re-democratization".

Most of the Taif Document's proposals on education and teaching are not inherently novel. Besides the agreement failed to propose any new projects that contain original ideas. (Maila, 1992, p.70)

However, there are few intriguing points that sounded quite important. Thus in education the National accord called for the following:

“First, education shall be provided to all and shall be made obligatory for the elementary stage at least.

Second, the freedom of education shall be emphasized in accordance with general laws and regulations.

Third, private education shall be protected and state control over private schools and textbooks shall be strengthened.

Fourth, official, vocational, and technological education shall be reformed, strengthened, and developed in a manner that meets the country's development and reconstruction needs. The conditions of the Lebanese University shall be reformed and aid shall be provided to the university, especially to its technical colleges.

Fifth, the curricula shall be reviewed and developed in a manner that strengthens national belonging, fusion, spiritual and cultural openness, and that unifies textbooks on the subjects of history and national education.”

This last point was afterward regarded as the building block for any educational improvement. It was adopted by Rafik Harriri's first government as the basis for stipulating a new policy for developing the Lebanese curricula. (Lebanese Government Printing Office, *The Document of National Understanding*, 1991 p. 7)

2.3.1 The status of the Lebanese education system in the post Taif era

Although the Taif Agreement was targeted at announcing the end of the civil war, yet one of its main goals was the amendment of the Lebanese constitution. According to the Taif recommendations, in the first post-Taif government, a new era of restoration and reconstructing the country's infrastructure was initiated with the selection of Rafik al Harriri's first government. This government was named the National Understanding government for it comprised most of the Lebanese leaders and representatives of all the

fighting factions. The main reason behind gathering all these odds around the table was establishing a national reconciliation in attempt to heal the wounds caused by the civil war. This settlement was to be developed on two levels; first it aimed to build common grounds between the fighting factions by connecting them in a huge process of dialogue within the cabinet. On the second level, is to engage all the country in a huge restoration process via a plan that aims at rebuilding the shattered Lebanese infrastructure, joining up the splintered Lebanese society, and restoring Lebanon's high reputation as a country of peace, regionally and internationally. This initiated plan was known by the National Renewal Plan, and it was stipulated in 1993 by late Mr. Hariri's first government. Ministers in the cabinet worked on drafting reports that described their ministries' situations then. These reported accounts were followed by comprehensive plans of action that set the grounds for reviving the domains according to each ministry's need. As for the social restructuring process, it was actually portrayed in the education reform plan.

2.3.2 The formulation of the policy

"Lebanon looks like a busy hive right now, it's a vast workshop stretched all over the country (1993)". This is quoted from one of Hariri's speeches in commenting on the measures taken for the reconstruction plan to the public. In this speech, specifically, Hariri presented a report entitled "Education Revival Plan", which was submitted by the ministry of education for the cabinet's approval. The report held a description of a plan that was put forward as a broad outline for rejuvenating the education sector in Lebanon.

The CERD in charge

The Prime Minister, Hariri, held many meetings with the minister of education in order to discuss and evaluate the education plan. By the end of these meetings the two men decided to hand the plan to the National Council for Educational Research and Development (officially abbreviated as CERD) and entitle this council with the responsibility of executing the plan. The CERD is a self-autonomous institution in its financial and administrative activities; the Minister of Education has guidance authority over it. In this regard, on the 16th of September 1994, Mr. Munir Abu Assly was appointed as the head of the CERD and was given inclusive power to start the process of putting work into action. Hereby, the Ministry of Education required the CERD to propose a reform plan and a small committee of cabinet members were assigned to accompany the development of the plan. (CERD, 1994/ 2005, p.7)

The Education Reform Plan

Given the green light to put a reform plan, the CERD, under the headship of Abu Assly, began working on the plan seriously and constantly. The CERD first, set the objectives of the plan. Second, it submitted a diagnosis of the educational system status. Third, the CERD devised its work in six stages. Fourth, the CERD established the committees that were in charge of processing the phases of the plan; a central committee which defined the aims and general objectives of the curricula, and subcommittees that worked on the detailed content and structure for each subject matter curriculum. All committees and subcommittees incorporated members from both the public and the private sectors. The whole workshop of developing the new curriculum utilized more than 320,000 working hours. (CERD, 1994/ 2005, p.7-8)

The basis and the objectives of the plan

The CERD's plan was based on the principles stated in both, the Lebanese constitution and the National Reconciliation Document, the Taif Agreement. The CERD embarked from those principles to put the goals that were to be sought and attained throughout the plan in later phases. The following are the objectives of the plan:

First, the plan aims to strengthen national affiliation, social coalition, in addition to the spiritual and educational openness by reconsidering and developing the education program.

Second, the plan intends to provide the new generation with basic knowledge, skills, and expertise, with an emphasis on national upbringing and authentic Lebanese values such as liberty, democracy, tolerance, and rejection of violence. Moreover, it intends to lay an extra emphasis on youth, sports and artistic activities.

Third, the plan aims to revive the teaching training programs at the pre-university teaching cycles.

Fourth, the plan intends to reduce the dropout rates.

Fifth, the plan aims to achieve collaboration between formal academic education and vocational and technical education, and consolidate their relevance with higher education.

Sixth, the plan realizes the coordination and integration between education and teaching on one side, and the needs of the Lebanese society and Arab labor market on the other side.

Finally, the plan intends to follow up the scientific progress and technological development and reinforce the interaction with various universal cultures. (The Plan for Educational Reform in Lebanon, 1994, p.8.)

Diagnosis of the education system status

The plan offered a diagnosis of the educational conditions. Among the problems identified are: the dearth of a National Policy for education and suspension of the teaching programs since 1968, which drastically fall behind new teaching methodologies and technological development.

At the administrative level, there was a lack of trained and qualified personnel coupled with the presence of excessive numbers of teachers who are short of specialization and experience, and those teachers were unequally distributed among the Lebanese districts. Besides, the architectural and hygienic conditions were way too far from acceptable health conditions

In addition to the above mentioned drawbacks, it was noted that a great imbalance existed between academic and vocational or technical teaching. Add to that, the absence of active coordination between university and pre-university teaching but mostly between education and society (CERD, 1994/ 2005, p.9)

2.3.2.2.3 The six stages of the plan

Inspired by the scientific background, the former head of the faculty of chemistry at the Lebanese state university, Mr. Abu Assly employed the scientific method in planning for the implementation process. He devised six stages for developing the objectives of the Education Reform Plan into a tangible output. The stages were as follows: setting the new structure of education, designing and writing the new curriculum, devising a new evaluation system, training teachers, and preparing and renovating of school buildings and the educational equipment. (CERD, 1994/ 2005, p.10)

The committees in charge

To implement the devised plan, Mr. Abu Assly, chose his team, the crew that is going to be in charge of putting the competencies and general objectives of the reform plan into practical steps. This team consisted of 450 personnel mainly academics, teachers, school principles, education planners, representatives of the political groups, and other representatives of interest groups. The 450 people were distributed over twenty committees. However, there were three committees on the top of the hierarchy who were responsible of carrying on the theoretical part of the plan i.e. planning. The three committees were as follows:

The first committee is the *General Planning and Follow up Committee* (central committee), whose role was to develop the broad lines of the process for the other committees to follow and apply, and it was made up of six members.

The second is a *Committee of consultants*, which is made up of representatives of all political factions, and was responsible for incorporating the proper diction in writing and compiling the civics and the history textbooks.

The third committee, the *Coordinators Committee*, includes levels and subjects-coordinators committee. This committee was made up of around twenty members, who created some kind of control over the subject-committees. This committee is in charge of generating the general and the specific objectives for each level and for each subject. At the same time, it had a greater responsibility of coordinating between the levels through out creating a link between the subjects through the levels

All three committees were responsible of translating the general objectives into procedural ones so as to constitute the lessons in each textbook. However, the history textbook case, which already constituted one of the hottest issues within the education

renewal plan, remains the unresolved matter till this very day. (CERD, 1994/ 2005, p11-13)

2.4 The Formation of the History Textbook Committees

The first committee formed included the following members: Hassan Mneimneh, Ahmad Huteit, Elias Kattan, Antoin Masarah, and Wahib Abi Fadel. Except for Wahib Abi Fadel all those members were university professors, who lacked the experience in planning or designing for school curricula. Although this committee held more than ninety meetings, which cost something like \$ 500,000 to \$ 600,000, it could not come up with any tangible material except for the drafting a set of principles that formed a sort of framework. This committee failed to attain its goal namely for two main reasons.

First, the college professors' were way too far from the school instruction. In this regard, those professors dealt with the subject with a prior assumption that school students could engage in research in the same mode as college students would. In fact this can not be possible when the time allocated for teaching history does not exceed one session per week. (Charara, 2006, *interview*)

Second, those instructors were appointed by political leaders, who, in a country like Lebanon, assume a direct influence on their advocates. As such, bearing certain ideological, religious, and political backgrounds, the various members on this committee failed to come to any consensus on issues pertaining to the country's identity or the interpretation of certain events like the 1975 civil war or even the role of the Ottoman Empire. They also disputed over the identification of certain figures such as Bashir II, Fakhr el Din, and Al Jazzar. These critical matters will be discussed in chapter three of this study.

When the efforts of the first committee have hit the wall, another consultation committee was formed. This committee comprised members, who were again representative of various political and sectarian affiliations in Lebanon. Those were: Mohammad Kazem Makki-a Shiite representing Amal party specialized in Arabic literature, Issam Suleiman, who is also a Shiite, Anwar Daou- a Druze representing the Socialist Progressive Party specialized in Arabic literature, Henry al Await-a Maronite specialized in Arabic literature, Radwan al Sayyed- a Sunnite specialized in the Islamic Sharia and has been close to the late Prime Minister, Rafik al Hariri. (Qassem, 2006, *interview*)

However, as shown above, none of those members happens to be a historian. This fact creates a lot of doubts regarding the integrity and accuracy of the committee's work especially that this committee was nominated as the consultation committee. Amidst the piling difficulties, the head of CERD, Mr. Munir Abu Assly appointed Dr. Wahib Abi Fadel, a specialist in writing and composing school textbooks for history, to form a committee of school teachers who can prepare a suitable textbook that can meet all objectives determined by the new curricula. As such Abi Fadel chose a team of specialist who can satisfy the sectarian balance and the political factional representation. Those were: Faisal Sharara (Shiite), Wahib Abi Fadel, Munir Salameh, Alam al Alam (Maronites), Hachem Qasem (Sunnite), and Saleh Zaherredine (Druze).As shown here had not been any Catholic or Orthodox historians on this committee. In its turn, this committee held about 105 meetings. It actually met on weekly basis (at the least) for a period of thirty months and managed to attain its objectives in a very smooth manner despite the existence of tough issues. According to its members, Abi Fadel, Sharara, and Qassem, this committee adopted a spirit of objectivity and impartiality which enabled it

to meet its goals of successfully arriving to set a unified curriculum for teaching history. Just like in the previous committees, the members of this group have been selected according to their confessional affiliations and nominated by their political leaders. Nevertheless, the chosen members of this committee are actually history teachers who have taken part in the academic process by either teaching history for secondary classes or writing history textbooks for various publishing houses. This committee came in conflict at several times with the consultation committee. The points of dispute centered mainly over the history of Lebanon especially that each member of the consultation committee, regardless of his denomination, had the tendency to explain history from his limited ideological perspective. The contextual confrontations between the two committees are similar in their content and nature to those that existed among the members of the first formed committee. (Charara/ Abi Fadel, 2006, *interview*)

2.5 The History Textbook Plan

The basic achievement of the first committee that comprised a group of university professors was its ability to write down the principles for history teaching; those are summed in two categories: the academic and the national ones. At the academic level, the teaching of history compels the attainment a number of points:

First, nurturing the memory with past events as history preserves tradition and transmits it throughout generations. History also illustrates a clear picture of the achievements made by successive civilizations highlighting the human involvement and development all through.

Second, developing research skills and critical thinking. The scientific approach for teaching history requires the student to collect, analyze, evaluate, and even critique data while avoiding all forms of fanatical or stereotypical notions.

Third, building a civic character. History entails civic education as it prepares students for the proper social involvement and political practice. Thus, it familiarizes them with basic political concepts such as democracy and human rights.

Fourth, widening imagination and enhancing the curiosity in learning about past events. History is rich in events that involve stories of glories and defeat which serve at broadening imagination.

Fifth, recognizing the importance of connectivity within civilization. This aspect raises the awareness regarding civilization linkage by learning to appreciate the contribution brought in by various cultures.

Sixth, understanding the past and its sequence. History presents successive timelines that help students differentiate between the past and the present and even perceive the future. (CERD, 1996, p. 5, 6)

At the national level, teaching history involves consolidating and deepening the sense of belonging, where individuals are expected to show genuine involvement in their country's affairs and extend loyalty to their state. In this manner, Lebanese should strengthen their national unity as one group and not just coexist as separate factions and entities.

However, it was the secondly formed committee that worked on translating the above principles into more specific objectives. Therefore, in the light of these general goals, the specific objectives required for teaching the Lebanese history are summarized as follows: raising national awareness, developing the national collective memory,

recognizing the geographical impact over history, recognizing the importance of the Lebanese culture and the contribution of the Lebanese in the broader Arabic civilization, recognizing the impairment that had been caused by internal disputes, identifying the role played by foreign powers, extending appreciation toward religious values- Christianity and Islam, and recognizing the treachery entailed in Zionism (CRED, 1996, p.7)

2.5.1 Methodology

According to Hachem Kassem (2006), the committee in charge of writing the curriculum was more realistic and factual in its work than all preceding committees. The methodology employed by this committee depended on inductive reasoning and description as the primary methods for writing and teaching history. This methodology centered on the following:

First, bringing out the positive aspects from history and showing how these attributes served in the human development.

Second, stressing cultural and intellectual aspects rather than political and ideological approaches toward teaching history.

Third, highlighting and emphasizing the history of the people rather than that of the governors. Hereby the methodology focused on the customs, traditions, crafts, architecture, economy, archeology, and cultural figures in art, literature, and music.

According to Qasem, the committee was able to devise the above methodology since the members had the experience of teaching history at the pre-university level. (Qasem, 2006, *interview*)

However, the task of coming up with this methodology had been tough. Certain issues were brought out in an easy manner, yet the members claim that they had always reached their compromises successfully. In this regard, Faisal Sharara (2006) maintained that the task undertaken by the committee had been quite difficult. He mentioned that there had been contestations over certain definitions and classifications. Sharara added that it had been so hard to step beyond the 'imagined principalities' of Bashir and Fakhr el Din. However, within the framework of rewriting the history textbook, the committee tackled not only the history of Mount Lebanon as the case had been in the previous textbooks, but instead incorporated the history of all Lebanese districts and main cities instead. (Sharara, 2006, *interview*)

2.5.2 Presentation and techniques

The proposed textbook took into account three important factors that are vital for the completion of the educational process: the teacher, the student, and the curriculum in general. Convinced that the traditional tutoring process plays a negative role in the educational arena by paralyzing the main components of critical thinking, the committee employed a set of techniques that transform learners from passive receivers into active thinkers who are able to analyze, synthesize, and evaluate.

The new curriculum consolidated these aspects by getting learners to analyze and evaluate the lesson's components. In the upper levels, each lesson presents two or three different texts on the same topic so that the learner works on comparing and contrasting the contents of these passages by identifying their similarities or point of contrast. Besides, students are also required to analyze and draw conclusions based on graphic representation and tables. At some other instances, students may be asked to research

information necessary for certain lessons and plot their findings graphically. In the earlier levels, students are expected to compare and contrast pictures or other visual media. Finally, the questions used in the textbook do not measure the memory work only but reach higher forms of thinking such as the comprehension, analysis, synthesis, and evaluation. This approach draws history nearer to science and cleanses it from vague ideologies. As for the teacher, he/she is expected to gear the lesson by shaping the students' findings and putting them in the right frame. (Qasem, 2006, *interview*)

2.5.3 The drafting of the textbook

Three different writing committees were set in charge of composing the appropriate textbooks for each of the cycles, the lower elementary (grades 2 and 3), the upper elementary (grades 4, 5, and 6), the middle school (grades 7 through 9), and the secondary school (grades 10, 11, and 12). Each writing committee comprised three to four historians where each had to write five to six chapters for each level. Each committee was expected to convene once its members were through with the designated chapters so that they can all carry out a thorough revision of the content and write the objectives and principles for each lesson. Next, the members were required to incorporate the suitable visual aids that match with each lesson.

However, upon the completion of the drafting process, the members noted that time allotted for teaching history at schools does not correlate with the content of the curriculum. The implementation of the new curriculum requires around sixty periods whereas the fixed time does not extend beyond thirty sessions. Such a hindrance will impede the process that requires the execution of scientific approach toward teaching history. (Qasem, 2006, *interview*)

However, this drawback indicates knowledge of history does not seem a priority in the social studies objectives in terms of the amount of time allotted and emphasis.

