

THE LEBANESE CULTURAL ROLE IN THE ARAB RENAISSANCE:
JOURNALISM AND EDUCATION AS A MODEL (1860–1914)

Assistant Lecturer: Alaa Khudhair Obaid
General Directorate of Education, First Rusafa
alaaalzubaidi1979@gmail.com

ABSTRACT	KEYWORDS
<p>This study examines the Lebanese cultural role in the Arab Renaissance during the period between 1860 and 1914, through an analysis of the historical and social factors that contributed to the development of renaissance thought. The research focuses on three main axes: the historical and social context of Lebanon in the nineteenth century, the role of Lebanese journalism in disseminating enlightenment ideas, and the contributions of educational institutions and cultural associations in reinforcing Arab identity.</p> <p>The study highlights the influence of Lebanese journalism in promoting national and intellectual awareness and its connection to reformist movements across the Arab world. It also discusses the emergence of modern educational institutions and the spread of national schools, emphasizing their role in forming an educated class that played a vital part in the intellectual and political revival. Furthermore, the research explores the role of cultural associations in supporting education and spreading enlightenment thought, as well as the challenges they faced under Ottoman policies, culminating in the impact of World War I on Lebanon’s cultural and educational movement.</p> <p>The study concludes that the Lebanese cultural renaissance was the result of both internal and external dynamics, and it laid a foundational platform for intellectual and political movements in the Arab world, despite the obstacles encountered.</p>	<p>Culture, Arab Renaissance, Journalism, Education.</p>

Introduction

During the nineteenth and early twentieth centuries, the Arab region witnessed profound intellectual and cultural transformations, with Lebanon at the heart of these transformations, thanks to its geographical location and openness to the outside world. Lebanon played a pivotal role in the modern Arab Renaissance, thanks to the flourishing press, the spread of educational institutions, and the activity of cultural associations that contributed to shaping a new national and reformist consciousness.. Since the mid-nineteenth century, the Lebanese press has emerged as one of the most important tools for enlightenment and the transmission of modern ideas. It contributed to the dissemination of new political and social concepts and helped connect Arab intellectuals with global intellectual trends. At

the same time, education in Lebanon witnessed remarkable development, with the establishment of national schools and universities that adopted modern teaching methods. This helped create an educated class that played a major role in reform movements..

Cultural and educational associations played an important role in supporting enlightenment thought and strengthening Arab identity, through publishing books and magazines, organizing seminars, and supporting education in the Arabic language. However, these efforts faced several challenges, most notably Ottoman policies seeking to impose Turkification, foreign interventions, and, finally, the impact of World War I, which led to the decline of many renaissance projects..

This research focuses on studying the Lebanese cultural role in the Arab Renaissance between 1860 and 1914, through three main themes: the historical and social context of Lebanon in the nineteenth century, the role of the press in disseminating renaissance thought, and the contributions of education to building national and cultural awareness. It aims to highlight the factors that contributed to shaping the Lebanese renaissance and analyze its impact on the Arab intellectual trajectory during that period.

The first topic

The historical and social context of Lebanon in the nineteenth century (1860-1914))

During the nineteenth century, Lebanon witnessed major political and social transformations that had a direct impact on its role in the Arab Renaissance. The Lebanese experienced fundamental changes, starting with sectarian unrest that led to the intervention of European powers, through the establishment of the Mutasarrifate system, which granted Mount Lebanon a degree of administrative independence, and finally, the intellectual and cultural movement reinforced by the translation movement and openness to European thought. The proclamation of the Ottoman Constitution in 1908 also had an impact on increasing political awareness, but World War I soon came to cast a heavy shadow over the country, leading to a deterioration in the economic and cultural situation. This study seeks to shed light on these key milestones to understand the historical and social context of Lebanon between the years 1860 and 1914.¹

Firstly :The disturbances of 1860 and the establishment of the Mutasarrifate system

By the mid-nineteenth century, Mount Lebanon witnessed an escalation in sectarian tensions, a result of multiple factors, including economic changes, social conflicts, and foreign interventions, as well as the Ottoman Empire's weakness in managing the sectarian and regional diversity within its territory. This situation had roots extending back decades, as the region's economic transformation, marked by the flourishing silk trade and Lebanon's integration into European markets,²...to the emergence of a social and economic gap between farmers and peasants on the one hand, and the commercial elites linked to the European powers on the other..

