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الجامعة الأمريكية بالقاهرة

The American University at Cairo

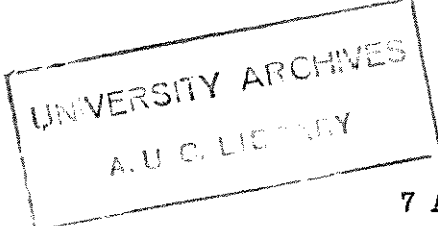
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Executive Offices
BOARD OF TRUSTEES

7 August 1953

TO THE MEMBERS OF THE SPECIAL COMMITTEE
ON RE-STUDY OF POLICY

Dear Wendell -

Dr. Cleland asks me to send you the attached draft of the Policy Committee's report. He writes: "Comments and suggested changes would be welcome as soon as possible. If responses are prompt it might be possible to have a meeting of the committee the first week in September, or earlier if they desire. The only day I am not free to be away from Washington is September 2. My plan is to leave D. C. en route to Cairo on the morning of September 8, going to Princeton for the Colloquium on Islamic Culture for September 8, 9 and 10; sailing the 11th. Until the committee is heard from, I would not want to send copies to Cairo. But as soon as the committee approves, the report can be sent to Cairo for study by Council. I hope the final form can be ready in time for study and action by the Trustees in November."

Dr. Cleland's address is 3911 Jocelyn Street, N. W.
Washington 15, D. C.

Will you please let me know on the enclosed postal whether you could meet with Dr. Cleland here in the Philadelphia office on September 3rd or 4th? The University would cover your expenses.

Very sincerely,

Ward

Ward N. Madison
Executive Secretary

Messrs. Horton
Cleland ✓
Calverley
Harbison
Steele
Van Vleck
Mrs. Stevenson

✓ P.S. Dr. Cleland--change has been made in accordance with your letter of August 6, 1953.

R. S. S. S.

July 22, 1953

REPORT OF THE COMMITTEE ON POLICY

The Board of Trustees on November 7, 1952 passed the following resolution, Minute No. 703, "that the Chairman appoint a committee to consider the matter of a survey of the University in the light of the purpose of the founders and in the light of the present situation looking toward the future, and that this committee be given power to co-opt other members and then to report to the Board."

Preliminary discussion had brought out the fact that (1) no serious review of the University's position had been made since that preceding its foundation 33 years ago, (2) conditions in the Near East and the Arab world in this period had changed profoundly,- political, sociological, religious, economic and educational, (3) certain factors and agencies had of recent years come into the picture, such as the Rockefeller and Ford Foundations, the great oil companies, the United States Information Service, the Technical Cooperation Administration, the United Nations, etc., (4) the basis for the financial support of the present and future departments had undergone changes, and (5) the new president for the University would be helped by a statement regarding future policy.

The committee as appointed consisted of Messrs. Cleland, Chairman, Calverley, Harbison, Steele, Van Vleck, and Mrs. Stevenson. Meetings of the committee were held on January 23, 1953 in New York, and on March 20 in Philadelphia, when the scope and drafting of the report were decided upon. The report as finally adopted by the committee is submitted herewith.

THE ORIGIN OF A.U.C.

The American University at Cairo began its work in 1920, following a movement which originated in the American United Presbyterian Mission in Egypt about 1899, and which was followed by a careful study of the situation in the Near East in 1912, and eventually the organization of a University Board of Trustees in 1915. The global setting in which these developments took place is reviewed briefly as follows.

European civilization was dominant throughout the world. The economic and military power of the United Kingdom, France, Germany and Holland kept the diverse races and cultures, especially the Muslim areas, under control. Non-Europeans were generally regarded as subject races and inferior. Any slight offense against the dignity or sovereignty of the colonial powers was likely to lead to a crushing retribution. The expansive ambitions of Europe were such as to cause indeed, at times, incidents of provocation to be sought by the Powers as excuses for the extension of their authority. This dominance of the world by the Christian nations and the resulting security in travel and foreign residence opened the door wide for the Church's foreign missions which spread from Europe and North America to most non-Christian lands. Generally, the attitude toward non-Europeans was expressed by the phrase, "the white man's burden." President McKinley had stated that the function of the United States in the Philippines was "to Christianize and civilize them."