As presented in this chapter, more than one committee had been involved in the process of setting the principles and objectives as well as drafting the proposal for the history curriculum. This intricacy explains why the standardized textbook has not been published yet.

Of the entire education renewal plan, revising the history curricula was the most complex. In a divided society such as the Lebanese one, the process of gluing up various visions toward a collective memory and sense of citizenship looks impossible. This difficulty was reflected in the entire process of drafting a feasible plan for a standardized history textbook. However, the textbook has arrived to certain compromises with respect with the long debated issues, and hereby the management of these critical issues is discussed in the following chapter.

CHPATER III

CRITICAL ISSUES IN TEXTBOOK

HISTORIOGRAPHY

With the aim of promoting national integration, as stated earlier, the Taif agreement required the issuance of a standardized history textbook for Lebanon. The content of the textbook is expected to deal with critical historical issues that have been long contested over in Lebanese history. According to Hachem Qasem (2006), member of the committee in charge of setting the unified curriculum, establishing a unified history textbook for Lebanon is a complex process that ideally aims at unifying the Lebanese deeply fractured state. Qasem is convinced that the founding of a unified textbook for Lebanon requires the setting up of social, cultural, political, and economic connections that are already stipulated within the state. These factors are said to contribute to the founding the appropriate, healthy, and normal atmosphere within which the textbook can be created. Two of Qassem's colleagues on the same committee, Faisal Shararah and Wahib Abi Fadel assert that despite of the difficulty they encountered in drafting the objects of the standardized textbook for Lebanon, the process of reaching a unified history textbook for Lebanon had been a good opportunity that Lebanon has missed. This chapter presents the methodology employed in drafting the standardized textbook and examines the content of the revised history curriculum in tackling critical issues namely in grades three, five, eight, and twelve. (Abi Fadel, Qasem, and Sharara, 2006, *interview*)

3.1 The difficulty of the Textbook Historiography

In an unpublished study on the writing of history textbook, Hassan Mneimneh (1996), states that the teaching of history at the pre-university level has been a matter that grabbed the attention of politicians, sociologists and educators because through learning history, students develop their social, cultural, and intellectual abilities. In this regard, the scholars keep on defining and identifying their goals by setting up a series of questions that revolve around the objectives behind tutoring history.

In its broad perspective the history entails a number of challenges that makes it very hard to determine the subject's general principles and competencies. Among these challenges are the historical content and the humane aspect.

To begin with content of history is deemed as a challenging factor since it is stipulated in accounting and compiling past events. This can retain the anthropological and sociological attributes, which are manifested in the links drawn among generations. Only when these attributes are exposed, then true appreciation of history will set the ground for an improved learning process that can in turn pave the way for a better future whereby humans are expected to learn from the past mistakes and work at evading them. As for the humane aspect of history, it is manifested through the historiographic variation and interpretations of particular events. Unlike science, history cannot rely on numerically proven data that can be easily vindicated through experiments. In contrast, as a humane science, history depends on the individual reporting and reading of certain events. To bridge the gaps created by the various interpretations, historians have made use of other forms of sciences to deal with history in a more systematic and methodical perspective so as to reach 'the historical truth'. However, these efforts had been distorted

in totalitarian systems, which used the so-called scientific reasoning to press their ideologies. In most of the cases, the data presented along with the given dates constituted nothing but a fraud which in fact defeated the true purposes of the scientific method. In addition, ethnic, cultural, and certain religious communities have also manipulated and falsified history to achieve their goals. This historical distortion, which is implemented by such communities, reflects nothing but their limitedness and unwillingness to open up. Those people rely on their collective memory to preserve their distinctiveness, particularity, and traditions. However, they fail to comprehend or notice the difference between historical facts and their collective memory. Hereby, these groups tend to regard their collective memory as their true history. The best example that verifies this fact is the attitude exhibited by most Lebanese students, who openly maintain that they do not believe what is presented in the history textbooks. Those state that they study history anyhow for the sake of passing the official exams.

As Mneimneh, who has been a member of the first committee that was entitled to work on writing a standardized history textbook for the Lebanese students, says, "The historical knowledge is formed through an intricate process that entails what is being taught in textbooks along with what is being experienced in real life. In this manner, the basic condition for achieving a unified historical vision would be through approximating the collective memory with the historical facts."

Mneimneh also finds it essential to point out that the terms memory and history are not synonymous by any means. Although, as a term memory has a wider connotation than that of history, yet the latter depends more upon the scientific approach in presenting data. True history requires a high level of impartiality and objectivity. It

should highlight glories without mocking defeats and point to errors and justice with the same finger.

Although Mneimneh regards that the social, economic, and cultural aspects constitute the basic foundation for teaching history, he still deems it as unfair act if teaching history discards the political and national attributes and restricts itself to the social, economic, and cultural aspects since such practice may widen the cleavage between the collective memory and the historical facts. However, he asserts that the reading of past events, demands a display of a detached attitude on the reader's behalf. As such the readers' outlooks should measure according to a well defined scale that is separate from all forms of fanaticism. In this regard, readers must come to understand that the historiography of each era has its own distinctive characteristics that we must take into account. (CERD, 1996, pp.1-6)

Nevertheless, the above challenges that are mentioned by Mneimneh do not stand as the only obstacle for writing a unified history textbook. In fact, what truly makes it hard to form a unified history textbook for Lebanon is the existence of conflicting ideologies regarding the Lebanese historiography. This complexity was reflected in the breakdown reached by the first formed committee as it failed to reach any agreement or compromise. (Abi Fadel, 2006, interview)

3.2 The Tackling of critical issues

One of the reasons behind the failure of the firstly formed committee is its falling short from drafting universal common themes similar to the ones presented by the Bradley Commission in the United States. The university professors could not step

beyond the inherited ideologies that pertain to historiography. This matter was entirely left for the second committee in charge to work out. In separate interviews, both Hachem Qasem (2006) and Faisal Sharara (2006) (committee members in charge of writing the curriculum) stated that the committee was faced with challenging concepts that had always been an issue in Lebanese history. However, according to Sharara the objectivity that the committee embarked on to achieve its goals did not allow it to stumble at those points, though they were truly challenging. On the other hand, Sharara and Qasem both remark that the employment of the scientific methodology for teaching history had been a strong point of concurrence among the members. Besides, this methodology reflects the very spirit of the new curriculum centers on enhancing the student's research skills and critical thinking. Therefore, the new committee attempted to resolve hot issues that fell short from getting attained by the previous committee. Therefore, the members worked at reaching certain compromises in tackling what is known to be as the hot issues in the curriculum. These issues are presented in the section that follows, yet it is crucial to note that topics do not necessarily follow any chronological pattern; they are studied as points of historiographic dispute.

3.2.1 The role of the Ottoman Empire

The characteristics of the Ottoman period

The Ottomans are known as one of the greatest and most influential civilizations of the modern times. Their moment of glory mounted to its pinnacle in the sixteenth century and seventeenth centuries as the territory of their empire stretched to include the Antolia, the Middle East, parts of North Africa, and much of south-eastern Europe to theCaucas. However, the splendor of the great Ottoman Empire declined by the end of

the First World War as the axis power states got defeated then. In 1516-17, the Ottoman Turks headed by Salim I surmounted the territories of present-day Lebanon and Syria. The Emirate of Mount Lebanon under Ottoman rule was managed according to the *iqta`* system- *literally feudalism*, or *iltizam*, where ethnic or tribal chiefs in mountainous or desert regions were designated tax farming rights under the control of the Ottoman walis. The more the feudal families pleased the Ottoman authority by sharing riches and men, the more autonomy had these families enjoyed. Generally speaking life in the Ottoman Mount Lebanon was characterized by the various divisions both religious and social.

In term of religious divisions, the Ottoman subjects were classified according to a codified system known as the millet, where the Muslims were considered as the higher community with the respect to the Christian and Jews who were regarded as the lower protected communities. Those communities were barred from military and administrative functions, yet as long as they paid their taxes, those communities were entitled to enjoy the freedom of practising their religious rites. In Mount Lebanon, this uneven religious favouritism manifested itself in a Druze community ruled chiefly by the tribal-warrior function, and a Christian community dominated mainly by commoners, with a large peasant base.

The social division lied in the stratification between ranking orders (*manasib*) and commoners (*`amma*). Here, the holders of *iqta`*, or *muqata'ji* families, dominated political-judiciary power as lived on the social surplus through collection of taxes and control over land. In addition, they were exempted from taxation. They also controlled land which they rented to peasant sharecroppers. In Mount Lebanon, landlord-peasant relations generated disputes over rent and land ownership, and frequently triggered

violent peasant revolts. However, various *muqata'ji* families contested among each other over establishing absolute power over tax-farming concession.

In any how, conflicts brought in during the Ottoman times did not entirely rest on the above divisions as disputes existed between local rulers and the central authorities in Istanbul (the High Porte). When affluent or powerful enough, local rulers (emirs and walis) would attempt to threaten the authority of Istanbul and halt payment of taxes. Moreover, these revolts and autonomous movements were frequently encouraged and supported by one European power or another. (Traboulsi, 2006, pp. 2-3)

The different historiographic interpretations of the Ottoman rule

Regardless of the nature of the Ottoman period, historians still differ in their viewpoints regarding the role of the Ottoman Empire. While some generally criticize the Ottomans for fortifying feudalism as well as nourishing sectarian divisions and social stratifications, others, however, attest to the positive role of the Ottoman Empire in promoting educational and cultural development in the present day Lebanon. (Qasem, 2006, interview)

The curriculum description of the Ottoman rule

The characteristics and role of the Ottoman Empire are presented in the curricula of both grades five and eight.

In grade five students get introduced to the Ottomans; their origins and expansion of their state. They also get to learn about the promotion of the feudal system during the Ottoman times. In this regard, students are expected to extract the factors that helped preserve the feudal system during that period as they to know the feudal families that were in control all over the present day Lebanon. (CERD, 1998, p. 14)

The lessons of grade eight follow the same distribution and pattern as those of grade five with more details. Once again, the students are introduced to the Ottoman Empire by getting to know about the origins of the Ottomans and how they managed to stretch their dominion in the east and the west. The new detail that these students are exposed to is learning about the empire's political system and getting acquainted with the major cultural developments that the Ottomans have brought in. Learners at this level may also learn about the relationship between the Arabs and the sultanate.

With respect to feudalism, in addition to getting acquainted with the system and the dominant families, students study about the social, economic, and political conditions that the people were faced with. Besides, the study of such factors entails not only Mount Lebanon but all the later annexed territory, yet the given objectives of these lessons do not seem to touch upon the religious divisions at this point.

Therefore, this novel presentation entailed in the new curriculum presents a mediocre view regarding the Ottoman Empire, where both the cultural development and the feudal growth are equally mentioned and discussed as shown in the objectives of the designated lessons.

However, there are still other matters relating to the Ottoman period that have initiated a dispute between the consultation committee and the curriculum drafting committee. One of these issues pertains to the characteristics of Ahmad Pasha Al Jazzar.

Regarding Ahmad Basha "Al Jazzar"-*literally slaughterer*, the ruler of Akka, a dispute had aroused over the characteristics of his figure. In this context, some of the members of the consultation committee supported the decisions that he had made while others condemned him regarding him as a slaughterer and tyrant. Nevertheless, in the final draft of the curriculum's objectives for grade eight, the students get introduced to

the polity and its impact on Lebanon. However, what is mentioned here about the Jazzar is quite vague since there is no indication of how this objective will be introduced and what kind of language will be used in this regard. (CERD, 1998, pp.37-38)

3.2.2 Fakhr el Din

The characteristics of the Manid Emir

Fakhr al Din II was appointed as *multazim* of the Shuf region. However, he collaborated with the Kurdish leader and governor of Aleppo, 'Ali Janbulad (later Junblat), as the latter revolted against the Ottomans in 1605-07. Janbulad was defeated yet Fakhr al-Din managed to remain in power as he paid large bribes paid to the wali of Damascus. In no time, Fakhr el Din has launched a series of attacks against several in order to expand his dominion. . As news of the mission reached the Porte, Ahmad Pasha al-Hafiz, wali of Damascus, was sent to pacify the Syrian coast. Just in time Fakhr al-Din and his entourage managed to flee to Tuscany. During the five years of his exile, the Lebanese emir studied life in the Italian city-states. He especially marveled at the organization of the banks, the central treasury, the local judicial system and the regulation of the militia. (Traboulsi, 2006, pp.4-6)

This appreciation had triggered Fakhr el Din to introduce various cultural developments in his emirate upon his return in the early seventeenth century. Taking advantage of serious tumults in the Ottoman Empire in 1621, Fakhr al Din II, Manid Emir of the Shuf, stretched his rule bringing the whole of present day Lebanon under his command; thus, raising the power of the Maans to its paramount. At that time, Fakhr el Din was supported by some Italian states, the Medici of Tuscany, who encouraged him

to rebel against the Ottoman authority. This glory, however, was short-lived. The Porte finally reacted while the Tuscans failed to send their support. Therefore, the emir, who was challenged to face the Ottomans on his own, was defeated and taken as a prisoner in 1633. (Salibi, 2004, pp.3-4)

Nevertheless, as a merchant emir interested in silk production, Fakhr el Din is more or else responsible for the demographic change that was later brought in into Mount Lebanon during his reign. Here he motivated Christian peasants, mainly Maronite, to emigrate from the settled northern parts of Mount Lebanon to the Druze-controlled districts, thereby transforming the Shuf into a mixed region. (Traboulsi, 2006, pp.7-8)

Interpreting the role of Fakhr el Din

Since the 1920, the Lebanese schoolchildren were indoctrinated that the Fakhr el Din was the creator of the Lebanese state. In fact, Fakhr el Din's victorious, short-termed realm triggered many Lebanese existentialists to assume that he was the first to envisage the true concept of the 1920 Lebanon. Those have not only rallied to verify Fakhr el Din's vision regarding the state, but also gone as far as claiming that he worked on uniting the Lebanese as he has been especially compassionate with the Maronites. (Salibi, 2003, p.20)

Boulos Njaim, for instance, perceives that Fakhr el Din expanded his dominion beyond Mount Lebanon in attempt to achieve 'national unity'. Njaim alleges in this regard, that Fakhr el Din's ultimate aim was establishing a sovereign independent Lebanese state. Moreover, he extends his pride in Fakhr el Din, who founded not only an independent state but also a luxurious one, notably distinguished from the other

provinces of the Porte. As for the feudalism that was institutionalized during Fakhr el Din's reign, Njaim maintains that this was a matter of an urgent necessity to fortify the state's independence and position.

Concerning Fakhr el Din's confession, despite the fact that a great majority of historians, such as Al Diwayhi, Philip Hitti, Boulous Kari'eli, and Kamal al Salibi, accounted that the prince was a Druze, some other factions presented different assumptions. As such, there are those who maintain that the emir was a Sunnite instead like Al Khalidi and Zaki al Nakkash, who reported that the emir had more than one wife and performed the ritual of praying on Fridays.

In brief, Fakhr el Din's state resembled a piece of clay that was differently molded by conflicting postulations. Each faction through its historians shaped Fakhr el Din's success according to its own taste. The same concept of the emirate was ruptured among the following: 'the Arabian principedom', 'the sovereign Lebanese state', 'the Syrian horizon', and 'the Islamic state that was governed on the basis of al Sharia'.

Kamal al Salibi was the first to assert that the whole tale woven around Fakhr el Din was nothing more than a legend. Besides, Salibi confirmed that this story was plotted to suit the fancifulness of Lebanese existentialists. (Baydoun, 1989, pp.391-402; 406-413)

The textbook description of the emir

Regarding the issue of Fakhr El Din, the committee has mentioned his politics without touching upon vague sentimentalities like the claim that Fakhr el Din is the founder of the Lebanese state. As previously stated, this committee was factual in its approach, and hereby it dropped all forms of unnecessary titles and indistinct terms.

What was mentioned about Fakhr el Din is the positive role that he played in bringing notable prosperity at the architectural, economic, and agricultural arenas.

Within the lesson on the Manid emirate, the content of grade five entails the following objectives that students ought to carry about:

First, students learn about the origins of the Manids and study the political, economic, and social issues in the Manid emirate and the rest of the present Lebanese regions.