This disparity led to the intensification of conflicts between different sects, Especially Between the Maronites and the Druze, each sect adopted divergent interests according to its relationship with the European powers and the Ottoman Empire. Tensions escalated at the beginning of the year 1860 When

¹Ahmad Zein, Minutes of the Discussions of the Lebanese Constitution and its Amendments 1926-2004, Beirut, 2004, p. 125.

²Agia Antoine Haddad, Lebanon in World War II, a Historical Study Through Some Local Sources, Postgraduate Diploma Thesis in History, Lebanese University, Faculty of Arts and Humanities, Department of History, Al-Fanar, 2000, p. 78.

armed clashes broke out between the two sides in several areas of Mount Lebanon, the violence quickly spread to Damascus, where Christians were subjected to bloody attacks that resulted in the deaths of thousands and widespread destruction of property..³

These events worried the European powers,EspeciallyFrance, which justified its intervention by protecting Christians in the region, prompted the Ottoman Empire to seek solutions that would avoid direct intervention by Western powers. As a result, and with direct European diplomatic intervention, an agreement was reached in 1861 established the Mutasarrifate system, which granted Mount Lebanon autonomy within the Ottoman Empire..⁴

Under this system, a non-Lebanese administrator was appointed to manage the region's affairs. The administrator was a Christian, appointed by the Ottoman Sultan with the approval of the European powers. An administrative council was also formed, including representatives of the various sects, to ensure political and administrative balance. The Mutasarrifate sought to achieve a degree of stability in the region by organizing the administration, establishing mechanisms for resolving inter-sectarian disputes, and promoting decentralization of governance..⁵

The Mutasarrifate system contributed to the political and economic reconstruction of Lebanon, allowing for the emergence of new elites who participated in governing the country and helping foster a climate of stability that later contributed to the flourishing of economic and cultural activity. However, the system remained subject to internal and external pressures, as European interference in Lebanese affairs continued, making the Mutasarrifate an autonomous experience bound by international will rather than actual independence. ,This system marked a turning point in Lebanon's history, as it paved the way for the emergence of a Lebanese political identity separate from the rest of the Ottoman Empire's provinces, and contributed to laying the foundations of the modern state. However, it was not sufficient to prevent the recurrence of tensions in the following decades.EspeciallyWith the escalation of political and intellectual activity in light of changing regional circumstances..⁶

Secondly :Translation movement and cultural openness(1870-1890).

The period between the years**1870 and 1890**A significant boom in the translation movement and cultural openness in Lebanon occurred, as this development had a profound impact on shaping intellectual and cultural awareness in the Arab region. Several factors played a pivotal role in this transformation, most notably the spread of printing, the emergence of the press, and the activity of missionary missions that established schools and universities, contributing to the transfer of European knowledge and sciences to Lebanese society..⁷

The spread of printing presses played a major role in facilitating the process of translation and publishing books and intellectual articles.FoundedJesuit Press (1853))American Press (1834))Both contributed to the printing and translation of numerous scientific, literary, and intellectual books.

³Edmond Bleibel, General History of Lebanon, Beirut, 1946, p. 210.

⁴ Iskandar Al-Rayashi, Before and After, Dar Al-Hayat Press, Beirut, 1953, p. 110.

⁵Anwar Al-Khatib, The State and Political Systems, The Constitution of Lebanon, Beirut, New Cadmus Press, 1970, p. 95.

⁶Al-Bustani, Emile, The Arabs, the West, and Lebanon's Foreign Policy, Beirut, 1959, p. 134.

⁷Al-Jubouri, Jassim Muhammad Khader, The Lebanese Parliament 1943-1975, PhD thesis, College of Arts, University of Mosul, 2006, p. 215.