With reference to the Near East, Turkey had suffered serious setbacks when she lost Tripolitania to Italy in 1912 and large areas in the Balkans in the same year. Semi-autonomous Egypt and the Anglo-Egyptian Sudan were controlled by the British. Occasional massacres of Armenian Christians in Turkey (1896, 1909, 1915) and the constant insecurity of Christians who were regarded locally as subversives and as aiding indigenous political discontent, led to a great deal of sympathy for them in the United States and Western Europe. The main efforts of the Christian missions in the Near East had focused in the early days on the Oriental Christian communities; but a movement to evangelize Muslims began to gain strength, as evidenced at the Cairo (1906), Edinburgh (1910) and Lucknow (1911) conferences. Developing interest in a Christian approach to Islam was manifested in the activities of certain Christian leaders whose enthusiasm is reflected in their writings. W. H. T. Gairdner wrote The Reproach of Islam. S. M. Zwemer wrote voluminously of the degradation of Muslim culture and the need for Christian evangelism. George Innes, one of the founders of the American University at Cairo, wrote The Hand of a Cruel Lord, and described Islam

in no complimentary terms. The Nile Mission Press was founded in Cairo to print Christian literature in Arabic with an appeal to Muslims.

The general attitude of the Christian missionaries in Egypt is reflected in the following quotation from the Handbook on Foreign Missions, 1910:

"The evangelization of the Moslems, who form about 93 per cent of the population of the country, is the great problem before the missionary in Egypt. The outlook for this work is becoming more and more hopeful. Each year the wane of the Crescent becomes more evident. There is a general feeling among missionaries that the complete downfall of Islam is only a matter of time and they ask for re-enforcements, not so much to insure it as to hasten it."

The general position in the Near East as of 1912, related to the founding of the University, is described by Charles R. Watson in his Report of the Visit of the Corresponding Secretary to Egypt and the Levant, from which the following quotations are made:

"It cannot be denied that during the past three decades Egypt has been the most favored of all the countries of the Near East. The reason lies in the British occupation of Egypt. Few would dispute the superiority of British occupation over French, Russian or Italian occupation, while its superiority over either Turkish rule or Arab rule, which obtain in other lands of the Near East, is almost immeasurable. Egypt, therefore, the one land of the Near East fully occupied by Great Britain, enjoys and has now enjoyed for more than a quarter of a century, signal advantages for progress and development....

"In Egypt as nowhere else in the Moslem world, Christianity may come into direct touch with Islam and make free use of every fair argument or influence--whether intellectual, moral, philanthropic or spiritual--to challenge the position and power of Islam. The British occupation safeguards the life and property of the Christian missionary, it endeavors to

maintain religious liberty, thus allowing the Moslem inquirer freedom to press his search after truth, and it protects him from death, if not from social persecution, should he accept Christ and confess Him....

"The uplifting influence of Government education upon Moslem life in Egypt ought, however, to be recognized. As Professor McGlenahan remarked: 'All education and enlightenment is a blow to Islam, and we should rejoice in it.' So it is; the old type of Islam in Egypt is being vitally affected not only by Missions but also by the introduction of Western scientific knowledge through Government schools....

"(5) One of the primary objects of the educational survey which has been described was to examine into the proposal which had been before the Mission and the Board for some years, namely, the establishment of a Christian University in Egypt. The first formal statement....was the following issued by the Cairo missionaries in 1899 or shortly before that date:

AN ENGLISH COLLEGE IN CAIRO....

"What is wanted then, is an institution in which the pupils would receive thorough training and instruction in science, philosophy, history, literature, Christian ethics, etc., under competent teachers and in the English language, the institution to be founded on the broad foundation of evangelical Christianity, and its rules and regulations and instruction to be in conformity therewith, while at the same time pupils of all religions would equally enjoy all the privileges and facilities for acquiring a liberal education...."

The Report then continues:

"(3) To establish at Cairo, a Christian University which will provide all Egypt and even North Africa and the Arabic-speaking world with the highest education under Christian auspices.

"Among the considerations which have led irresistibly to this last proposal are the following:

"(a) In all North Africa, there is no Christian University. Here are 24,000,000 people at least, using a common language, whose needs for Christian education are becoming more acute daily and whose future leaders must ultimately require the highest education. No other missionary agency in North Africa is preparing to meet this need.