Second, students learn about Fakhr el Din's expansion and his internal politics by drawing links between his internal policy and his foreign affairs. They also learn about the decline of the Manid emirate and prepare a portfolio on the Manid family. (CERD, 1998, p 15)

With respect to grade eight students, in addition to the above objectives they are expected to examine the features of the intellectual, economic, and cultural evolution that was introduced in Fakhr el Din's time. The eighth graders are also required to compare and contrast political and economic conditions in Mount Lebanon during Fakhr el Din's era with conditions in the other regions that were later brought under Fakhr el Din's rule. (CERD, 1998, pp 38-39)

3.2.3 The Shihab Emirate

The Characteristics of the Shihab Period

In 1697 as the Manid line vanished, hence the Ottomans allowed the Lebanese emirs to choose the successor for the last Manid emir, and hence, Bashir al Shihab was elected as a governor. Before Bashir's ascent to power, the Druze community had long been rifted into the Qaysites and Yemenites. This division traces back to the enmity that existed between the north-Arab (Qaysite) and south-Arab (Yemenite) that inhabited

Syria prior to the Arab conquest. The rivalry between the two factions outlasted for many generations reflecting an ongoing political enmity at all levels as it was the case in Lebanon. In this regard, the Maronites along with a number of non Arab families allied themselves with either one of the two factions while the original Arab descents gave their allegiance to their actual ancestral background. Although the emirate of Fakhr al Din II strengthened the preeminence of the Qaysites, this glory did not last for long as the Manid emir got defeated and then exiled in 1633. In 1635, the emir was later slain in Istanbul along with three of his five sons. (Salibi, 2004, pp. 18-21)

Under the slogan of "Divide and Rule", the Ottomans have secretly yet continuously fostered the split among the competing Druze factions. However, they could not proceed to do so when Bashir I rose to power. Thus, between 1697 and 1707, the country was relatively peaceful, yet when Haidar Shihab succeeded his cousin, Bashir I, he extended his rule southward reaching Jabal Amel. Culminating his victory, Haidar enraged the Pasha by replacing the governor of Sidon with one of his own men. In reprisal, the Pasha sent troops to oust Haidar from Deir al Qamar and appointed the head of the Yemenite party, Yusuf Alameddine al Din as emir. However, the victory of Yusuf Alameddine was short-termed as the Qaysite Druze, who joined their forces around the young emir, assembled their armed men at the village of Ain Dara in 1711. This collaborative measure they the Qaysite exhibited has triggered the Yemenites to attack them there, but the later attempt was a total fiasco. The Yemenites conquest at Ain Dara stands out as one of the turning points in the Lebanese history since it consolidated the Shihab's power. However, the Yemenites expulsion from the country also came to bear a significant influence on both, the course of events and the change of the mountain's demography. As such, the size cutback of the Druze community allowed

for a considerable numerical increase of the Maronite community. Nevertheless, the balance of sectarian authority remained unvaried then.

The Qaysite-Yemenite conflict had hardly come to its halt, when the Druze found themselves splitting along new lines of antagonism- namely between the Janbulats and the Yazbakis. The Janbulats were among the leading feudal families, who gained control not only of the Shuf area but rather extended their dominion till Jizzine, hence rising as contestants to the Shihab emirs. Janbulats' superiority has infuriated the Imads (or Yezbeks) who viewed themselves as equals, and their antagonism had promoted new forms of rifts among the Druze community.

The splits within the Druze community have had their direct impact on the Maronites numerical increase in the region of Mount Lebanon. Besides, the arrival of their political associates, the rich Catholic families, from Syria has undoubtedly boosted the Maronites' position both politically and culturally. This novel development had the tipped the balance of power between the Maronite and Druzes as Maronites political dominance began to surface. Finally, the Druze decline was imminent as Emir Mulhim sons converted to Christianity in 1756. (Salibi, 2004, p.11-12)

During the eighteenth century, the Ottoman central administration began to weaken in a steady manner. One prominent feature of the Ottoman decline was the defeat that the empire faced in Egypt as Ali Bey held power in 1763 and proclaimed himself independent of the Porte determining to extend his rule over Syria. This deterioration grabbed the attention of the European powers that displayed a keen interest in the Ottoman affairs, but these European states, however, had limited interests in Mount Lebanon.

Emir Haidar's death instigated an internal discord over power succession among the Druzes. Assisted by Ahmad Pasha al-Jazzar the rulers of Acre, Dhahir al-'Umar, Bashir Shihab II (1788-1840) assumed power. The relationship between the emir and the Pasha was quite rickety as the Jazzar recanted Bashir in 1793, 1794, and 1798 and replaced him emir Yusuf's sons, Bashir's primary rival. On each occasion, a civil war erupted and whenever Jazzar intervened he fomented one clan against the other. Upon the death of the Jazzar, the emir rebuffed the feudal sheikhs stealing their wealth and status. (Salibi, 2004, pp.14-15)

In 1797, Bashir incited the Imad and Junablat tribes against the Abu Nakad since they supported the sons of Emir Yusuf. In this context, five young Abu Nakads were murdered in Dayr al-Qamar with their house plundered and razed. (Traboulsi, 2006, pp.9-10)

Preserving his power and affluence, Sheikh Bashir Junbalat remained as the only Druze chief able to vie against the governing emir. When Bashir II was in Egypt, Junbalat rushed to thwart his return. Thus, Junbalat along with Abbas Shihab, who was temporarily replacing Bashir II, plotted against the emir. Learning of these conspiracies, the emir harshly rebuked Junbalat and showered him with diatribes that pushed the latter to flee to Hawran. In 1825, after gleaning a number of feudal sheikhs, Junbalat declared a revolution against Bashir II, yet his revolt came to nothing. Much to Junbalat's and the community's distress, the emir consolidated his position as an uncontested ruler. Although this event bore a personal attribute of power rivalry, it was, nevertheless, sensed by the Druzes in a different manner perceiving Bashir II as a Christian enemy. (Salibi, 2004, p.13-17)

The various interpretations regarding the role of Bashir II

The historiographic conflict over Bashir's role stems from his characteristic as a governor who worked at nurturing religious and social disputes. In 1830, Bashir II reached the pinnacle of his rule as he established his authority over the territories of Lebanon range excluding the Dinniyya and Jabal Akkar. Despite this extended dominion he remained no more than a 'multazim' of local taxation, and hereby he has been accountable to the Pashas of Sidon and Tripoli. The subjects to Bashir's rule perceived him so differently. Since he was a born Maronite, the Maronites revered him as a reigning scion of a prince dynasty. The Druze, on the other hand, regarded him as a fiscal official of the Ottoman state, and hereby they were constantly cautious of him. In his turn Bashir II never ceased to tantalize his Druze subjects, and hence to maintain his authority, he has applied all forms of brutality against his opponents, the Druze chiefs.

As the Maronites became the numerical majority in Mount Lebanon, they desired to maintain the upper hand of dominance in that region. In this manner, the Maronites envisaged that having a Maronite as the emir of Mount Lebanon would raise the community to the peak of glory granting it the upper hand of control. In the same manner, the defenders of the 1920 Lebanese state rushed to confirm its prior existence by defining the Shihab emirate as 'the Lebanese emirate', a term that was never used by the Shihab emir. Just like Fakhr el Din, Bashir II had never truly considered the Lebanese question. Actually, his main concern as shown was to contain his antagonists and carry on his '*iltizam*' in an appeasing manner. (Salibi, 2003, pp.108- 109 and 126-128)

The textbook description of the Shihab emirate and Bashir II

According to Charara (2006) and Abi Fadel (2006), this topic proved to be one of the most debatable issues ever.

Wahib Abi Fadel (2006), the history program general coordinator, asserts that there had been other forms of disputes that surfaced soon after presenting his committee's work with respect to Bashir's case. As the project coordinator, Abi Fadel was the first confrontation that he came across was with one of the Committee of consultants members, Anwar Daou. According to Abi Fadel, as a Druze Daou was disgruntled by the way prince Bashir II was portrayed in the textbook. Daou, a member and scion of the community that had suffered most under Bashir's rule, could not tolerate to accept the glorious attributes attached to Bashir II. According to Abi Fadel's allegations, Daou argued that the committee has to present Bashir II as a treacherous figure, and dwelling on Bashir's productiveness would mislead the learners. Tying what seemed to be an endless discussion, Abi Fadel grudgingly agreed to glean his committee all over again and rewrite the chapters on Bashir II in a different yet a balanced mode whereby they set an addition that showed how Bashir had played a central role in instigating the events of 1840 and 1860. The battling against the historically critical issues and the way this committee has tackled them are discussed in details in chapter four of this research where the objectives of the new history curriculum are presented in details.

To conclude what seemed to be an endless debate on Bashir II, the committee in charge of writing the curriculum incorporated both the negative and positive aspects of Bashir's rule. For instance, the committee touched upon Bahir's role in building the emirate, but at the same time tackled all the negative aspects entailed in his political

approach that paved the way for sectarian wars of 1840 and 1860. (Abi Fadel, Sharara, 2006, *interviews*)

This notation can be verified by examining the objectives of the third lesson of the fifth grade. In this regard, the fifth graders get introduced to Shihab family by studying about their origin as well as learning how they got to succeed the Manids. They also learn about the Shihab emirate by exploring the characteristics of Bashir II internal polity, his foreign affairs and alliances, his relationship with the feudal families, and his provocative behavior and the impact of his negative and antagonistic attitude on the emirate. In addition, grade five students examine the basic cultural achievements that were brought in by Bashir II. (CERD, 1998, pp.16-17)

As for the eighth graders, they do not tackle any additional material in this regard as the grade history curriculum draws into exactly the same pattern. (CERD, 1998, pp.38-39)

3.2.4 The Bloody Events of 1840 and 1860

Another set of issues relating to both Bashir II rule and the Ottoman Empire are the brutal events of 1840 and 1860.

1840 hostilities

In June 1840, various sects' representatives-Maronites, Druze, Sunnis and Shiites met in Intiliyas and declared their rebellion against the Egyptians and Bashir. Their main demands were reduction of taxes, and elimination of the *corvée* (in the iron mines), the reimbursement of firearms, and the obliteration of Bashir's monopoly over soap production. They also demanded an administrative reform, where all religious communities get represented in the council (*diwan*) at Bayt al-Din. However, Druze gradually alienated themselves from the revolt since the last call was openly intended a

direct threat to the authority. Although some of the feudal families aiming to gain back their property joined the revolt, the uprising bore a popular feature as its main stirrer and activists in the revolution were the popular chiefs-known as the *sheikh shababs*. Respecting the French patronage of Bashir and Ibrahim Pasha, the Church was disinclined to assist the revolution at its early break out. (Traboulsi, 2006, pp.13-16)

Desolated by Bashir's incapability to contain the revolt, Ibrahim pasha laid a siege around Mount Lebanon announcing it as a state of blockade. This measure enabled Bashir to crush the revolution as arm infiltration had ceased. However, Bashir's conquest was short-termed as the Ottoman warships, assisted by their British and Austrian allies bombarded the city of Beirut forcing the Egyptian army to retreat. Hence, the Egyptian troops withdrew while the Allies took hold of the main coastal towns. Naturally, the decline of Ibrahim Pasha meant the breakdown of Bashir's emirate. Ironically, the insurrection's success did not uphold the Druze-Maronite unity as there were no forces to keep them together. (Salibi, 2004, pp.40)

All of these events prove that it has generally been quite difficult for the Ottomans to control Mount Lebanon. Besides, they viewed that allowing a certain level of autonomy over this region meant a threat to the Porte in one way or another. In addition, the role and influence of European powers which had intervened to support the Ottomans in terminating the rule of Ibrahim pasha was not to be undermined by any means. (Fawaz, 1994) Although this role was not quite influential during the eighteenth century, it, however, boomed in the following century. During the eighteenth century, as France consolidated its role in Egypt, it advanced toward the coastal cities but barely reaching beyond Palestine. Nevertheless, as trade grew quickly, France and Britain revealed their interests in both Lebanon and Syria. Hence, France bought silk that was

produced by the Maronite peasants on lands subject to Druze dominion while the British exported Syrian cotton. (Hourani, 1988, pp.8-9)

In fact, among the European powers, France controlled the silk trade and thereby the export trade while Britain focused on the Indian trade and hence dominated the import trade. By the early nineteenth century, the European protégé were numerically increasing. Among those dependants were the Arab Christians who were the main beneficiaries of the European advancement. In this regard, the main European powers built special ties with the various confessions in Syria. The development of these has highly contributed to the sectarian schisms. Just like France became the protector of the Maronites, Russia rushed to shield the Greek Orthodox while the British came to favor the Druze among all their clienteles and hence became the main Druze protectors. (Fawaz, 1994, p.21)

In an attempt to enforce centralization by making certain provinces more dependent on Istanbul, Sultan Abdul Majeed issued a special reform decree known as 'Tanzimat'. This referendum was circulated by the Sultan in his famous Edict of Gulhan of November 1839. These 'Tanzimat' were based on the principle of equality between Muslims and non-Muslim subjects of the Ottoman Empire. Hence, all confessions were given legal basis for advancement as they were recognized as equals before the law. (Fawaz, 1994, p.132)

Later with Bashir II defeat, the foreign powers selected Bashir Milhim Qasim, known as Bashir III as the new emir. The nomination of such irresolute emir granted the Ottomans a golden opportunity for interference in Mount Lebanon internal affairs. Hardly had Bashir assumed power when the Druze sheikhs started to return from exile and commence to claim their property and power, which Bashir II had robbed before and

gave it to the Christians. However, Bashir III rebuffed their demands and aggravated the matter by taking more hostile measures against the Druze sheikhs. (Salibi, 2004, p.45)

Hence, tussles over landed property erupted everywhere and dominated the entire period. The inhabitants of Dayr al-Qamar hindered the return of the Abu Nakads to their town while the residents of Jizzin forcefully dismissed the agents of the Junablats from their district. Nevertheless, the Ottoman authorities and the British were determined to back up the Druze in their cause. (Traboulsi, 2006, pp.14-15)

By the early spring of 1841, the tension was heightened between Bashir III and the Druze sheikhs. However, unlike Bashir II, Bashir III adopted the same policy with the Christian feudal leaders of Kisrawan, the Khazins and Hubayshes, eliciting them to collaborate with the Druze sheiks and protest against him.

The French and Ottomans secretly supported the joint feudal opposition that called for the removal of Bashir III from office and replacing him by Salman Shihab. Shihab has already governed Lebanon in 1820-21 while Bashir II was away. He had been more popular than Bashir III and was famous for his Christian sympathies despite the fact that he was a Sunnite. However, the Maronite patriarch, Yusuf Hubaysh rebuffed this suggestion fearing that the Maronites would lose their status and position that was ensured in the traditional emirate. Patriarch Hubaysh has also renounced the suggestion to bring Haydar Abu Lamaa claiming that he was unsuited for the emirate. The real pretext behind the Patriarch's rejection was his refusal to allow a man from a rival princely family to assume this position. (Salibi, 2004, pp. 47-49)

The Druze elite, who got estranged by Bashir III's aggression, withdrew their support for the Shihab emirate. In 1841, Bashir III was attacked in his palace in Dayr al-Qamar by armed Druze attacked in. Armed Christians, however, rushed to his defense

but were instantly defeated. In response, Hubaysh fomented the Christian community by calling for a mass Christian insurrection to assume the power in the South. The Christian notables did not support the emirate for long as they had been antagonized by Bashir III just like the Druze sheikhs. Hence, a cleavage in conducting the armed men occurred between the feudal leaders and the *wakils*. Under the alibi that Druze sheikhs in the South would lead to the downfall of the Christian leaders in the North, the Christian sheikhs alienated themselves while establishing secret contacts with the Druze sheikhs in an attempt to form a common front against the masses. This plot was thwarted by the Patriarch who threatened to expel those sheikhs from the church. The fighting in 1841 came to a halt indefinitely but it put an end to the Emirate. (Traboulsi, 2006, pp.16-17)

As shown, the events of 1841 have involved several layers of conflict that engaged sectarian tussles. Firstly, the struggle between the Druze sheikhs and Bashir III was conveyed as Druze-Maronite confrontation. Secondly, the social crisis involving the land claim was represented by the rejection of Maronite commoners to accept a Druze dominion and by the Druze sheikhs' imposition of their rights over the Christian subjects. Finally, the patriarch's threat of excommunicating the lords cultivated for further negative repercussions in a multi-confessional society. (Makdisi, 2000, pp.73-77)

On January 13, 1842, Umar Pasha was appointed by the Porte as a governor. This measure has officially spelled the end of Lebanese autonomy over Mount Lebanon. The Druzes, who indiscriminately were being backed up by the Ottomans, welcomed this nomination whole heartedly while Christians, who lost their status with the death of the emirate, rejected to recognize these arrangements. Instead, the Maronites sought several methods to restore their lost emirate. To put an end to these aspirations, Umar Pasha

established his administration in the palace of Beit el Din rallying around him Bashir III opponents. Hereby, he won the approval of sheikhs of both sects, who formerly distressed by Bashir's hostility. Having won the support of the Lebanese elite, Umar Pasha coveted to secure the fidelity of both sects commoners. This way it would demonstrated to the European powers that the Ottoman rule has gained a general backing by all classes and communities. Therefore, in order to put an end to the Maronite claim of restoring the emirate, the Ottomans resorted to various corrupt modes ranging from bribery to blackmailing.