Newspapers and magazines, such as Al-Muqtataf and Al-Jawa'ib, also played a prominent role in conveying modern ideas, publishing translated articles in the fields of politics, economics, and social thought, enhancing Arab readers' awareness of contemporary issues..⁸

In addition, Western missionary missions played an influential role in spreading modern education, as they established prominent academic institutions, such as the Syrian Protestant College (later the American University of Beirut, 1866.) and Saint Joseph University (1875)Both contributed to the teaching of foreign languages and the graduation of a new generation of intellectuals capable of interacting with European thought. This led to a growing interest in translating philosophical, scientific, and literary works, as Lebanese thinkers translated important texts in philosophy, the natural sciences, and history into Arabic, contributing to the development of critical and enlightenment thought..⁹

The translation movement extended to encompass a wide range of fields, including philosophy, political science, and law. The works of Descartes, Bacon, and Newton were translated, helping to establish a scientific approach to thinking in Lebanese cultural circles. The translation of European novels, such as the works of Victor Hugo and Shakespeare, also influenced the formation of a new style of literary writing and contributed to establishing the foundations of the modern Arabic novel and theater. Furthermore, the translation of Western legal and constitutional texts helped disseminate ideas related to constitutional governance and human rights, which had an impact on the emergence of reform movements calling for modernization and political change..¹⁰

This cultural movement had a profound impact on the intellectual and social landscape in Lebanon. It contributed to the promotion of reformist thought, as intellectuals began to call for liberation from tradition and openness to modern knowledge. It also led to the development of educational curricula in schools and universities, helping to graduate new generations equipped with modern knowledge that later contributed to the renaissance of journalism and education. Furthermore, the translation movement helped pave the way for the emergence of a renaissance press, which played a key role in disseminating enlightenment thought and discussing the political and social issues preoccupying the Arab world at the time..¹¹

The translation movement and cultural openness in Lebanon during the period represented(1870-1890)A fundamental turning point in the Arab Renaissance, it contributed to the creation of a renewed intellectual environment that helped shape cultural and political awareness and laid the foundations upon which the modern intellectual renaissance in the Arab world was built..¹²

Third: The Declaration of the Ottoman Constitution and the Impact of World War I(1908-1914).

The period between the years1908 and 1914A pivotal stage in the history of Lebanon, as the country witnessed major political and social transformations influenced by the declaration of the Ottoman Constitution in the year1908On the one hand, and the outbreak of World War I in 1914, on the other,

⁸Al-Jumaili, Saad Naseef Jassim, Political Developments in Lebanon (1958-1975), PhD Thesis, Higher Institute of Political and International Studies, Al-Mustansiriya University, 2004, p. 189.

⁹Hassan Hallaq, Contemporary History of Lebanon (1913-1943), Dar Al-Nahda Al-Arabiya for Printing and Publishing, Beirut, 1985, p. 220.

¹⁰Hassan Hallaq, The Social, Economic and Political History of Beirut and the Ottoman Provinces in the Nineteenth Century, Vol. 1, Records of the Sharia Court, Beirut, 1987, p. 65.

¹¹Hassan Hallaq, Salim Ali Salam 1868-1938, Beirut, 1982, p. 140.

¹²Hassan Hallaq, The Coastal and Four Districts Conference 1936, Dar Al-Jama'iya Publishing House, Beirut, 1981, p. 175.

these events had a direct impact on the internal situation in Lebanon, both in terms of intellectuals' aspirations for reform and democracy and in terms of the suffering caused by the war, which led to a decline in economic, social, and political conditions.¹³

The Ottoman Constitution was declared in the year **1908** A major turning point in the history of the Ottoman Empire, Sultan Abdul Hamid II reinstated the constitution he had suspended in 1878. This announcement came as a result of pressure from the Young Turk movement, which demanded political and administrative reforms that would ensure greater participation in government. Lebanese intellectuals greeted this event with optimism, seeing it as an opportunity to enhance political freedoms and expand the role of the press and cultural activity. It also led to increased party activity in Beirut and major Lebanese cities, with reformist associations emerging that demanded greater rights and fair political representation within the Ottoman Empire.¹⁴

However, the optimism did not last long, as the hopes of Lebanese reformers were quickly dashed by the continued Ottoman policies of marginalization, as well as the tightening of security after the Union and Progress Party seized power in Istanbul. Although the Lebanese press witnessed a remarkable expansion during this period, with the number of newspapers and magazines that discussed political and social issues more freely increasing, the Ottoman authorities quickly imposed strict censorship and closed down publications. several From the opposition newspapers, which limited the impact of this political openness.¹⁵

With the outbreak of World War I in the year **1914** The Ottoman Empire entered a state of political and military turmoil, which directly impacted Lebanon. The Ottoman authorities, led by Jamal Pasha, imposed strict measures, including the declaration of martial law, the imposition of compulsory conscription, and the confiscation of agricultural crops to support the war effort. This period also witnessed a stifling famine due to the naval blockade imposed by the Allied forces, in addition to the Ottoman exploitation of Lebanese resources for the benefit of the Ottoman army, which led to the deterioration of the economic and living conditions of the population..¹⁶