"(b) A second argument lies in the strategic relations to Islam which a Christian University at Cairo would possess. If Constantinople has been the political center of Islam, and Mecca its religious center, Egypt is pre-eminently the intellectual center. This is a fact acknowledged throughout the Moslem world and is directly connected with the existence at Cairo of the great Moslem University, Al-Azhar. Where Islam has carried its educational development farthest, there, at that very point, should Christianity present the best it possesses of Christian education. Both the strategy of Christian missions and the challenge of Islam require this.

"(c) A third consideration is that the development of educational missionary work in Egypt during the past half century now calls imperatively for an institution of the highest education....

"(d) (It also appears that an institution of higher education is required as an evangelistic agency. The higher classes of Egyptian society and especially of Moslem society cannot be reached at present by any other method of work. Yet these must be evangelized and we have no right to neglect them, no matter how difficult the method, or laborious the task....)

"The institution is to be established for the very purpose of revealing Christ to men.... All that requires to be developed, of character, of

professional training, of gift for every form of true service—all that is needed to realize in humanity, particularly in that part of it which is now the Moslem world, and most especially in Egypt, the will and thought of Christ for that part of the world—all this is to be the supreme passion and objective of this great institution. Its aim and objective are nothing less than the Kingdom of God.....

"If now an answer to the question is asked along educational lines, it will not be possible to give so definite an answer, for the character of the institution must in large measure depend upon constant experiment and study, and be the outcome of a continuous search after the highest services that can be rendered through Christian education. It seems obvious that there must be what we would call a Collegiate Department, and then also a Professional side to the proposed University....

"Among the professional or post graduate courses which have been proposed as being required to minister to the needs of Egypt's present-day development, the following may be mentioned:

Teacher training, history, theory and practice of education.

Engineering in relation to agriculture, hydraulics.

Commercial science, business administration, banking, commercial law.

Journalism, editorial work, advertising.

Biblical theology.

Law.

It will be noticed that Medicine is not mentioned. Some urge this, but the majority counsel a postponement, for the present at least, of all thought of a Medical Department on the ground of its great expense and especially on the ground that affiliation and co-operation with the Syrian Protestant College at Beirut will doubtless be possible, thus making available for those desiring medical training the splendid equipment of the Medical School

at Beirut. It is also rumored that Government plans in Egypt contemplate a new Hospital and Medical School at Cairo to cost \$15,000,000....."

From the Findings of the General Conference of the American Mission, 1912, the following paragraph is quoted:

"6. To provide for the needs of the highest Christian education in Egypt, we believe that an institution of higher education should be established in the Delta, with a foundation and with resources making possible its development into a Christian University for the entire Valley of the Nile. Such an institution would, of course, meet immediate needs for higher Christian education in Cairo and the Delta, but more especially is it needed as a capstone to all Christian and missionary effort in the Nile Valley and to the extensive and well organized system of Christian education which exists in Egypt as a result of the past fifty years of American missionary effort. It is demanded by the total absence of any Christian University either in Egypt or in all Northern Africa. If adequately equipped, its establishment in Egypt and at Cairo--the educational center of Islam--would be of strategic value to Christian missions throughout the world in connection with every effort to reach the Moslem world."

The first name used for promoting the project was "The Cairo Christian University," but the growing prestige of the United States in international affairs following World War I under Woodrow Wilson's leadership with his Fourteen Points, and the national reputation for championing freedom for colonial peoples, led the Trustees to adopt the title before its formal opening in 1920 of "The American University at Cairo." This was in line with the times as the Syrian Protestant College also dropped its religious adjective and became "The American University of Beirut."

It is obvious from the preceding that the original plan for the American University at Cairo was that it should be the "capstone of the missionary educational pyramid" in the Nile Valley and furnish both undergraduate and professional courses

of study for Christians and Muslims of Egypt and adjacent lands, including training in biblical theology, and develop leadership for a high-grade evangelistic movement to win the Muslim world, or at least the Arab portion of it, to Christ.