The European powers, who established close ties with local communities in Mount Lebanon, undertook the duty of protecting their special protégé. As such, during troubled periods, local communities, constantly apprehensive of the Ottomans, have learned to seek the European assistance when in need. By the time Umar Pasha arrived in Lebanon, European powers were openly striving for recognition as defenders. France and Austria were contesting over the recognition as Maronite and Uniate Catholic protectors while Russia was overtly standing up for the Greek Orthodox. Till 1841, the Druzes had not enjoyed any kind of back up, yet as the Britain failed to gain the Maronite acceptance the British came to champion the Druze. The establishment of the Anglo-Druze ruled out all hopes of rekindling the ties between the Maronites and the Druzes. This coalition assisted Umar Pasha in consolidating his rule over Mount Lebanon but not for long. The Druze sheikhs were convinced that they do not owe their victory in terminating the Shihab emirate to the Ottomans. Therefore, they resisted to be subjected to a direct Turkish rule. In the meantime, in face of Druze affectations, Ottomans through Umar pasha turned to acquire the Maronites' approval and support; thereby alienating the Druzes more and more. However, what Umar pasha has been

seeking had resulted in predisposing his own status since the Christian, who were loyal to Shihabs, were quite suspicious of his intentions. He became the Druze bitter enemy and his continuous tantalizations intensified their antagonism toward him. Thus, in the early spring of 1842 Umar pasha decided to contain the Druze opposition by arresting and imprisoning five leading Druze sheikhs in a fraud dinner invitation. This arbitrary detention had naturally provoked an instantaneous reaction, and to raise a stronger appeal, the Druzes sought a genuine Maronite collaboration in this regard. The Druze promised to pay a compensation for the Christian losses of 1841 and even agreed to a Shihab return. However, the antagonism and grudge between the two communities had gone so far that no attempts for unity or reconciliation proved to be efficient. As such the Maronites failed to extend any assistance to the Druze uprising causing to suffer a great defeat. (Salibi, 2004, pp.44-52)

The calamity of 1860

Although the Ottoman Empire attempted to contain the bloody events and work at reducing the religious rivalry between the Maronites and the Druze by establishing the Kaymakamate system of governing, it ended up widening the religious and social cleavage way further than before. Here the Khazins' hostility toward *kaymakam* Bashir Ahmad Abi-l-Lama' was the main trigger behind the commoners revolt against the feudalism in Kisrawan. Peasants and commoners who had no political say faced a severe economic crisis in 1856-58. A severe winter in 1857 was followed by a dry season in 1858, brought in a deadly impact on the harvests of silkworm, olive trees and vineyards. Not to forget that the silk crisis in Lyon cut down the silk production in Mount Lebanon by half.

In the skirmish between the Khazins and Bashir Ahmad, both parties sought the commoners' support. However, since the sheikhs denounced the commoners' demands - lower taxes, revision of land rent terms and participation in the position of governor an uprising broke out on Christmas Eve of 1858 with a strike against tax and rent payment. This revolt took a radical dimension when a blacksmith from Rayfoun, Tanius Shahin (1815-1895) was elected 'first delegate' (*wakil awwal*). Ottoman troops that entered Kisrawan in February failed to convince Shahin to accept its military intervention. By the summer of 1859 peasants in arms had expelled almost all of the Khazin clan out of the district and eventually kicking the Kaymakam freeing the whole Kisrawan. Two years from then, Shahin presided a council of some 100 members, who were directly elected by the villagers. This council ruled by the 'force of popular government', and in this context it inflicted new taxes, bought arms, administered common property, intervened in local conflicts, and directed a militia of some 1,000 men.

In time, the commoners' revolt gave way to a peasant *jacquerie*, which demanded land reallocation and better rental farming conditions. The most interesting aspect about the commoners' movement is that it fell short of the Church's intervention or monopoly. (Traboulsi, 2006, pp.38-43)

In the southern districts, sectarian conflicts have been profoundly rooted during the previous decade. Although the success of the Kisrawan peasant movement has sparked the hopes of their co-religionists in the south, the southern peasants could not rally their fellow Druze neighbors to join them in a similar revolt against the land owners. (Salibi, 2004, p.87)

Shahin and Kisrawani commoners surged to assist their co-religionists in the south; they, however, failed to perceive the difference between social liberation in their

district and in mixed regions. Besides, despite the patriarch's denial, persistent rumors propagated that the Maronite reverend has blessed Shahin's movement forcing the Druze to grow more agitated and plan on getting armed yet secretly. When Shahin and his men rushed to their fellow Christian assistance on May of 1860, they made a threefold argument as their main alibi to instigate action in the south.

First, they claimed to the chief defendant of faith claiming that council representatives were not assuming their roles of protecting the rights of the Christians in the mixed regions. Second, they envisaged their Christian geography that bound the Maronites of the south with those in Kisrawan hereby ignoring the European-Ottoman partition. Third, maintained their autonomy and hence provoked action instead of awaiting commands. As such, they took no heed to halt and disperse when Hurshid Pasha, governor of Sidon, demanded them to do so. Although Shahin and his men provoked action, they, however, did not achieve their goals as they were stopped in by Ottoman troops. (Makdisi, 2000, pp.110-115)

In any how, the fighting in the south was undertaken by the Druze sheikhs as a preventative measure guarding against the possible upshots of the Kisrawan revolt. It also aimed to ward off the social and political protests of their 'own' Christian commoners.

The 'events of 1860' broke out in August of 1859 in a village of the 'mixed region, Bayt Miri, and propagated in the Matn district in an array of assassinations and limited battles. The ferocity of this war spread into the Shuf and the Iqlims where two main villages collapsed by the heinous events. Jizzin fell down right after an armed detachment of its inhabitants. Sieged in early June, Dayr al-Qamar was not only attacked and plundered, but its people got massacred as an estimated 900 to 2,000

Christians suffered their lives in that massacre. The downfall of these villages had helped the Druze ensure an overwhelming victory.

The events of 1860 demonstrated the failure of the *Kaymakamate* and hence bestowed the Ottoman Sultanate with the golden opportunity to restore its authority over Mount Lebanon. Incited by the European powers, the Porte dispatched Fu'ad Pasha, minister of foreign affairs, to the region. Upon his arrival in Beirut on 18 July, the Ottoman minister captured its governor Khurshid Pasha along with some Druze sheikhs, including Sa'id Junblat. (Traboulsi, 2006, pp.43-48)

Therefore, although the 1860 events entailed social and political elements, the sectarian color that they bore is what pushed this war to its climax. (Hourani, 1988, p.10)

In the conclusion of his book, "The Culture of Sectarianism", Makdissi (2000) states that the repercussions of 1860 have cultivated sectarianism enhancing it in all sectors of administration-public and private ones. In the public realm, the dissemination of sectarianism infused through all aspects of administration: law, education, and even the foundation of the Lebanese republic. The ideas of a renewed religious conflict along with the possibility of resorting to armed fracas continued to haunt Mount Lebanon for long. Makdissi believes that a culture of sectarianism has been established on mythical basis of what is called religious tolerance and harmony. This culture reproduces and vindicates its existence through confessional balance, yet it beholds, in this context, repeated confrontations. Makdissi ties up his book by stating that the European colonial imagination, missionary activity, the Eastern Question diplomacy, and the Ottoman reforms have all contributed yet partially to the cultivating of sectarianism. What truly boosted the development of sectarianism according to Makdissi is "the local

participation, beliefs, hopes, desires, and fantasies of the possible, without them there would have never been sectarianism.” (Makdisi, 2000, p.165)

Interpreting these events

The same writers, namely the Christian historians, who surged to present theories and accounts that vindicated the existence of the Lebanese state before 1920, wavered over accounting major historical events such the crisis of 1860.

In fact, the early Christian scholars were torn between the need to narrate and recollect the violence of the other sect to keep vigilant of any future deceit, and the wish for getting on with the interests of the day, hence, running Mount Lebanon’s affairs on the basis of inter-communal collaboration under the Ottoman patronage. However, due to high contradictions brought in by various historians, the written plots failed to fully eradicate the Druzes’ stigma. Thus, in some cases, Druzes were portrayed as being both compatriots yet instruments of Christian distress. In other cases, Druzes were presented as victims of the heinous Turkish plot just like their Christian compatriots.

The incongruity, for instance, is quite lucid in Bishop Boustani’s manuscript where he maintained that the Druzes were no longer willing tools of Turkish treachery but rather ignorant accomplices. In his turn, Youssef Karam, one of the notable Maronite leaders, alleged that the Druzes were led by the Ottomans into the civil discord. In this way, he asserts that 1860 events were consequences resulting from the lack of foresight.

After the decolonization of the Arab world, the 1860 events bore a different interpretation. The nationalist historiography was influenced by the distant European and Ottoman viewpoints of the sectarian violence. Determined to validate the existence of Lebanon as an autonomous state, early nationalist historians were unable to consider nationalism as anything but a natural development of a nation that had lived under the

dominance of others. Philip Hitti, Assad Rustum, and George Antonious, asserted that the events of 1860 were portrayed as the dishonor of the nationalist narrative.

In fact, only few scholars understood that the violence of 1860 was a byproduct of the elitist antagonisms, where the obedient *ahli* were gleaned in and out of the nation's history. (Makdisi, 2000, pp.192-196)

The new curriculum presentation of the cruel events

Here, the role of the Ottoman Empire regarding the events of 1840 and 1860 was another point of disagreement that surfaced among the members of the consultation committee. Some of them considered the Ottoman Empire as the major initiator of the sectarian rivalry that broke out these events whereas others preferred to blame the European forces instead. (Abi Fadel, 2006, *interview*)

Once again the curriculum drafting committee worked at reaching a middle ground in this regard as it pointed out to the role played by Bashir II in instigating these events. The committee clearly touched upon the weakening of the Ottoman Empire that allowed for direct foreign interference, yet most importantly, the committee mentioned that the Lebanese of both rival sects had been the fertile soil where sectarianism could be planted.

In this context, the objectives of the fifth and the eighth grade touch upon the following:

First, the weakened role of the Ottoman Empire and its failure of containing the religious disputes

Second, the role of Bashir II in heightening the sectarian rivalry by using one faction against the other

Third, the European interference in the Ottoman polity

In addition to the above mentioned points learners of both grade levels get introduced to the Kaymakamate system and its negative role in setting the ground for that war. (CERD, 1998, pp.17-18, 39-41)

However, in grade eight more light is shed on the commoners' revolution of 1858 and its impact on the 1860 events. (CERD, 1998, p.40)

It is worth noting though that there is no mentioning what so ever of the 1820 commoners' revolt although the committee claimed that it stressed the social aspects when it wrote the objectives down.

With respect to post independence history, new topics have been introduced in this regard. However, the most critical ones remain the 1958 and 1975 civil wars.

3.2.5 The 1958 Events

This predicament lies in president Chamoun's failure to incorporate the provisions set by the national pact in the revised constitution of 1943 that rested upon an *implicit partnership*, between President Khoury and Prime Minister Solh, in the running of the state's affairs. Thus, allowing for a more effective participation of the Muslims in governing, decision-making and state affairs. Nonetheless, since these provisos were not integrated in 1943 constitution, they depicted an everlasting sectarian imbalance as well as an ongoing discord between Constitution and convention. (Traboulsi, 2006)

Chamoun's discarding of the content of the pact has undoubtedly paved the way for the 1958 event, where the Lebanese state witnessed its first civil upheaval, a five month revolution that brought in serious disturbance to the political system operation. This revolution, led by the opposition deputies headed by the Druze leader and the Patriotic Socialist Front (PSF), Kamal Junblat, aimed at preventing President Camille Chamoun from recommencing his mandate in office. The executive in their turn claimed

that the revolution was triggered by a direct intervention of the United Arab Republic that was headed by late Egyptian president, Jamal Abdul Nasser. (Meo, 1962)

Despite the fact that during Chamoun's mandate, Lebanon witnessed a flourishing economic development, yet the primary beneficiaries of this growth were the commercial and financial sectors of the economy. (Traboulsi, 2006, p.191)

In fact, Chamoun seems to have overlooked all the agreements that were previously carried out in the national pact leaving Muslims free handed, unable to display an effectual role in leadership. What aggravated matters is the provocative attitude that Chamoun exhibited toward the Patriotic Socialist Front (PSF), Kamal Junblat, who had brought Chamoun to power. The Druze chief was steadily disregarded by Chamoun who refused to give him any ministerial post upon the demand of the US oil interest representatives. (Salibi, 2005, pp.1-7)

Chamoun exercised power to the limits of despotism relying heavily on the textual interpretation of the Constitution. He displayed his autocracy by choosing weak Prime Ministers, who failed to represent their community's goals and aspirations. In addition, he appointed Maronite ministers in the cabinet's main seats. Finally, to secure full presidential control over the legislature, Chamoun introduced the new electoral law of November 1952 reducing the number of deputies from 77 to 44. (Traboulsi, 2006, pp.192-193)

In the mean time, the rise of Nasserism notably appealed to the marginalized Muslim street, who has been constantly calling for a unity with Syria. The emergence of Nasserism revealed a high level of volatility of the Lebanese independence. However, the Druze-Muslim revolt failed to achieve its goals, and thus Chamoun was able to pursue the last phase of his constitutional mandate in office shaded by an American

intervention. Afterwards, President Fuad Shehab, the commander of the Lebanese army, was elected as his successor. (Meo, 1962, p.2)

The curriculum presentation of 1958

Examining the content of grade twelve curriculum, we come across the following objectives that students are expected to meet:

First, students will be introduced to the economic and cultural development during Chamoun's mandate in office. Moreover, learners will study about Chamoun's internal polity and his foreign relationship.

Second, students will examine the influence of global and regional developments (the Egyptian revolution, the Baghdad war, the Suez war, and the emergence of the United Arab Republic) on Lebanon.

Third, students will analyze the impact of internal rivalries among the Lebanese as well as that of foreign intervention in instigating the 1958 events.

Finally, students are required to draw lessons from the 1958 events. (CERD, 1989 p.73)

3.2.6 The 1975 Civil War

The 1975 civil war resulted as an outcome of accumulated internal and regional conditions. The crisis, however, bore heavily a sectarian feature. Christians, who had viewed Chamoun as a national hero, accepted Shihab's rise to power quite grudgingly since the later refused to allow the army to support Chamoun in crushing the revolt, and upon the assumption of presidency, Shihab engaged the Muslim Lebanese more closely in political life. Besides, for a long period of time Christians continued to believe that President Abdul Nasser fomented the Druze-Muslim revolution of 1958. Hence, the Christian animosity to the 'less patriotic' Muslims arrived to no cessation, and this

detestation along with other causative factors eventually led to the breaking of the civil war. (Salibi, 2005, p.12-14)

Halim Barakat (1979) classifies these conditions into contributing and casual forces. The casual forces are: the mosaic arrangement of a hierarchal, fragmented confessional society, great economic and social gaps between the advantaged and the underprivileged, a frail and corrupt central government, and rigid and inflexible sectarian system, and a laissez fair economic system that generated social turbulence. The contributing forces in their turn included: an armed Palestinian presence, Israeli raids, and a search for a peaceful settlement to the Arab-Israeli discord. Barakat remarks that both sets of factors divided the Lebanese society into two main factions, a Lebanese rightist camp- predominantly Maronite- and Lebanese nationalist progressive front that allied itself with the Palestinian resistance. (Barakat, 1979, p.5-10)

The curriculum presentation of the 1975 causes

In fact a strong argument was initiated over the causes of the Lebanese war. Hereby on one hand, some of the members believed that the Palestinian role and military presence over the Lebanese territory served as the major instigator of the war. On the other hand, other members blamed the so-called isolationist political factions for starting this war. Within the same dispute, some members considered the reasons to be solely internal while others regarded these causes as mainly external.

Hereby the committee drafting the curriculum has laid down the following points to be discussed on the Lebanese in a one-session lesson:

First, students get to read about the events and developments that occurred during president Frangieh's mandate in office. Here they note how the internal political, social, economic, and even educational problems have triggered the Palestinian factions

to launch their military activities on the Lebanese territory, and how the Lebanese have parted by either supporting the Palestinians or fighting against them. Learners are expected to touch upon the Israeli polity through its invasion of the Lebanese territory.

Second, students should also analyze how external factors like the Cold War and the increased foreign intervention in Lebanon's internal affairs, invested for Israeli's sake, have helped in starting the war that aimed at abolishing the Lebanese coexistence and state's prosperity. Students in this regard read about the various political attitudes pertaining to the war.

Finally, students are required to examine the war's aftermath and the devastation it has caused to the state. (CERD, 1998, pp.74-75)

As shown the committee shed light on all factors that triggered the war in a way reaching a consensus between the various conflicting views.

In fact, agreeing on the most debatable issues regarding the history of Lebanon is a pioneering job, yet the project still entails many gaps. The following chapter presents an overall evaluation of the drafting process that was carried out by the history textbook committee.

CHPATER IV

EVALUATION

4.1 The Major Advantage of the Proposed History Textbook

Perhaps the major important advantage of the history curriculum lies in the drafting committee's ability in reaching middle grounds when dealing with critical issues that were presented in the previous chapters. Add to that the richness incorporated in the use of real pictures more than illustrations, hence making it more appealing to the learners.