One of the most influential events during this period was the execution campaigns carried out by the Ottomans against many Lebanese and Syrian intellectuals and politicians in the year **1915 and 1916** A number of prominent national figures were executed in Martyrs' Squares in Beirut and Damascus, accused of conspiring with foreign powers against the Ottoman Empire. These executions sparked a wave of anger and resentment among Lebanese circles and contributed to deepening nationalist sentiment and the desire for independence from Ottoman rule..¹⁷

By the end of this period, Lebanon had entered a period of severe deterioration as a result of the war. Famine worsened, epidemics spread, and cultural activity declined due to severe restrictions on the press and education. Despite these harsh conditions, these events contributed to the crystallization of

¹³Hussein Hamid Abdullah Al-Sulagh, Political Developments in Lebanon 1920-1941, unpublished doctoral dissertation, Faculty of Arts, University of Kufa, 1996, p. 90.

¹⁴Khaled Ziada, Sheikh Hussein Al-Jisr, His Life and Thought, Tripoli Figures Series, Dar Al-Insha for Press and Publishing, Beirut, 1982, p. 88.

¹⁵Khaled Al-Azm, Memoirs of Khaled Al-Azm, Vol. 1, United Publishing House, Beirut, 1973, p. 102.

¹⁶Dhibyan, Sami, The Lebanese National Movement... Past, Present and Future from a Strategic Perspective, Beirut, 1977, p. 150.

¹⁷Ragheb Al-Solh, Lebanon and Arabism: National Identity and State Formation, Dar Al Saqi, Beirut, 2006, p. 300.

Lebanese national consciousness and paved the way for the political transformations that followed the collapse of the Ottoman Empire and the declaration of Greater Lebanon in 1917.1920..¹⁸

The second topic

The Lebanese Press and Its Role in the Arab Renaissance (1858-1914))

The nineteenth century witnessed major intellectual and social transformations in Lebanon, contributing to the formation of a distinct cultural environment, one of whose most prominent tools was the press. The Lebanese press played a fundamental role in the Arab Renaissance, serving not merely as a means of conveying news, but also as a platform for intellectual dialogue and political and social debate. It contributed to the dissemination of enlightenment thought and the strengthening of cultural and national identity..¹⁹

The Lebanese press began in the second half of the nineteenth century at the hands of an elite group of intellectuals who sought to spread awareness and disseminate knowledge. This coincided with the spread of modern printing presses, the emergence of reform movements, and openness to European thought through translation, missionary missions, and modern education. The press also benefited from the relative freedoms afforded by the Mutasarrifate system in Mount Lebanon after the year 1861, which allowed for the emergence of newspapers and magazines that discussed social, cultural and political issues with unprecedented boldness..²⁰

With the expansion of the role of the press, newspapers with scientific and cultural orientations emerged, seeking to disseminate modern science and philosophical thought. Such magazines included Al-Muqtataf, which provided Arab readers with translated articles on the latest scientific discoveries and intellectual theories. The press also contributed to shaping political awareness by discussing issues of administrative and constitutional reform and criticizing Ottoman despotism, which often made it vulnerable to censorship and closure..²¹

At the beginning of the twentieth century, Lebanese journalism took on a new dimension with the migration of many Lebanese intellectuals abroad, as they established newspapers abroad. Especially in Egypt and Latin America, they carried nationalist ideas calling for liberation and independence. These newspapers contributed to strengthening nationalist sentiment among Arab communities, raising issues of Arab unity and defending the rights of peoples against colonialism and tyranny..²²

Firstly : The emergence of the Lebanese press and its enlightening role(1858-1867).

The Lebanese press is considered one of the first Arab newspapers to emerge in the nineteenth century, playing a pivotal role in disseminating Enlightenment thought and spreading cultural and social awareness. The establishment of the press in Lebanon came as a result of several factors. The most prominent of these were the spread of modern printing presses, the interest of missionary missions in education and printing, as well as the influence of European cultural and political activity..²³

¹⁸Sami Al-Solh, *Rely on History*, Beirut, 1970, p. 88.

¹⁹Sati' al-Husri, *The Day of Maysalun*, Dar al-Ittihad Publications, Beirut, 1948, p. 77.

²⁰Salim Zaanoun, *The Conditions of Syria and Lebanon under the French Mandate*, no. 1987, p. 165.

²¹Shadi Khalil Abu Issa, *Presidents of the Lebanese Republic (Secrets - Facts - Documents - Photos)*, Al-Matbouat Company for Distribution and Publishing, Beirut, 2008, p. 275.

²²Abdul Khaliq Muhammad Abd, *Muhammad al-Jisr and his political and administrative role in Lebanon until 1934*, unpublished MA thesis, College of Education for Humanities, University of Diyala, 2016, p. 145.

²³Atiyat Allah, Ahmed, *The Political Dictionary*, Cairo, 1968, p. 198.

The Lebanese press actually started in the year 1858 marked the publication of "Hadiqat al-Akhbar," founded by Khalil al-Khoury in Beirut. This newspaper was considered the first unofficial Arabic newspaper. This newspaper bore a political, social, and literary character, as it not only reported news but also featured critical articles addressing political and reform issues in the Ottoman Empire, making it a platform for the educated elite who aspired to change and modernization.²⁴

In the year 1860: Al-Janan newspaper was founded by Salim Al-Bustani, becoming one of the leading newspapers in disseminating reformist thought. Al-Janan focused on discussing intellectual and social issues and focused on promoting the values of renaissance, freedom, and education, making it an important means of spreading cultural awareness among Arab readers. It also contributed to the development of the Arabic language used in journalism, striving to present a more modern and simplified style compared to traditional methods.

As for the year 1867 witnessed a new development with the founding of the newspaper "Al-Nashra Al-Akhbariya" (The Newsletter), founded by Maronite Patriarch Boulos Massad. The newspaper focused on local affairs and political events, and contributed to promoting cultural dialogue among the various Lebanese sects.²⁵

The enlightening role of the Lebanese press had a profound impact on society. It contributed to raising readers' awareness of political and social issues, pushed for reforms, and facilitated the dissemination of modern education through the publication of translated scientific and cultural articles. The press's connection to intellectual activity also led to the formation of a new knowledge base within Lebanese society, which later paved the way for the emergence of broad intellectual and reform movements across the Arab region..

During this stage (1858-1867) The press was not just a means of conveying news, but rather became a tool for expressing reformist and enlightening ideas, and contributed to the development of the cultural and political sphere in Lebanon, which made it a prototype of the Arab Renaissance press..²⁶

Secondly : Scientific and cultural journalism and its intellectual influence(1876-1890).

The period between 1876 and 1890 A remarkable development in the Lebanese press, as it was no longer limited to publishing political and social news, but rather expanded to include scientific and cultural fields. This transformation came as a result of the growing interest in modern knowledge, the spread of education, and increased contact with European cultures. This prompted a number of Lebanese intellectuals to establish specialized newspapers and magazines focused on disseminating modern science and knowledge in simplified Arabic..²⁷

One of the most prominent examples of this trend was the emergence of the magazine Al-Muqtataf was founded in 1876 by Yaqub Sarruf and Faris Nimr in Beirut, before later moving to Egypt. Al-Muqtataf was the first Arab magazine specializing in publishing scientific and technical research, offering Arab readers articles on physics, chemistry, and medicine, as well as modern philosophical theories. This

²⁴Omar Reda Kahala, Dictionary of Authors, Biographies of Authors of Arabic Books, Vol. 13, Beirut, 1957, p. 250.

²⁵Philip Hitti, Lebanon in History, Dar Al Thaqafa, Beirut, New York, 1959, p. 180.

²⁶Kahala, Omar Reda, Dictionary of Authors, Biographies of Authors of Arabic Books, Vol. 13, Beirut, 1957, p. 134.