4.2 The Drawbacks Stipulated in the New History Curriculum

Despite the ideal presentation, the second history curriculum committee brags about, there are still a series of drawbacks that can be tackled from both political and educational perspective.

The major political flaw lies in the Taif stipulation itself. According to Hachem Qasem (2006) there had been a major defect relating to the time and place when this decision was carried out. He notes that many fail to realize that the decision for publishing a standardized history textbook for the Lebanese state was concluded at a conference that was carried out under the auspices of Arab and other International leaders in Taif, Saudi Arabia. Within this framework, the Lebanese presence proved to be the weakest as many of the rival factions were still not present at that time. This may lead us to conclude that whatever is decided upon externally i.e. outside the true Lebanese framework may be hard if not impossible to employ internally. In fact, only

the internal decision making serves as the primary basis for the any onset. (Qasem, 2006, *interview*)

From an educational perspective, the curriculum entails numerous flaws that are:

First, the content of the curriculum still to a large extent documents the achievements brought in by historical figures rather than those introduced by the people. It falls short from accounting the social, economic, and even conceptual development that the nation has witnessed as a whole. This type of history still bears an elitist feature where the political attributes win over the social and the economic ones. Indeed, this factor stipulates a serious instability within the curriculum. To remedy this condition, the committee in charge of the educational supervision tried to shift the focus from the leader to the people by highlighting the major accomplishments the nation had witnessed, yet it was not successful at all times. (Woheibi, 2006, *interview*)

For example, in the proposal of chapter one of the standardized textbook for the third secondary, we come across two different speeches that of the French high commissioner Catroux as he declared the independence of Great Lebanon in 1941 and the response made by President Alfred Nakkash. This example clearly shows how the emphasis was centered on the President or even the High Commissioner. As a modification, the committee in charge of the educational supervision added a number of texts and pictures that highlighted the people's role and reactions to this declaration. (CERD, 1998, p.72)

Second, there were no woman has been present on the committee in charge of writing the curriculum. Thus, the absence of the feminine role helped in presenting a rigid patriarchal history, where the woman is treated as an annexed property rather than a partner in struggle and decision making. (Woheibi, 2006, *interview*)

For instance, examining the principles and the objectives of the third secondary history curriculum, we fail to come across any mentioning of the women's movement and the role it played prior to independence. (CERD, 1998) Besides, the textbooks that were already printed for the second and third grades of the lower elementary cycle portray women in exclusive traditional house-hold roles. (CERD, 2001, p.40)

Third, the curriculum fails to cater to the different learning abilities especially in the primary levels. (Woheibi, 2006, interview)

In fact, according to the psychologist, Piaget, a learner between the ages, six to eleven, cannot manipulate or organize abstract ideas. (Bee, 1992, p.26-27)

For instance, although a student who is eight years old can count inversely, he/she is still unable to apply any mental operation to abstract notations i.e. 3000 B.C is an incomprehensible concept to a child of eight or nine. This was corrected by having learners of this age group make their own comparisons between the past and present by observing pictures representing the same place but at different time periods.

Fourth, most of the verbs employed in writing the competencies and the objectives are nonobservable. A competency is defined as a complex know-how objective resulting from the selection, organization, and integration of a set of abilities and skills (which can be cognitive, affective, psychomotor, or social) aligned with various fields of knowledge that are efficiently used in situations sharing common characteristics. In renewing the curricula, the CERD required that the general objectives for any curriculum should be written in form of competencies. The aim behind this novel educational philosophy is to facilitate the assessment process by measuring the students' skills and abilities in an observable manner.

For example, one of the written 'competencies' found within the objectives of chapter one for the third secondary class reads as follows "The learner *appreciates* the role of the Lebanese unity and struggle toward achieving independence." Obviously the verb appreciate is a non-measurable one, and it is not clear whether this statement stands as a competency, ability, or skill. The given competency does not entail a target situation which sets the opportunity for the learner to exercise their mastery of the process. In other words, this does not describe how the learner will show his/her appreciation, nor does it touch upon the abilities, skills, or fields of knowledge that should be used. The ability is defined as a moderately complex knowledge of know-how, where skills (cognitive, affective, or psychomotor) and fields of knowledge are integrated. In its turn a skill is known as the simplest form of the know-how.

Therefore, the above competency must be rewritten in the following manner: "Upon examining several texts related to the story of independence (situation) student must write a short paragraph of ten sentences (skill employed) whereby he/she describe and evaluate (ability) the role played and the process employed by the Lebanese people toward achieving the independence."

Furthermore, upon examining the section entitled "Educational Objectives-Knowledge-abilities/ skills-attitudes" of the curriculum for all the grade levels, an educator can easily realize that those who drafted the curriculum have no idea of the differences that separate a competency from abilities or skills. This can be noted as all the items are listed in the same manner without showing what each one is or stands for.

Fifth, the new approach in formulating questions depends on Bloom's taxonomy. Benjamin Bloom devised taxonomy for classifying the level of abstraction of questions that are commonly used in educational settings. The taxonomy serves as a useful

guideline according to which test questions must be categorized. (Allyn and Bacon, 1984, p.1)

Despite the attempts to enhance critical thinking by utilizing all the levels of questioning under Bloom's taxonomy (memory, comprehension, analysis, synthesis, and evaluation) the way the curriculum had to be written required the presence of a textual material which force the learner to arrive to given conclusions. This act abolishes critical thinking since the arrival to given conclusions halts the learner from getting beyond the text. In addition, the usage of the term 'analyze' as depicted implies that the learner should memorize what had been analyzed for him. For example one of the lesson objectives for grade eight on the Ottoman's times reads as follows, "The student *analyzes* the politics of Mohammad Ali in Egypt, recognizes his relationship with the sultan, learns about his raid on Syria and its impact on Lebanon and the Lebanese." As stated before the verbs *analyze*, *recognize*, and *learn* are non-measurable verbs since they do not entail the action that the learner needs to demonstrate in order to prove that he/ she has analyzed and utilized the information. However, the activity that correlates with the given objective requires the learner to collect data on Mohammad Ali's political system. Despite that the learner will still come to a final conclusion that is written in his/ her textbook. In other words, the student has to accept the given info regardless whether this textual information confirms or negates what he/ she has collected.

In fact, the flaw behind this is actually stipulated in the Taif agreement itself since the related article has called for unifying both the curriculum and the textbook. However, the committee in charge of setting the curriculum ended up drafting the content of the book instead of a curriculum itself. Ideally, such a measure is not educationally accepted. A healthier educational way of filling out a learner portfolio that

is research based could have worked out better had the learners not been given any written texts following the critical thinking questions. This way, if a research or an activity were performed the educators can direct the entire class in drafting their own findings.

Therefore, to fill up for this gap the committee in charge of the educational supervision to attempted modify the questions and documents of study that go with each lesson, yet it could not attain a full educational remediation since it was bound by the given texts at the end. Besides, the time allotted for the history curriculum impedes to a great extent the actual implementation of the research act. (Woheibi, 2006, *interview*)

Sixth, the members (Sharara, Qassem, and Abi Fadel) of the committee in charge of writing the curriculum state that the new curriculum comprises the history of all the Lebanese regions and not that of Mount Lebanon solely. Nevertheless, upon calculating the number of periods allotted for these topics in the eighth grade, we notice that Mount Lebanon is given thirteen periods while the former 'vilayets' are given barely three sessions. The same can be noted on the sessions' distribution for the fifth elementary; in that same manner, Mount Lebanon is given seven sessions whereas the annexed regions are given only one period. The reason behind this curricular defect lies in taking the wrong step from the very beginning. In other words, had the committee taken the social and economic aspects as its basis and starting point for presenting the topics it would have achieved better balance that caters equally for all the present-day Lebanese regions.

Seventh, the first serious of the book was published, yet the teachers had not undergone any preparatory workshops in this regard. This is a serious matter for teachers had to learn how to use the book and write down their comments before using it at schools. (Woheibi, 2006)

The final flaw in this regard is the fact that the members of the committee in charge of writing the curriculum regarded themselves as historians rather than instructors. Even though most of those members have taught history or even participated in writing history textbooks, these conditions are not sufficient to make a historian out of a person since historiography requires both a critical discipline and practice in collecting and assessing data.

4.3 The Reasons behind the Failure of Textbook Publication

The issuance of a standardized textbook with a unified vision toward the Lebanese history remained a project that had been ignored not for the educational drawbacks but due to a number of political factors and personal disputes.

In fact, while the new curricula for approximately all school subjects were ensconced in 1998, the history curriculum was only ready in 2001; however, it was withdrawn shortly thereafter.

Abi Fadel pointed to a set of obstacles that added aggravated the matter further and hence grievously hindered the whole process. The ousting of Munir Abu Assly, the former president of the Center for Research and Educational Development (CRED) served as a serious obstacle impeding the process. Abou Assly was alienated for pure political reasons. Here Abi Fadel quoting former president, Elias Al Hirawi, says that the late prime minister, Rafik al Hariri had been considering nominating Abou Assly as a minister in his cabinet. Learning of this matter, the former minister of interior, Michel al Murr rallied all his efforts to halt the process since al Murr feared having a strong Greek Orthodox in the cabinet besides himself. Consequently, Mr. Abu Assly was driven out of

his position as the CERD president and was thus replaced by Nemr Frayha, who, according to Abi Fadel, had exhibited a lot of antagonism and resentment to Abi Fadel and his committee from the beginning, and thereby forced them to stop the work. Hence, the problem shifted from the political level to a personal one. Frayha, in this regard, dissolved the committees that were present then and replaced them with other ones. The animosity between Abi Fadel and Frayha did not rest there, but in fact it had reached its paramount when Frayha wrote a demeaning letter to Abi Fadel, whereby Frayha undermined all the efforts exerted by the latter. Nevertheless, many efforts had been exerted to restore Abi Fadel in his position since many politicians and scholars declared that the man is an expert in the field of history textbook writing. Upon his return, Abi Fadel, was challenged with a new difficulty as he realized that the newly formed committees, where each was dwelling on a particular cycle, failed to coordinate vertically with one another. At that instant, Abi Fadel drew Frayha's attention to the issue stressing that there was an urgent need for checking on the vertical progression of the subject, but the later was obstinate to take Abi Fadel's utterance into account. Hence, Abi Fadel proceeded to work on the secondary cycle with a group of fellow colleagues.

Finally, when the first batch of textbooks including one for grade 2 and another for grade three, grades four, five and six were in print and before any distribution could be carried out, the process was stopped. In this regard, chapter eleven of the third grade book came under attack. This chapter dealt with independence under the title, "*They all went and Lebanon stayed: Independence of the nation*," and described the peoples and states which occupied Lebanon throughout history. The Arab period in it was entitled Al-Fatih Al-Arabi (Arab conquest). (Wettig, 2004, p.2)

Hereby, the education minister, Abdel Rahim Mrad, summoned Abi Fadel and asked him to check on the content of these versions. Abi Fadel maintained that there had been many historical facts that had been distorted in one way or the other, but he tried to find a feasible solution for the issue.

However, the most plausible reason behind terminating the project lies not in what is mentioned in the third grade book but rather in the content of grade twelve textbook, where the topics related to the Arab-Israeli conflict along with the Palestinian cause are presented. This lesson, which is allocated two sessions, discusses the following points: the partition of Palestine and the emergence of the state of Israel, the Israeli threat to Arab countries, mainly Lebanon, the Palestinian refugees cause, the wars between Arab states and Israel during the following periods: 1948, 1956, 1967, and 1973 and their aftermath, the Israeli raids against Lebanon and the 1978 and 1982 invasions, the Lebanese resistance against the Israeli occupation, the Arab-Israeli conferences (Madrid, Gaza, Araba valley...), and the obstacles impeding any compromise or peace agreement. (CERD, 1998, p.75)

Such topics may sound quite irritable to Israeli and the American administration since Israel is clearly portrayed as an enemy. Add to this the adjectives attached to Israel such the Zionist enemy, the occupier, the treacherous may be considered as provocative. Therefore, it may be highly possible that the project came to halt upon an American request. Besides, it is worth noting that the great majority of Arab states have begun to regard Israel as a partner rather than enemy once peace treaties had been signed. With such content stipulated in the textbook, Lebanon is about to fall in a new form of dilemma. If a peace treaty with Israel is concluded, this content has to be rephrased, yet

this process will tantalize many Lebanese factions that are still resisting Israel. If this is the case, then one arrives to a painful conclusion which reflects that the Lebanese still lack true authority over their educational system.

CONCLUSION

Carrying a study on the standardized history textbook for Lebanon has been an interesting process for me as a researcher. However, as mentioned earlier in the introduction, I have been faced with the difficulty of collecting literature that directly pertains to the subject. Here as I noted I had to rely on interviews with three members of the history textbook committee, Wahib Abi Fadel, Faisal Sharara, and Hachem Qasem and with a member of the educational supervising committee, Amal Woheibi.

I was surprised to see that the members of the textbook committee, with no exception, were quite reluctant to discuss this issue. At some points, even when those members were ready to provide information, they feared being quoted for what they said.

Moreover, obtaining the necessary documents from CERD was another challenging matter, yet I have successfully managed to get the plan where most of the critical historical issues are mentioned. Besides, I have been lucky to find a copy of grade two textbook, which was withdrawn from bookstores shortly after having it printed.

On the whole, the issue of having a standardized history textbook is not just a neglected matter; it is actually treated as a taboo. This shows that the government policy toward the teaching of history is not serious although the textbook has dealt with all critical factors that were long associated with religious conflict in Lebanon. This fear

that marks the attitudes of the textbook members portrays a certain degree of uncertainty regarding the publication process.

It is very difficult for societies with a heterogeneous build-up, like the Lebanese one, to arrive to a common understanding of their past. In this regard, the historical fictions that flatter one faction may tease another. Besides, the only fiction that may be complimentary to all the concerned parties can stand as a chance of obtaining recognition. Even then the political success of the fiction is subject to many attributes and conditions, whereby the stability balance could be easily tipped. In fact, tattered societies cannot afford any modes of fanciful indulgence. Therefore, to attain unity and solidarity, their chance would be to understand and accept their past, and hence accommodate to its certainties. As mentioned earlier, for Lebanon to survive, the Lebanese political society is condemned to know and comprehend its past or else they would continue to coexist as tribes. It is widely known that tribes live in constant fear as they keep on mistrusting one another. (Salibi, 2003, p.217)

At this very moment, Lebanon continues to be shattered by a number of internal schisms that cross match with external interests. The Lebanese still coexist as tribes who live in continuous fear and suspicion. The broken reflection, which represented itself in the dispute over the textbook, is nothing but a natural outcome reflected through the broken mirror of the fractured history. It is time for the denominations of this 'house' to get a new mirror to see through. It is time to control history and halt it from repeating itself rather than allowing it to dominate. Isn't it time for the Lebanese to learn from their past mistakes?

In reality, the Lebanese will never learn from their past as long as they adhere to scattered and conflicting views regarding their history. The project of publishing a standardized history textbook had been in fact an aborted fetus that had been killed in the bud. It is important to point that the committee worked on reaching a unified vision of the Lebanese past, which could have been healthy enough to be transmitted to the Lebanese learners. Theoretically according to many political and social views, had this textbook seen the light, it would have served as the corner stone for restructuring the Lebanese society.

It is important to point that the distribution of a standardized textbook is not a magic wand that may eradicate all confessional conflicts in a fortnight, but it is an important step toward building a nation that can face its future with some confidence.

Nevertheless, it is worth mentioning that some complications may emerge upon the publication. For instance, even if this textbook is issued, the teachers' attitude toward the subject and the conduction of the lesson can still vary. A unified vision does not necessarily mean a unilateral mode of instruction. Add to this notation that the individual attitude exhibited by the subject instructor plays a critical role in the field of the humane sciences. Any how, although the book entailed a lot of defaults, it still would have been a chance for presenting a common view toward the history of Lebanon.

Finally, amidst all these difficulties that had been tackled in the research, the issue of writing a standardized history textbook for Lebanon will continue to circulate in a vicious circle as new committees may be formed but nothing will ever come out.

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The General Coordinator of the History Textbook Committee
- Charara, Faisal (2006)
Member of the History Textbook Committee
- Qassem, Hacehm (2006)
Member of the History Textbook Committee
- Woheibi, Amal (2006)
Member of the educational supervising committee

The first section of the table below plan includes the themes to be covered.
The second section comprises the general objectives for each theme.
The third section of the table includes the activities that the students need to perform.