²⁷Muhammad Jamil Bayhum, Caravans of Arabism and its Processions Throughout the Ages, Vol. 2, Dar Al-Kashaf Press, Beirut, 1950, p. 210.

magazine contributed to promoting scientific culture among Arab readers and helped convey the latest Western discoveries to the Arab world in a clear and simplified manner.²⁸

In the same context, the magazine appeared *Al-Bayan*, founded in 1881 by Ibrahim al-Yaziji, focused on developing the Arabic language and simplifying grammar, while also publishing articles on philosophy, science, and literature. This magazine had a significant intellectual impact, helping to renew Arabic writing styles, encouraging critical thinking, and connecting Arab readers with the global intellectual movement. During this period, the newspaper also emerged. "*Lisan al-Hal*" played a significant role in publishing cultural articles addressing issues of education and social reform, and discussing the effects of European modernity on Arab societies. Cultural journalism provided new platforms for intellectuals and writers, leading to the development of intellectual discourse in the region.²⁹

These newspapers and magazines contributed to a major intellectual shift within Lebanese and Arab society in general, fostering interest in science and education, encouraging acceptance of modern ideas, and helping establish a new approach to knowledge based on rationality and critical analysis. The spread of these newspapers also stimulated the translation movement, with many Western books and research being translated into Arabic, contributing to the establishment of a comprehensive intellectual renaissance.³⁰

It is clear from the above The period between The years 1876 and 1890 represented a golden age for scientific and cultural journalism in Lebanon. These newspapers and magazines played a pivotal role in shaping modern Arab thought and laid the foundations for a more sophisticated intellectual movement in the following decades.

Third: National press abroad and its role in promoting nationalism(1909-1914).

At the beginning of the twentieth century, the Lebanese press witnessed a new development represented by the spread of the national press abroad. Especially In Egypt, Latin America, and the United States, this expansion was the result of massive Lebanese migrations. These immigrants brought with them their political and cultural concerns and sought to establish newspapers that expressed their national issues and aspirations for liberation and reform. These newspapers played a prominent role in strengthening national identity, calling for Arab unity, and resisting Ottoman and foreign colonialism.³¹

One of the most prominent newspapers that appeared during this period was *Al-Huda* newspaper. "*Al-Huda*", founded by Naoum Moukarzel in New York in 1898, emerged as one of the most important newspapers to embrace Arab nationalist thought between 1909 and 1914. *Al-Huda* was a voice for Lebanese and Arab expatriates, calling for independence and liberation from Ottoman rule and criticizing the Ottoman Empire's Turkification policies against Arab peoples.³²

²⁸Muhammad Sakir Al-Shammari, *Parliamentary Life in Lebanon 1926-1943*, MA thesis (unpublished), Institute of Arab History and Scientific Heritage, Baghdad, 2004, p. 195.

²⁹Mahmoud, Moein Ahmed, *The Palestinians in Lebanon (Social Reality)*, Beirut, 1973, p. 225.

³⁰Nour El-Din Zein, *The Conflict in the Middle East and the Birth of the States of Syria and Lebanon*, Dar Al-Nahar, Beirut, 1971, p. 145.

³¹Youssef, Bashar Hassan, *The Development of Party Life in Lebanon 1946-1958*, Master's Thesis, College of Education, University of Mosul, 2000, p. 160.

³²Youssef Maroun, *Lebanon between Taif and the Second Independence*, Dar Al Nahda Al Arabiya, Beirut, 2005, p. 190.

The newspaper emerged "Mirat al-Gharb," founded by Philip Khoury in the United States in 1909, focused on discussing issues of cultural and political renaissance and sought to create a national consciousness among members of Lebanese and Arab communities abroad. The newspaper published articles on the importance of education and intellectual renaissance, and contributed to deepening a sense of belonging to one's homeland and connecting immigrants to the issues of the Arab East. In Argentina, the newspaper emerged "Al-Alam Al-Arabi" played a significant role in spreading nationalist thought and strengthening ties among the Lebanese diaspora. It discussed issues of cultural identity and celebrated intellectual and political figures who called for a national renaissance.³³

These diaspora newspapers contributed to shaping a new national consciousness, highlighting the common bonds between the Lebanese and Arabs and encouraging resistance to the divisive policies imposed by the Ottoman Empire. They also served as a link between intellectuals at home and abroad, conveying new ideas and contributing to the support of reform and independence movements. The diaspora press also played a role in unifying Arab nationalist discourse, linking together the various intellectual currents emerging at that time and contributing to the crystallization of ideas that would later form the basis of Arab independence movements. With the outbreak of World War I in 1914, the importance of this press increased, as it became a vehicle for advocating for liberation and independence, making it vulnerable to censorship and persecution by the Ottoman authorities.³⁴

Apparently the period between 1909 and 1914 marked the peak of the national press' activity abroad, as it succeeded in spreading Arab nationalist thought, enhancing political awareness, and preparing the ground for the independence movements that would later emerge in the Arab world.

The third topic

Lebanese Education and Its Contributions to the Arab Renaissance (1866-1914))

During the second half of the nineteenth century and the early twentieth century, Lebanese education represented a fundamental pillar of the Arab Renaissance, contributing to the dissemination of reformist thought, strengthening cultural identity, and developing the intellectual elites who led modernization projects in the Arab world. This development was the result of multiple influences, most notably contact with Western missionary missions, the Ottoman Empire's interest in reforming the education system, and local efforts led by Lebanese intellectuals to establish national schools independent of foreign influence.³⁵

The Lebanese educational renaissance clearly began with the establishment of the first modern educational institutions, which adopted advanced curricula based on European and American models. National schools expanded in the following decades, and their role was not limited to providing traditional education; they also contributed to building a new cultural and national awareness, making them part of the intellectual and social movement in the region. Cultural and educational associations, which emerged at the beginning of the twentieth century, also played a major role in promoting

³³Youssef Qazma Khoury, *Lebanon and Syria: From the Mandate to Independence*, University Foundation for Studies and Publishing, Beirut, 1990, p. 230.

³⁴Yazbek, Mustafa, *Beirut and Modernity*, Dar Al Nahda, Beirut, 2003, p. 210.

³⁵Yaqoub, Fouad, *Foreign Interventions in Lebanon in the Nineteenth Century*, Dar Al-Kitab Al-Arabi, Beirut, 1982, p. 175.

education and disseminating knowledge. Especially Amid rising political tensions prior to the outbreak of World War I.³⁶

Thus, Lebanese education became an advanced model of the Arab Renaissance, contributing to the development of journalism, strengthening the translation movement, and forming intellectual and political elites who led reform and independence projects. The following topics will address the development of educational institutions, the role of national schools and cultural associations, and the impact of major political events on the educational process in Lebanon. **1866 and 1914.**

Firstly : Establishment of modern educational institutions(1866-1875).

The period between **1866 and 1875** A radical transformation took place in the Lebanese educational system, with the establishment of many modern educational institutions that adopted advanced curricula and new teaching methods. This shift was the result of several factors, including the growing influence of Western missionary missionaries, the Ottoman Empire's attempts to reform education, and local efforts by Lebanese intellectuals to modernize education and liberate it from traditional systems..³⁷

One of the most notable achievements of this period was the establishment of the Syrian Evangelical College in the year 1866, later to become the American University of Beirut. This institution was founded with the support of American Protestant missionaries, led by Daniel Bliss, and aimed to provide a modern education based on Western teaching methods, covering the fields of medicine, science, and engineering. The college offered instruction in English, contributing to the introduction of modern scientific thought to the region and significantly influencing the formation of intellectual and political elites in Lebanon and the Arab world.³⁸

In the same context, the Maronite Church played an active role in supporting education, establishing the Ain Waraka School and other schools in Mount Lebanon, focusing on teaching religious and literary studies and languages. The Jesuit missions also established modern schools, most notably Saint Joseph University, which was founded in 1875 by French Jesuit fathers, it had a profound impact on the teaching of languages and modern sciences, and contributed to the graduation of a large number of thinkers, journalists, and politicians who influenced the Arab Renaissance.

Alongside major institutions, private schools emerged, founded by Lebanese intellectuals who sought to offer an alternative to traditional religious education. Some schools began offering curricula that included natural sciences, mathematics, and philosophy, with an emphasis on Arabic alongside foreign languages. The spread of these institutions helped expand the student body and create a modern educational environment that produced an elite group of intellectuals who played pivotal roles in journalism, literature, and politics..³⁹

It can be said that the period between The years 1866 and 1875 witnessed the beginning of modern education in Lebanon. These institutions contributed to laying the foundations for a sophisticated

³⁶Nassif Nassar, *Modern Arab Thought*, Dar Al-Tali'ah, Beirut, 1982, p. 198.

³⁷Nicola Ziadeh, *Lebanon Throughout History*, Dar Al Thaqafa, Beirut, 1979, p. 220.

³⁸Wadih Bashour, *The Political System in Lebanon*, Dar Al-Awda, Beirut, 1981, p. 145.

³⁹Ahmad Zein, *Minutes of the Discussions of the Lebanese Constitution and its Amendments 1926-2004*, Beirut, 2004, p. 65

educational system, which helped spread reformist thought and led to the formation of a new class of educated people who contributed to the Arab Renaissance in the following decades.⁴⁰

Secondly :The spread of national schools and the strengthening of cultural identity(1890-1900).