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الوسائط والأنشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضمون)
<ul style="list-style-type: none"> - عرض خريطة تمثل الإمارة المعنية في عهد فخر الدين الثاني. - جمع وعرض صور عن بعض آثار المعنيين وأعداد خريطة تحدد عليها أماكن وجودها. 	<ul style="list-style-type: none"> - يتعرف على أصل المعنيين ويدرس الأوضاع السياسية والاقتصادية والاجتماعية في الإمارة المعنية، وفي المناطق اللبنانية خارجها. - يتعرف على توسع الإمارة في عهد فخر الدين الثاني ويطلع على سياسته الداخلية. - يربط ما بين سياسته الداخلية وعلاقاته الخارجية ونتائج ذلك. - يتعرف على كيفية نهاية الإمارة المعنية. - يتمكن من اعداد ملف عن الاسرة المعنية. 	الإمارة المعنية و توسعها.
<ul style="list-style-type: none"> - اعداد ملف عن الاسرة المعنية وضمنه جدول بالامراء المعنيين. 		(٣ حصص)


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ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف- قدرات/ مهارات- مواقف)	المحتوى (المحاور والمضامين)
	<ul style="list-style-type: none"> - عرض خريطة التوزيع القطاعي بعد معركة عين داره. - جمع وعرض صور ورسوم ونصوص تتناول عهد بشير الثاني. 	<ul style="list-style-type: none"> - يتعرف المتعلم على : <ul style="list-style-type: none"> - اصل الشهابيين وتسلمهم الحكم (مؤتمر السقاية) ، وعلى التوزيع القطاعي الجديد بعد معركة عين داره. - الاوضاع السياسية والاقتصادية والاجتماعية و غيرها في الامارة الشهابية لا سيما في عهد بشير الثاني. - سياسة بشير الداخلية (خصوصاً علاقته مع الاقطاعيين وما عرف بصراع البشيرين، ونتائجها) ، وعلى علاقاته الخارجية وتحالفاته ونتائجها. - أبرز اعماله. 	<ul style="list-style-type: none"> - حملة محمد علي باشا واثرها.
	<ul style="list-style-type: none"> - عرض خريطة تمثل مسار حملة ابراهيم باشا. - اعداد ملف عن الاسرة الشهابية وضمنه جدول بالامراء الشهابيين. - زيارة قصر بيت الدين ، وقصر المختارة . 	<ul style="list-style-type: none"> - ينتج حملة محمد علي باشا (قيادة ابنه ابراهيم) وما رافقها من تطورات في شؤون السلطنة. - يستنتج انعكاس كل ذلك على الاوضاع في لبنان، ونهاية عهد الامارة، و معنى المسألة الشرقية. 	(٣ حصص)



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ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
	- خريطة للمناطق اللبنانية خارج الامارة الشهابية.	- يطلع على الاوضاع السياسية والاقتصادية والاجتماعية في المناطق اللبنانية خارج الامارة الشهابية. - يقارن ما بين هذه المناطق وتلك التي في الامارة.	المناطق اللبنانية خارج الامارة الشهابية. (حصة واحدة)
	- جمع وعرض نصوص تظهر التدخل الاجنبي واسبابه وتحريضه اللبنانيين بعضهم على بعض، ومسؤولية السياسة العثمانية.	- يستنتج المتعلم كيف أدت أخطاء السياسة العثمانية، والتدخل الاجنبي، والاختطاف في سياسة الامير بشير، وتحالفاته، وإثارة النزعات الطائفية، الى حالة من القوضى والاقتتال بين اللبنانيين كانت لها نتائج سلبية جداً عليهم.	- لبنان بين ١٨٤٠ و ١٨٦٠: - التدخل الاجنبي والفن الطائفية.
	- عرض خريطة للقائمقاميتين.	- يطلع على نظام القائمقاميتين وتعديلاته (١٨٤٥)، - يكتشف ان تجربة تقسيم لبنان لم تنجح.	- نظام القائمقاميتين وتعديلاته.

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Appendix 2: The History Textbook Plan for Grade Eight

The first section of the table below plan includes the themes to be covered while the second section comprises the general objectives for each theme. The third section of the table includes the activities that the students need to perform.

ملاحظات	الوسائل والانشطة	الأهداف التعليمية (معارف - مهارات - مواقف)	المحتوى (المصادر والمفردات)	قيم الأساسية : المرحلة المتوسطة : البيئة : الثانية
	<ul style="list-style-type: none"> - عرض خريطة الدول التركية قبل قيام السلطنة العثمانية. - عرض خريطة الفتح العثماني في الشرق. - عرض خريطة الامبراطورية العثمانية في اوسع مداها. - جمع وعرض صور ورسوم ونصوص عن تاريخ العثمانيين وعن أبرز افعالهم. - اعداد جدول باسماء السلاطين العثمانيين. - عرض خريطة الولايات العربية في السلطنة. - يند المتعلمون ملقاً عن السلطنة في عهد السلطان سليمان القانوني. 	<ul style="list-style-type: none"> - يتعرف المتعلم على أصل الافراكه وأبرز دولهم . - يتعرف على قيام دولة بني عثمان في آسيا الصغرى والتضارعا على البيزنطيين ثم سيطرتها على الشرق وقوسها في الغرب. - يتطلع على تنظيم العثمانيين لامبراطوريتهم و على أبرز المظاهر العمرانية . - يتعرف على وطبع العرب في السلطنة. - يتمكن من اعداد ملاب عن السلطنة في عهد السلطان سليمان القانوني. 	<ul style="list-style-type: none"> - السلطنة العثمانية. - الافراكه وتأسيس دولهم. - السلطنة العثمانية وقوسها. - تنظيم السلطنة ومظاهر العمران. - العالم العربي والسلطنة. 	قيم الأساسية : المرحلة المتوسطة : البيئة : الثانية
	<ul style="list-style-type: none"> - عرض خريطة لأوسر الاقطاعية والسماتى الدنيانية في القرن السادس عشر . - تنظيم يوزان عن التعليم وعن المدارس والراعيها في المناطق الالبانية ككافة (مدارس: جزين، طرابلس، صيدا، الكرك، عريوت، عزي، عين ورة، صبيه، وجبل عامل). 	<ul style="list-style-type: none"> - يتعرف المتعلم على: - واقع لبنان والنظام الاقطاعي في أثناء الحكم العثماني . - الأوسر الالبانية الحاكمة وعلى دورها على امتداد جغرافية لبنان. - أوضاع الشعب الاقطاعية والاجتماعية والسياسية 	<ul style="list-style-type: none"> - النظام الاقطاعي والأوسر الحاكمة في جبل لبنان وباقي المناطق اللبنانية. 	قيم الأساسية : المرحلة المتوسطة : البيئة : الثانية

Appendix 2: The History Textbook Plan for Grade Eight

The first section of the table below plan includes the themes to be covered while the second section comprises the general objectives for each theme. The third section of the table includes the activities that the students need to perform.

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ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المصادر والمضمون)
	<ul style="list-style-type: none"> - عرض خريطة للدول التركية قبل قيام السلطنة العثمانية. - عرض خريطة الناتج العثماني في الشرق. - عرض خريطة الامبراطورية العثمانية في اوسع مداها. - جمع وعرض صوره ورسومه ولصوصه عن تاريخ العثمانيين وعن أبرز افعالهم. - اعداد جدول باسماء السلاطين العثمانيين. - عرض خريطة الولايات العربية في السلطنة. - بعد المتعلمون ملئاً عن السلطنة في عهد السلطان سليمان القانوني. 	<ul style="list-style-type: none"> - يتعرف المتعلم على أصل الأتراك وأبرز دولهم . - يتعرف على قيام دولة بني عثمان في آسيا الصغرى وانتصارها على البيزنطيين ثم سيطرتها على الشرق وتوسعها في الغرب. - يتطلع على تنظيم العثمانيين لامبراطوريتهم و على أبرز المظاهر العمرانية . - يتعرف على وطبع العرب في السلطنة. - يتفكر من اعداد ملف عن السلطنة في عهد السلطان سليمان القانوني. 	<p>الخطبة العثمانية:</p> <ul style="list-style-type: none"> - الأتراك وتأسيس دولهم. - السابطة العثمانية وتوسعها. - تنظيم السلطنة ومظاهر العمران. - العالم العربي والسلطنة.
	<ul style="list-style-type: none"> - عرض خريطة لأكسر الاقطاعية والمناطق البدائية في القرن السادس عشر. - تنظيم بيان عن التعليم وعن المدارس والواعظ في المناطق البدائية ككافة (مدارس، حوزين، طر ائس، صيدا، الكرك، بروت، غزير، عين ورة، عبيه، وجبل جليل). 	<ul style="list-style-type: none"> - يتعرف المتعلم على: - واقع لبنان والنظام الاقطاعي في اثناء الحكم العثماني . - أكرس التباينة الحاكمة وعلى دورها على امتداد جغرافية لبنان. - اوضاع الشعب الاقطاعية والاجتماعية والسياسية 	<p>لبنان في السلطنة العثمانية : فترة الإثارة</p> <ul style="list-style-type: none"> - النظام الاقطاعي والأكرس الحاكمة في جبل لبنان وباقي المناطق اللبنانية.

ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
	<ul style="list-style-type: none">- جمع وعرض نصوص وصور ورسوم عن تاريخ المعنيين وعن أبرز أعمالهم.- جمع وعرض صور لبعض خريجي مدرسة روما ونصوص عن أبرز أعمالهم وعن المدرسة .- اعداد جدول بالامراء المعنيين.- اعداد المتعلمين، بعد توزيعهم مجموعات، ملفات تتناول جوانب من النشاط العمراني والفكري والاقتصادي والاجتماعي في عهد فخر الدين الثاني.- اعداد ملف عن مدينة صيدا ولايتها.- عرض خريطة التوزيع الاقطاعي بعد عين داره.	<ul style="list-style-type: none">- (التقسية واليمنية).- الامارة المعنية منذ قيامها حتى نهايتها وبخاصة خلال عهد فخر الدين الثاني، ويطلع على أبرز خطوط سياسته الداخلية والخارجية، لا سيما مع الغرب.- مظاهر النهضة الاقتصادية والعمرانية والفكرية في عهده (مطبوعة دير مار انطونيوس - قرحيا والمدرسة المارونية في روما).- يقارن اوضاع المناطق اللبنانية التي كانت خارج الامارة المعنية مع مناطق الامارة. ويطلع على انشاء ولاية صيدا سنة ١٦٦٠.	<p>١- الامارة المعنية: منذ قيامها حتى نهايتها: التركيز على عهد فخر الدين الثاني.</p>
	<ul style="list-style-type: none">- جمع وعرض صور ورسوم ونصوص عن الشهابيين وعن أبرز أعمالهم.- اعداد جدول بالامراء الشهابيين.- اعداد ملف عن قصر بيت الدين وقصر المختارة وامكانية زيارتهما.	<ul style="list-style-type: none">- يتعرف المتعلم على أصل الشهابيين وانتقال الحكم اليهم (مؤتمر السقانية)، وعلى التوزيع الجديد للاقطاع والحزبية في عهدهم بعد معركة عين داره .- يتعرف على اوضاع الامارة الشهابية، خاصة في عهد الامير بشير الثاني وسياسته الداخلية (خصوصاً) علاقاته مع الاقطاعيين و ما عرف بصراع البشيريين، ونتائجها، وعلاقاته الخارجية وتحالفاتها ونتائجها.	<p>ب- الامارة الشهابية: من مؤتمر السقانية حتى نهاية عهد بشير الثاني.</p>







ملاحظات	الوسائل والانشطة	الأهداف التثقيمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
	<ul style="list-style-type: none"> - اعداد ملف عن مصطفى بربري في طرابلس. 	<ul style="list-style-type: none"> - يتطلع على أبرز أعماله، وعلى ملامح الحياة الاجتماعية والعمرانية والفكرية في المناطق اللبنانية كافة. 	<ul style="list-style-type: none"> (٥ حصص) - الساعات العثمانية بين المحاولات الاستقلالية والتدخل الاجنبي: - مرحلة الضعف واشتداد التدخل الاجنبي.
<ul style="list-style-type: none"> - عرض نصوص عن المسألة الشرقية نتيج للتعلم فهم هذه المسألة. 	<ul style="list-style-type: none"> - يتعرف المتعلم على السياسة الدولية في الشرق ويكون فكرة عن المسألة الشرقية المتمثلة بقوة الدول الاوروبية ومصالحها واطماعها واستغلالها لضعف السلطنة. 	<ul style="list-style-type: none"> - يتطلع على بعض المحاولات الاستقلالية كمحاواتي علي بك الكبير وظاهر العمر. - يتعرف على: - سياسة الجزائر وأثرها على لبنان. - الحملة الفرنسية على الشرق وعلى اهدافها وعلى المقاومة المحلية والدولية لها ويتطلع على نتائجها. 	<ul style="list-style-type: none"> - المحاولات الاستقلالية (علي بك الكبير، ظاهر العمر). - أحمد باشا الجزائر في عكا ودوره. - حملة بونابرت على الشرق: أسبابها وتأثيرها.
<ul style="list-style-type: none"> - جمع وعرض صور ونصوص عن ظاهر العمر والجزائر. - عرض خريطة لحملة بونابرت على الشرق ونص عنها. - عرض خريطة لحملة ابراهيم باشا على سوريا. 	<ul style="list-style-type: none"> - يتعرف على مواقف الدول من حركة محمد علي وتدخلها، ويدرك خطر التدخل الاجنبي وانعكاسه على الأوضاع في لبنان. 	<ul style="list-style-type: none"> - يتعرف على مواقف الدول من حركة محمد علي وتدخلها، ويدرك خطر التدخل الاجنبي وانعكاسه على الأوضاع في لبنان. 	<ul style="list-style-type: none"> - محمد علي وسياسته. - تأثير التطورات الدولية على لبنان. (٤ حصص)

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ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
	<ul style="list-style-type: none">- جمع وعرض نصوص عن نهاية عهد الإمارة.- عرض نص عن عمر باشا النمساوي وعن موقف اللبنانيين منه.- عرض خريطة للقائمقاميتين .- عرض مقطع من ترتيبات شكيب أفندي.- اعداد ملف عن الأوضاع الاقتصادية والاجتماعية في لبنان قبل الثورة.- جمع وعرض نصوص وصور ورسوم حول ثورة كسروان.- جمع وعرض نصوص تبرز مساوئ الانقسام بين اللبنانيين كما تبرز تدويل القضية اللبنانية.	<ul style="list-style-type: none">- يستنتج المتعلم أسباب الفوضى التي اعقبت سقوط الإمارة الشهابية، والناجمة عن سياسة السلطنة العثمانية والتدخل الاجنبي، وعن الاخطاء في سياسة بشير الثاني والحكم المصري المتحالف معه، وواقع التفاوت الاجتماعي واثارة الفتن الطائفية؛ مما أوجد حالة من النزاع والاقتتال بين اللبنانيين.- يبين اسباب رفض اللبنانيين الحكم العثماني المباشر.- يتعرف المتعلم على:<ul style="list-style-type: none">- نظام القائمقاميتين ويدرك مساوئ تقسيم لبنان وكيف أدى هذا النظام الى الفتن ويتفهم أخطار الخلافات بين اللبنانيين ومساوئ التدخل الاجنبي في الشؤون الداخلية.- ثورة الفلاحين في كسروان و اسبابها (لاسيما التفاوت الاجتماعي) و أهدافها ويدرك الوعي الذي دفع اللبنانيين الى البحث عن حلول لمشاكلهم في ظل نظام جمهوري.- فتنة ١٨٦٠ التي تعدت حدود لبنان وعلى اسبابها ونتائجها، وعلى تدويل القضية اللبنانية.	<ul style="list-style-type: none">- الإحياء بين ١٨٤٠ و ١٨٦٠:- فتنة ١٨٤١ وسقوط نظام الإمارة.- الحكم العثماني المباشر (عمر باشا النمساوي).- عهد القائمقاميتين:- نظام الحكم.- فتنة ١٨٤٥.- ثورة الفلاحين في كسروان ١٨٥٨.- فتنة ١٨٦٠: اسبابها ونتائجها. <p>(٤ حصص)</p>







ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف- قدرات/ مهارات- مواقف)	المحتوى (المحاور والمضامين)
	<ul style="list-style-type: none"> - عرض مقاطع من نص البروتوكول. - عرض خريطة للمتصرفية وأخرى لولاية بيروت. - اعداد جدول بالمتصرفين مع صور أو رسوم لهم. - اعداد ملف عن يوسف بك كرم. 	<ul style="list-style-type: none"> - يتعرف المتعلم على: - ظروف وضع البروتوكول، ويطلع على مضمونه وتعديله سنة ١٨٦٤ وعلى نظام الحكم الجديد. - المتصرفين وعلى أبرز اعمالهم وعلى اهم الاحداث التي حصلت في عهدهم، ويفهم كيف كان الوضع الاجتماعي والاقتصادي والعمراني والفكري. - اوضاع المناطق اللبنانية خارج المتصرفية وعلى استحداث ولاية بيروت وعلى وضع البقاع. - ظروف الهجرة اللبنانية واتجاهاتها ونتائجها. - يتمكن من اعداد ملف عن احد جوانب الحياة في المتصرفية. 	<p>المتصرفية والمناطق اللبنانية الأخرى:</p> <p>بروتوكول ١٨٦١.</p> <p>المتصرفون وأبرز الاحداث .</p> <p>اوضاع الولاية.</p> <p>ولاية بيروت.</p> <p>أقصية البقاع.</p> <p>الهجرة اللبنانية .</p> <p>(٣ حصص)</p>
	<ul style="list-style-type: none"> - عرض خريطة لشبه الجزيرة العربية تبين اهميتها الاستراتيجية وتحدد عليها مناطق التدخل الاجنبي ومراحله. 	<ul style="list-style-type: none"> - يتعرف المتعلم على: - أهمية موقع شبه الجزيرة العربية الذي جعلها محط انظار الدول الاستعمارية (بريطانيا والطريق الى الهند). 	<p>الطماع الدول الاستعمارية الكبرى في:</p> <p>شبه الجزيرة العربية.</p>