By the end of the nineteenth century, Lebanon witnessed a remarkable development in the education sector, with the proliferation of national schools that sought to provide modern education that strengthened Arab cultural identity and reduced the dominance of foreign schools that disseminated curricula of a European or religious missionary nature. This development was the result of a growing intellectual movement and a growing awareness of the importance of education as a tool for cultural liberation and national renaissance. This prompted Lebanese thinkers and reformers to establish national schools that contributed to strengthening the Arabic language and national identity..⁴¹

During this period, several educational institutions emerged, founded by Lebanese, with the aim of offering balanced curricula that combined modern sciences with Arab cultural values. Among the most prominent of these schools were:The Patriarchal School in Beirut, which was one of the first schools to offer Arabic-language education, with an emphasis on Arab history and literature, contributed to the formation of a new generation of thinkers and intellectuals.,Cultural and educational associations also contributed to the establishment of independent national schools, the most prominent of which are:The Islamic College School, founded in 1897 in Beirut, aimed to provide education that promoted Arab nationalist thought, focusing on modern sciences and languages while preserving local cultural heritage..⁴²

Not to mention the role of the press theProminent in supporting this trend, newspapers and magazines published articles urging the importance of education in the Arabic language and criticizing the Turkification policies that the Ottoman Empire attempted to impose on some educational institutions. These campaigns contributed to increased enrollment in national schools and created a collective awareness of the importance of education in preserving cultural identity and intellectual independence..⁴³

The role of these schools was not limited to providing academic education; they also became intellectual centers that contributed to the formation of prominent figures in the fields of journalism, literature, and politics. A large number of intellectuals graduated from them, who later contributed to the Arab Renaissance. The spread of these schools also helped strengthen the status of the Arabic language and paved the way for the emergence of intellectual and nationalist movements that called for political reform and independence..⁴⁴

In general, it can be said that the period betweenThe years 1890 and 1900 represented a pivotal stage in the development of Lebanese national education, witnessing a clear strengthening of cultural identity through national schools, which contributed to shaping a new national consciousness and paved the

⁴⁰ Agia Antoine Haddad, Lebanon in World War II, a Historical Study Through Some Local Sources, Postgraduate Diploma Thesis in History, Lebanese University, Faculty of Arts and Humanities, Department of History, Al-Fanar, 2000, p. 41

⁴¹Edmond Blebel, the previous source, p. 198

⁴²Anwar Al-Khatib, previous source, p. 125

⁴³Al-Bustani, Emile, previous source, p. 210

⁴⁴Al-Jumaili, previous source, p. 56

way for the emergence of an intellectual elite that led the Arab Renaissance projects in the following decades.⁴⁵

Conclusion

The period between 1860 and 1914 Major transformations took place in the Lebanese cultural and educational landscape. The press and education played a pivotal role in the Arab Renaissance by spreading intellectual awareness and strengthening cultural identity. Modern educational institutions contributed to the dissemination of science and languages, while the press served as an effective tool for disseminating reformist ideas. Cultural associations supported educational and intellectual activity. Despite the difficulties imposed by World War I, these efforts remained a milestone in the renaissance process and paved the way for subsequent intellectual and political movements..

1. The emergence of the Lebanese press since 1858 was a major factor in spreading the renaissance thought and influencing the course of Arab national consciousness..
2. The disturbances of 1860 and the establishment of the Mutasarrifate system contributed to enhancing administrative stability, which provided a favorable environment for the subsequent flourishing of education and journalism..
3. The spread of national schools between 1890 and 1900 contributed to the formation of an educated and cultured generation that played a role in intellectual and political movements..
4. Interaction with missionary missions and foreign schools helped introduce modern teaching methods, despite the challenges associated with their cultural influence..
5. Cultural and educational associations played a major role in supporting education and spreading scientific thought, despite Ottoman restrictions on them during World War I..
6. Ottoman intervention in education and journalism Especially After the proclamation of the Ottoman Constitution in 1908, it affected the course of the Renaissance and led to conflicts between reformist and conservative thought..
7. formed World War A major setback for the cultural and educational movement, but it did not prevent the renaissance efforts from continuing in the following decades..

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⁴⁵Hassan Hallaq, previous source, p. 165

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