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سيف

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ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
	عرض خريطة لشمال إفريقيا. - جمع وعرض نصوص وصور حول الإطعام الاستعمارية في شبه الجزيرة العربية وفي شمالي إفريقيا.	أطماع الدول الأوروبية في مناطق شمالي أفريقيا (مصر، الجزائر، تونس...)	- شمالي أفريقيا.
	- جمع وعرض نصوص عن النهضة ومن أعمال بعض مفكرين ولا سيما اللبنانيين منهم. - جمع وعرض صور ورسوم لبعض رجالات النهضة وبعض مظاهر العمران. - اعداد المتعلمين ، بعد توزيعهم مجموعات، ملفات مستقلة عن مظاهر من النهضة.	- يتعرف المتعلم على أسباب النهضة وجذورها ومبادئها التي عرفها العرب خلال القرن التاسع عشر - يتبين الدور الاساسي للبنانيين فيها. - يتمكن من اعداد ملف عن بعض مظاهر النهضة. - يضمن الدور الذي قام به اللبنانيون.	(حصّة واحدة) النهضة العربية.
	- عرض خريطة لأوروبا في مطلع عصر النهضة. - جمع وعرض نصوص عن النهضة ومن أعمال بعض اعلامها. - جمع وعرض صور ورسوم لبعض كبار اعلام النهضة. - عرض خريطة لحركة الاصلاح الديني والاصلاح المعاكس في اواخر القرن السادس عشر.	- يتعرف المتعلم على : - أسباب النهضة في أوروبا ويطلع على أبرز مظاهرها وآثارها (حركة الانسانية Humanism ، الفنون والآداب) في مختلف بلدان أوروبا وبخاصة في إيطاليا وفرنسا. - حركة الاصلاح الديني واسبابها ومواجهة الكنيسة الكاثوليكية لها (الاصلاح المعاكس) ونتائجها.	تاريخ أوروبا والعالم الحديث: عصر النهضة في إيطاليا ثم في فرنسا والدول الأوروبية الأخرى. الاصلاح الديني.

ملاحظات	الوسائل والانشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضامين)
	<ul style="list-style-type: none"> - جمع وعرض رسوم وصور لقادة الإصلاح الديني ونصوص من هذا الإصلاح ومن الإصلاح المعاكس. - عرض خريطة لحركة الاكتشافات الجغرافية. 	<ul style="list-style-type: none"> - اسباب الاكتشافات الجغرافية وأبرز مراحلها. - يستخلص نتائجها الاقتصادية والاجتماعية العلمية والسياسية. 	<ul style="list-style-type: none"> - الاكتشافات الجغرافية ونتائجها.
	<ul style="list-style-type: none"> - عرض خريطة للانتشار الاوروبي ولابرز طرق التجارة في اواخر القرن الثامن عشر. - جمع وعرض نصوص وصور ورسوم عن ابرز الاكتشافات وعن نتائجها. - جمع وعرض نصوص عن بداية حركة الاستعمار الاوروبي. 	<ul style="list-style-type: none"> - يتتبع ظاهرة الانتشار الاوروبي وكيف أدت فيما بعد الى قيام دول جديدة في قارتي اميركا واورقانيا ويعترف على بداية الاستعمار الاوروبي في العالم. 	<ul style="list-style-type: none"> - الانتشار الاوروبي وبداية حركة الاستعمار.
	<ul style="list-style-type: none"> - جمع وعرض نصوص عن الحركة الفكرية والعلمية في القرن الثامن عشر ومن اعمال بعض اعلامها. - جمع وعرض صور ورسوم لبعض المخترعين والمكتشفين وبعض الاختراعات. - اعداد جدول يبرز الاكتشافات والاختراعات العلمية. - عرض خريطة الولايات المتحدة اثر استقلالها. - عرض نص عن الاستقلال الاميركي. 	<ul style="list-style-type: none"> - يتعرف المتعلم على الحركة الفكرية والعلمية التي عاشتها اوروبا خلال القرن الثامن عشر وعلى أهميتها. - يستنتج تسمية هذا القرن بعصر التنوير. - يطلع على أبرز الاكتشافات والاختراعات العلمية التي اسهمت في تطوير طرق الانتاج وفي تغيير بنية المجتمع. - يتعرف على حرب التحرير الاميركية وعلى قيام اول دولة مستقلة في القارة الاميركية. 	<ul style="list-style-type: none"> - عصر التنوير: • الافكار والعلوم. • بداية تطور الآلة والمفكرات المستجدة. - اميركا: استقلال الولايات المتحدة.

(٤ حصص)

القرن الثامن عشر:

ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضامين)
	<ul style="list-style-type: none"> - عرض خريطة روسيا في القرن الثامن عشر. - جمع وعرض صور ورسوم من عهدي بطرس الأكبر وكاترين الثانية ونصوص عن عهديهما. - جمع وعرض نصوص عن حركة التنوير وعن اسباب الثورة الفرنسية وعن بعض اعمالها. - جمع وعرض صور ورسوم من عهد الثورة. - جمع وعرض صور ورسوم من عهد نابوليون ونصوص عن أبرز اعماله. - عرض خريطة اوروبا سنة ١٨١١. 	<ul style="list-style-type: none"> - يتبين تطور الاوضاع في روسيا لا سيما في عهدي بطرس الاكبر وكاترين الثانية. - يتعرف على اسباب الثورة الفرنسية وظروفها ويتعرف الى نتائجها المباشرة. - يتعرف على حكم نابوليون في عهدي القنصلية والامبراطورية وحروبه الاوروبية. 	<ul style="list-style-type: none"> -- روسيا وتطورها. -- الثورة الفرنسية: اسبابها - نتائجها المباشرة. -- نابوليون وحروبه.
			(٥ حصص)

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Appendix 3: The History Textbook Plan for Grade Twelve

The first section of the table below plan includes the themes to be covered while the second section comprises the general objectives for each theme. The third section of the table includes the activities that the students need to perform.

ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والموضوعات)	المرحلة الثانوية السنة الثالثة
	<ul style="list-style-type: none"> - عرض خريطة سيطرة الحطاء على لبنان والمنطقة. - عرض لمن من الانتداب (المادة ٢٢ من ميثاق عصبة الأمم). - عرض خريطة لبنان الكبير. - جمع وعرض نصوص وصور عن هذه المرحلة. - جمع وعرض نصوص ليستن موك دستور سنة ١٩٢٦ وتعود من معاهدة ١٩٣٦. - عرض صور من هذه المرحلة. - جمع وعرض نصوص توضح مواقف اللبنانيين من الانتداب. - جمع وعرض نصوص وصور تتناول أبرز جوانب هذه المرحلة. 	<ul style="list-style-type: none"> - يتعرف المتعلم على: - دخول الحطاء بعد انسحاب العثمانيين وعلى قرار مبدأ الانتداب في ميثاق عصبة الأمم. - قيام دولة لبنان الكبير ومواقف اللبنانيين منها وعلى منحها لها الجغرافية والشمالية كما يتلخ على نظام حكمها وأثرها وعلى بناء الدولة بالاضافة الى أبرز الأحداث السياسية. - وضع الدستور وقيام الجمهورية وعلى نظام الحكم فيها وعلى أبرز الأحداث السياسية ولا سيما معاهدة ١٩٣٦. - مواقف اللبنانيين من الانتداب والانتفاضات ضده. - يحلل بعض مظاهر تطور الوضع الاقتصادي والاجتماعي والمالي ويطلع على حركة التعليم والمدارس وعلى الأفكار والحياة السياسية. 	<p>المحور الأول: لبنان</p> <p>مقدمة: المرحلة الانتقالية (١٩٢٠/١٩١٨)</p> <p>ونظام الانتداب.</p> <p>١- لبنان تحت الانتداب ١٩٢٠-١٩٤٣:</p> <p>- دولة لبنان الكبير ١٩٢٠-١٩٢٦.</p> <p>- الدستور وقيام الجمهورية ١٩٢٦-١٩٣٦.</p> <p>- مواقف اللبنانيين من الانتداب.</p> <p>- تطور الأوضاع الاقتصادية والاجتماعية والتعليمية والفكرية ١٩٢٠-١٩٣٦.</p>	المرحلة الثانوية السنة الثالثة

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ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضامين)
	<p>- جمع وعرض نصوص وصور تتناول وضع لبنان خلال الحرب العالمية الثانية.</p> <p>- عرض خريطة دخول الحلفاء الى لبنان وسوريا سنة ١٩٤١.</p> <p>- عرض مقطع من خطاب الجنرال كاترو في اعلازه الاستقلال سنة ١٩٤١، وآخر من رد الرئيس الفردي نقاش.</p> <p>- جمع وعرض نصوص وصور عن هذه المرحلة.</p>	<p>- يتعرف على الأوضاع السياسية والاقتصادية والعسكرية وارتباطها بمصير الدولة المنتدبة، وعلى دخول الحلفاء بلادنا سنة ١٩٤١.</p> <p>- يطلع على مراحل تحقيق الاستقلال منذ اعلان كاترو في ٢٦ تشرين الثاني سنة ١٩٤١ وحتى تعديل الدستور في ٨ تشرين الثاني ١٩٤٣ والاحداث التي اعقبته وانجاز الاستقلال.</p> <p>- يشن دور وحدة اللبنانيين ونضالاتهم في تحقيق هذا الاستقلال.</p>	<p>- لبنان في الحرب العالمية الثانية ١٩٣٩-١٩٤٣ : • الأوضاع السياسية والاقتصادية والعسكرية. • الاستقلال.</p>
	<p>- جمع وعرض نصوص وصور عن دور لبنان في جامعة الدول العربية وفي هيئة الأمم.</p> <p>- اعداد ملف عن وحدات قوات المشرق الخاصة وتأسيس الجيش اللبناني.</p> <p>- جمع وعرض نصوص وصور عن الوضع في لبنان بين ١٩٤٣ و ١٩٥٢.</p>	<p>- يتعرف المتعلم على: - تثبيت كيان لبنان عربيا ودوليا بدخوله عضوا مؤسسا في جامعة الدول العربية وفي هيئة الأمم وعلى استكمال انجاز استقلاله الاقتصادي وتحقيق سيادته بتسلمه المصالح وجلاء الجيوش الاجنبية. - السياسة الداخلية والخارجية في دولة الاستقلال ويطلع على تطور الاحداث السياسية الداخلية بعد تجديد ولاية بشارة الخوري حتى استقالته سنة</p>	<p>٢- لبنان المستقل: ١- عهد بشارة الخوري ١٩٤٣-١٩٥٢: - لبنان في الجامعة العربية وفي هيئة الأمم. - تمام المصالح والجلاء العسكري. - السياسة الداخلية والخارجية.</p>

ملاحظات	الوسائل والاشطة	الأهداف التعلّمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضمون)
	- جمع وعرض نصوص وصور عن اشتراك لبنان في حرب فلسطين سنة ١٩٤٨ وعن اتفاقية الهدنة.	١٩٥٢. - مشاركة لبنان في حرب فلسطين الاولى ودوره فيها (معركة المالكية)، والتزامه القضية الفلسطينية.	- لبنان وحرب فلسطين ١٩٤٨.
	- جمع وعرض نصوص وصور عن ابرز المنجزات العمرانية في هذا العهد.	- يتعرف على الازدهار الاقتصادي والعمراني، ويفهم تطور السياسة الخارجية وانكاساتها على لبنان، (الثورة المصرية، حلف بغداد، حرب السويس، قيام الجمهورية العربية المتحدة) - يتبين مخاطر الخلاف بين اللبنانيين والتدخلات الخارجية ويستخلص العبر من أحداث ١٩٥٨.	- عهد كميل شمعون ١٩٥٢-١٩٥٨: السياسة الداخلية والخارجية. - الاقتصاد والعمران. - احداث ١٩٥٨.
	- جمع وعرض نصوص وصور عن ابرز منجزات هذا العهد.	- يتبين اهمية التفاهم بين اللبنانيين وتعاملهم في نطاق القوانين. - يتوصل الى معرفة ابعاد السياسة اللبنانية المتوازنة داخليا وخارجيا. - يتعرف على تحديث الدولة عبر الاحصاء والتخطيط وتكافؤ الفرص والائماء المتوازن واقامة المؤسسات.	- عهد فؤاد شهاب ١٩٥٨-١٩٦٤: - عودة الاستقرار وتحديث الدولة.
	- جمع وعرض نصوص وصور من هذه المرحلة وعنها. - عرض شريط وثائقي عن بعض احداث هذه الفترة.	- يتعرف المتعلم على المتغيرات الاقليمية والدولية، وعلى الاوضاع الداخلية في لبنان، وعلى تأثير هذه	- عهد شارل حلو ١٩٦٤-١٩٧٠: - المتغيرات الاقليمية والدولية - الاوضاع الداخلية في لبنان،

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ملاحظات	الوسائل والانشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضمون)
		<p>المتغيرات عليها سياسياً واقتصادياً وأمنياً...</p> <p>- يطلع على هزيمة ١٩٦٧، وبروز العمل الفدائي، وعلى التطورات التي أعقبت ذلك (اتفاق القاهرة ١٩٦٩ - تزايد الاعتداءات الاسرائيلية على لبنان....).</p>	<p>وانعكاس هذه المتغيرات عليها.</p> <p>(حصة واحدة)</p> <p>- عهد سليمان فرنجيه ١٩٧٠-١٩٧٦:</p>
	<p>- جمع وعرض نصوص وصور من هذه المرحلة وغيرها.</p>	<p>- يتعرف المتعلم على تسارع الاحداث والتطورات في هذا العهد، فيطلع على المشكلات الداخلية السياسية والاقتصادية والاجتماعية والتربوية وغيرها ، و تزايد نشاط التنظيمات الفلسطينية المسلحة وانقسام اللبنانيين حولها، وعلى توسيع اسرائيل اعتداءاتها على لبنان .</p> <p>- يحلل كيف ادت هذه العوامل، مع تصاعد الحرب الباردة، الى تزايد التدخلات الخارجية في الشؤون الداخلية اللبنانية، وكيف ادى ذلك كله الى اندلاع الحرب في لبنان سنة ١٩٧٥، التي كان من أهدافها تنفيذ المطامع الاسرائيلية التوسعية في لبنان، وتدمير صيغة العيش الوطني المشترك فيه وتقسيمه، والتضاء على ما يعيشه لبنان من تجربة في ممارسة الديمقراطية وحرية الرأي والتعبير، وضرب الازدهار الاقتصادي والمالي فيه، كما يطلع أيضاً على المواقف السياسية اللبنانية المختلفة.</p>	<p>تسارع الاحداث والتطورات.</p> <p>- اندلاع الحرب في لبنان ١٩٧٥.</p> <p>(حصة واحدة)</p>

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صفحة

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ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضمون) ١- لبنان من سنة ١٩٧٦ إلى اتفاق الطائف: عهد الياس سركيس.
	<p>- جمع وعرض نصوص وصور من هذه المرحلة وعنها.</p> <p>- عرض خريطة للاجئين الاسرائيليين ١٩٧٨ و ١٩٨٢.</p> <p>- عرض ودراسة نص القرار ٤٢٥.</p>	<p>- يتعرف المتعلم على احداث الحرب وما رافقها من دمار ومأس.</p> <p>- يطلع على أبرز الاحداث في عهد الياس سركيس (مؤتمر الرياض ودخول قوات الردع العربية، الاجتياح الاسرائيلي سنتي ١٩٧٨ و ١٩٨٢ ونتائجهما) وعلى انتخاب بشير الجميل رئيساً للجمهورية واغتياله.</p> <p>- يتعرف على أبرز التطورات في عهد امين الجميل، وعلى محاولات التهدئة والحلول محلياً وعربياً ودولياً.</p> <p>- يتعرف المتعلم على أبرز التطورات في المرحلة التي تلت عهد أمين الجميل ولا سيما قيام حكومتين وعلى الظروف التي أدت الى اتفاق الطائف.</p>	<p>عهد امين الجميل.</p> <p>المرحلة الانتقالية</p>
	<p>- عرض مقتطفات من اتفاق الطائف.</p> <p>- اعداد المتعلمين، بعد توزيعهم مجموعات، ملفات عن أبرز نتائج الحرب لا سيما قضية المهجرين والمعوّقين والخسائر البشرية والاقتصادية والبيئية.</p>	<p>- يحلل مضمون اتفاق الطائف ويتعرف على تعديل الدستور اللبناني وفقاً لهذا الاتفاق.</p> <p>- يعي ضرورة استخلاص العبر (وابرزها ان الوحدة الوطنية هي الطريق الأساسية لجذب الوطن الاخطار التي تتهدده) لبناء الدولة القوية القائمة على أسس الديمقراطية والعدالة وتكافؤ الفرص والائمان المتوازن</p>	<p>اتفاق الطائف.</p>

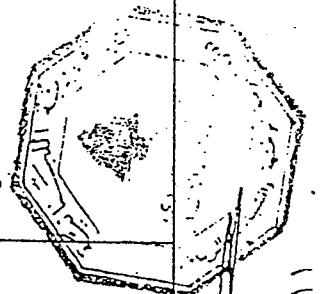
ملاحظات	الوسائل والانشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضمون)
		الاعلام. - يتمكن من اعداد ملف عن احد وجوه هذه الحركة.	(حصتان)
	<p>- عرض صور لمقر هيئة الامم المتحدة ولعلمها.</p> <p>- دراسة مواد من ميثاق الامم المتحدة ونصوص عن ابرز اعمالها.</p> <p>- عرض تصميم لمؤسسات الهيئة الدولية.</p> <p>- عرض خريطة للعالم يظهر عليها المعسكران.</p>	<p>- يتعرف المتعلم على:</p> <p>- قيام هيئة الامم وميثاقها ومؤسساتها وعلى دورها منذ نشأتها حتى اليوم (مع تقييم هذا الدور).</p> <p>- العالم من جديد وعلى الخلاف بين حلفاء الامس، وقيام معسكرين .</p> <p>- المعسكر الغربي وسياسته ويطلع على واقع بلدانه الكبرى.</p> <p>- المعسكر الشرقي او الشيوعي ويطلع على واقع الاتحاد السوفياتي ودوره، وسيطرة الشيوعية على بلدان اوروبا الشرقية.</p>	<p>القسم الثاني:</p> <p>التحولات الكبرى بعد الحرب العالمية الثانية:</p> <p>- هيئة الامم المتحدة:</p> <p>- المعسكران:</p> <p>• الغربي (الراسمالي): دولة الكبرى، اعادة بناء اوروبا.</p> <p>• الشرقي (الشيوعي): الاتحاد السوفياتي والدول الدائرة في فلكه.</p>
	<p>- جمع وعرض نصوص عن سياسة كل من المعسكرين.</p>	<p>- يتمكن من تحليل نص سياسي عن أحد المعسكرين.</p>	(حصتان)
	<p>- عرض خريطة الصين .</p> <p>- جمع وعرض نصوص وصور عن انتصار الشيوعيين وسياستهم.</p>	<p>- يدرس المتعلم انتصار الشيوعية في الصين، ويتقهم واقع الصين الجديد وانقسامها دولتين الصين الشعبية والصين الوطنية.</p>	<p>- انتصار الشيوعية في الصين.</p> <p>(حصّة واحدة)</p>

ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات/ مهارات - مواقف)	المحتوى (المحاور والمضمون)
	<ul style="list-style-type: none"> - عرض خريطة العالم عليها أماكن الأزمات والخلاف بين المعسكرين. - عرض خريطة لكل من الحربين الكورية والفييتنامية. - جمع وعرض نصوص وصور عن الأزمات وعن الانفراج الدولي. - عرض أنشطة وثائقية. 	<ul style="list-style-type: none"> - يتعرف المتعلم على أسباب الصراع بين المعسكرين في ميادين عدة (فكرية، سياسية، اقتصادية، عسكرية...) وعلى أماكن الصراع مركزاً على قضيتي كوريا وفييتنام. - يتعرف على التحالف العسكرية التي نشأت آنذاك. - يحلل تطور العلاقات بين المعسكرين لا سيما مفاوضات نزع السلاح والتعاضد السلمي وتحقيق الانفراج الدولي. - يتمكن من تحليل نص سياسي عن شريط وثائقي. 	<ul style="list-style-type: none"> - الحزب الباردة والتعاضد السلمي.
	<ul style="list-style-type: none"> - عرض خريطة العالم عليها البلدان التي استقلت مع تاريخ استقلال كل منها. - جمع وعرض صور ونصوص لكل من غاندي وماندبلا. - عرض نص عن مؤتمر باندونغ، وصور لابرز شخصياته، وجدول بمؤتمرات الحياض الإيجابي وعدم الانحياز. 	<ul style="list-style-type: none"> - يتعرف على: - الأسباب والظروف التي أدت الى تلاشي الاستعمار وتحرر المستعمرات، ويتعرف على قيام دول العالم الثالث وواقعها الاقتصادي والسياسي ويطلع على اوضاع الهند كنموذج. - مفهوم الحياض الإيجابي وسياسة عدم الانحياز (باندونغ والمؤتمرات الأخرى). - يتمكن من تحليل نص مرتبط بالحياض الإيجابي. 	<ul style="list-style-type: none"> - تحرر المستعمرات وقضايا العالم الثالث.
	<ul style="list-style-type: none"> - عرض خريطة لروسيا والاتحاد الدول المستقلة بعد انهيار الاتحاد السوفيياتي. 	<ul style="list-style-type: none"> - يفهم المتعلم ظروف واسباب سقوط النظام الشيوعي في الاتحاد السوفيياتي، وقيام روسيا ومجموعة الدول المستقلة. 	<ul style="list-style-type: none"> - سقوط النظام الشيوعي في الاتحاد السوفيياتي وفي بلدان أوروبا الشرقية.

ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
	<p>- عرض خريطة لاوروبيا الشرقية بعد سقوط النظام الشيوعي فيها.</p> <p>- جمع وعرض نصوص وصور من هذه المرحلة وعنها.</p> <p>- جمع وعرض نصوص وصور عن مشروع النظام العالمي الجديد.</p>	<p>- يتعرف على سقوط النظام الشيوعي في بلدان اوروبيا الشرقية وفي يوغوسلافيا وعلى المتغيرات التي اعتقبته (اعادة توحيد المانيا - تفكيك يوغوسلافيا - انقسام تشيكوسلوفاكيا).</p> <p>- يحلل العوامل التي أدت الى ذلك.</p> <p>- يتعرف المتعلم على الواقع الجديد في اوروبيا وفي العالم بعد تفكك الاتحاد السوفياتي ونهاية نظام الكتلتين، والاتجاه نحو نظام عالمي جديد.</p>	<p>نحو نظام عالمي جديد.</p>
	<p>- جمع وعرض نصوص وصور عن أبرز المنجزات العلمية والاقتصادية والفكرية.</p> <p>- اعداد المتعلمين، بعد توزيعهم مجموعات، ملفات عن تطور تكنولوجيا الاتصال والمعلوماتية.</p>	<p>- يتعرف المتعلم على التقدم الكبير في مجالات العلم والصناعة والزراعة والفكر والثقافة، وعلى تطور وسائل المواصلات وتكنولوجيا الاتصال وثورة المعلوماتية وتأثيرها.</p> <p>- يتمكن من كتابة تقرير عن احد مظاهر التطور التكنولوجي.</p>	<p>- التطور العلمي والاقتصادي والفكري والثقائي:</p>
	<p>- عرض خريطة لبلدان جامعة الدول العربية.</p> <p>- جمع وعرض نصوص وصور عن تأسيس جامعة الدول العربية ومقتطفات من ميثاقها.</p>	<p>- يتعرف المتعلم على:</p> <p>- خريطة العالم العربي وواقعه بعد الحرب، ويدرك اهمية التعاون بين البلدان العربية.</p>	<p>القسم الثالث.</p> <p>العالم العربي بعد الحرب العالمية الثانية:</p> <p>- جامعة الدول العربية.</p>

ملاحظات	الوسائل والانشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
	<ul style="list-style-type: none"> - تنظيم جدول بمؤتمرات القمة العربية وبارز مقرراتها. - عرض خريطين الأولى لبلدان شمالي افريقيا ولا سيما الجزائر والثانية لبلدان الخليج العربي يظهر عليهما تاريخ استقلال كل منها. 	<ul style="list-style-type: none"> - قيام جامعة الدول العربية وعلى ميثاقها ودورها. - تحقيق استقلال البلدان العربية في شمالي افريقيا وفي الخليج العربي وعلى اوضاعها بعد الاستقلال، ولا سيما ثورة الجزائر. - بنين فكرة النضال الوطني في سبيل الحرية والاستقلال. 	استقلال البلدان العربية في شمالي افريقيا وفي الخليج العربي.
	<ul style="list-style-type: none"> - جمع وعرض نصوص وصور عن أبرز جوانب هذه المرحلة. 	<ul style="list-style-type: none"> - يتعرف على أبرز التحولات والتطورات السياسية في مصر وسوريا والعراق. 	(حصة واحدة) أبرز التحولات في مصر وسوريا والعراق.
	<ul style="list-style-type: none"> - عرض خريطة لمرحلة تقسيم فلسطين. - عرض خرائط للحروب العربية- الاسرائيلية. - جمع وعرض نصوص وصور من هذه المرحلة وعنّها. - جمع وعرض نصوص وصور عن الاحتلال الاسرائيلي لاجزاء من لبنان ومقاومة اللبنانيين له. - جمع وعرض نصوص وصور عن هذه المشاريع. 	<ul style="list-style-type: none"> - يتعرف المتعلم على: - تقسيم فلسطين وفرض قيام اسرائيل وخطرها على فلسطين والدول العربية لا سيما لبنان. - قضية اللاجئين الفلسطينيين والحروب بين العرب واسرائيل (١٩٤٨، ١٩٥٦، ١٩٦٧، ١٩٧٣) ونتائجها، وحروب الاستنزاف، والاعتداءات على لبنان واحتياحي ١٩٧٨ و ١٩٨٢. - مقاومة اللبنانيين للاحتلال الاسرائيلي. - يطلع بايجاز على محاولات التسوية للصراع العربي- الاسرائيلي (مؤتمر مدريد، اتفاق غزة- اريحا اولاً، وادي عربة، واي بلاتناتشن، واي ريفر، شرم الشيخ وما يليه). 	الاراء العربي- الاسرائيلي.

ملاحظات	الوسائل والأنشطة	الأهداف التعليمية (معارف - قدرات / مهارات - مواقف)	المحتوى (المحاور والمضمون)
		<ul style="list-style-type: none"> - يحل كيفية وصول السلام الى مأزق بسبب تغت اسرائيل وسياساتها العدوانية القائمة على الاستيطان والتوسع، ومفهومها للسلام القائم على فرض الحلول الجزئية غير المتكافئة، والتي لا تؤدي الى السلام العادل والشامل. 	(حصتان)
	<ul style="list-style-type: none"> - عرض خريطة لبلدان الخليج. - جمع وعرض نصوص وصور تبرز الأهمية الاقتصادية والاستراتيجية للخليج العربي ولحروبه ونتائجها. 	<ul style="list-style-type: none"> - يتعرف المتعلم على أهمية بلدان الخليج الاقتصادية (تأثير النفط) والاستراتيجية، واهتمام الدول الكبرى بها. - يتعرف على تطور الاحداث التي أدت الى حربي الخليج (العراق - ايران، والعراق - الكويت) ونتائجها الإقليمية والدولية. 	الخليج العربي وأهميته.
	<ul style="list-style-type: none"> - اعداد المتعلمين ، بعد توزيعهم مجموعات، تقارير عن أبرز جوانب هذه الحقول. - جمع وعرض نصوص وصور عن أبرز وجوه هذا التطور. 	<ul style="list-style-type: none"> - يتعرف على التطور العام في العالم العربي في حقول الاقتصاد والاجتماع والعلم والثقافة والفنون. - يتمكن من اعداد تقرير عن أحد اوجه التطور في دولة خليجية. 	(حصّة واحدة)
	<ul style="list-style-type: none"> - اعداد المتعلمين، بعد توزيعهم مجموعات ، ملفات تتناول هذه المواضيع. - عرض اشربة وثائقية . 	<ul style="list-style-type: none"> - يتمكن من اعداد ملف حول احد هذه المواضيع . - يتمكن المتعلم من مناقشة شريط وثائقي وتحليل محتواه. 	ملفات عن : المياه - حقوق الانسان - الديمقراطية - النفط.
		(حصّة واحدة)	



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صيفي

والأستاذ

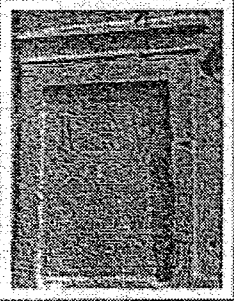
Appendix 4

"They all Went and Lebanon Stayed: Independence of the Nation"

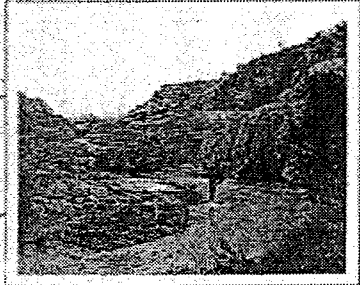
The page below is taken from the lesson that became under attack due to the title it bears. This is what caused the withdrawal of the history textbook shortly after printing it.

ذَهَبُوا جَمِيعُهُمْ ... وَبَقِيَ لُبْنَانُ: اسْتِقْلَالُ الْوَلَدَةِ

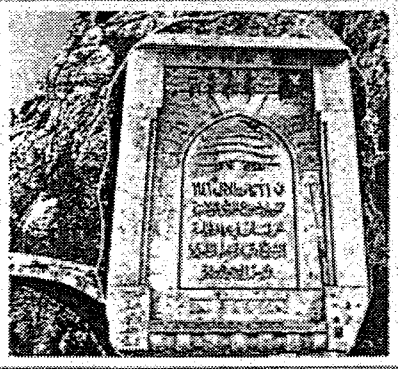
لُبْنَانُ: تَارِيخٌ طَوِيلٌ، وَاجْتِلالاتٌ مُتَعَدِّدةٌ؛ وَلَكِنْ بِفَضْلِ مَقَاوِمَةِ اللَّبْنَانِيِّينَ وَتَضَحِيَّاتِهِمْ، زَالَتْ كُلُّ الْاجْتِلالاتِ، وَتَحَقَّقَ الْاسْتِقْلَالُ. فَمَتَى تَحَقَّقَ ذَلِكَ؟ وَكَيْفَ؟



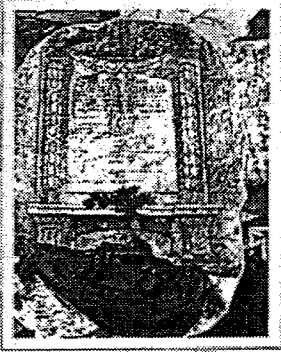
مُسْتَقَدَّة - ٢ - نَقْشٌ يَرُدِّي قِصَّةَ الْاجْتِلَالِ الْبَابِلِيِّ



مُسْتَقَدَّة - ١ - عَلَى صُخُورِ نَهْرِ الْكَلْبِ نَقُوشٌ وَكِتَابَاتٌ تَرَوِي تَارِيخَ الْاجْتِلالاتِ فِي لُبْنَانِ، وَالتَّحَرُّرِ مِنْهَا.



مُسْتَقَدَّة - ٤ - نَقُوشٌ وَكِتَابَاتٌ تَرَوِي تَارِيخَ الْاجْتِلالاتِ لِلْبْنَانِ وَالْجَلَاءِ عَنْهُ



مُسْتَقَدَّة - ٣ - كِتَابَةٌ تَرَوِي قِصَّةَ الْاجْتِلَالِ الْفَرَنْسِيِّ

الْبَابِلِيُّونَ
 الْأَشُورِيُّونَ
 الْمِصْرِيُّونَ
 الْفَرَسُ
 الْيُونَانُ
 الرُّومَانُ
 الْفَتْحُ الْعَرَبِيُّ
 الصَّلِيبِيُّونَ
 الْمَمَالِكُ
 الْعُثْمَانِيُّونَ
 الْفَرَنْسِيُّونَ

الْإِحْطَاءُ. أَقْرَأْ. اتَّبِعْ الْخَطَّ الزَّمَنِيَّ، أَجِيبْ:

• مَاذَا تَقْرَأُ تَحْتَ الْمُسْتَعْدَاتِ؟ مَاذَا يَعْنِي ذَلِكَ؟

• عَلَى الْخَطِّ الزَّمَنِيِّ، تَقْرَأُ أَسْمَاءَ دَوْلٍ احْتَلَّتْ جُيُوشُهَا لُبْنَانَ، عَلَى مَرَاجِلَ، خِلَالَ تَارِيخِهِ.