The founders of AUC had evolved the University concept from that of a local missionary college in the Delta of Egypt to the greater perspective of an inter-denominational university for the Arabic-speaking area. Cairo, as the intellectual center of Arab culture, was selected as the place for the university, which could be reached more easily in Cairo than in any other Near Eastern city, as things stood at that time. It was intended to develop a modern university on American and Christian lines that would train young men and women from the Near East and fit them for eventual participation in the life of their home countries. The fact of location in Egypt naturally demanded that much accommodation be made with the Egyptian Government for the needs of many types of people who live in Egypt; but in order to assure the predominance of the plan to serve the Arab world and not to be distracted by non-Arab elements, emphasis was placed on the Arabic language and culture, and a limit was set to the number of students excused from taking this course. Students from outside of Egypt were encouraged to enroll and one of the earliest graduates was a boy from Mecca itself. Others have come from Syria, Palestine, Jordan, Yemen, Iraq, the Sudan and Ethiopia, not to mention occasional registrations from Malaysia, Iran, Turkey, Lebanon, China, Uganda, Morocco, et al. The international Arab area and its needs were to be the *raison d'être* of the new university.

CHANGING CONDITIONS

To what extent did this plan prove to be practicable and how did events modify it? Simultaneously with the opening of the first classes in 1920, the political and social climate of Egypt was undergoing a profound change which extended to neighboring lands as well. This process has been accelerating over the past 35 years and especially since World War II. Let us note some of these changes.

1. The effects of the mass of the population on political, social and spiritual conditions have come into our perspective to any accurate degree only within the last generation. Two generations ago, when the Student Volunteer Movement (which greatly affected many student minds in the early years of the Twentieth Century) came into being, "the evangelization of the world in this generation" seemed a matter of simple arithmetic. Enough missionaries in each non-Christian country would do the job in 33 years. But other factors were at work which made the arithmetical approach unreliable. The influence of medical discoveries on health, longevity, the control of epidemics by international quarantine, the stepping up of economic production, the increase in education, the speeding up of transportation and communications, all contributed markedly to the reduction of deaths without any corresponding reduction in the number of births, with the result that populations in many countries have been increasing at a rapid rate, frequently doubling in 50 to 60 years. The areas most affected by this trend are those inhabited by non-Christian peoples who were under European controls, such as India, Pakistan, Egypt and Indonesia. The attached table of estimated religious populations gives an idea of what has been happening since 1890. Non-Christian populations have increased much more rapidly than Christian. Muslims increased 78 percent while Protestants were increasing only 35 percent and the total world population 62 percent. Egypt's total population (90 percent Muslim) has increased by 200 percent since 1890. Concurrently with all the many changes mentioned above, the number of people participating in them and affected by them has multiplied astonishingly.

THE WORLD'S RELIGIONS

	<u>1890</u>		<u>1950</u>		<u>Percentage of Increase</u>
	<u>Number</u>	<u>% of Total</u>	<u>Number</u>	<u>% of Total</u>	
Roman Catholics	230,866,533	16.1	421,340,901	18.2	82
Protestant	143,237,625	10	193,014,595	8.3	35
Eastern Orthodox Churches	<u>102,976,000</u>	7.2	<u>127,629,986</u>	5.5	<u>24</u>
Total Christians	477,080,158		741,985,482		55
Jews	7,186,000	0.5	11,303,350	0.5	57
Muslims	176,834,372	12.4	315,699,103	13.6	78.5
Hindu	190,000,000	13.3	255,715,506	11.1	35
Buddhist	147,900,000	10.5	150,300,000	6.2	1.6
Confucian	256,000,000	17.8	300,289,500	13.1	18
Taoist	43,000,000	3	50,053,200	2.2	16
Shinto	14,000,000	1	25,000,000	1	64
Others	<u>117,681,669</u>	<u>8.2</u>	<u>468,672,859</u>	<u>20.3</u>	<u>297</u>
TOTAL	1,429,682,199	100.0	2,319,019,000	100.0	62

Source: The World Almanac, 1892 and 1951.

2. On the political side a profound and even revolutionary change has taken place in the position of the great empires, particularly those of Europe. Two world wars have greatly weakened them militarily and economically, so that they have had to release their holds on former colonies. Germany, Italy and Turkey have disappeared completely as empires, France has withdrawn from Syria and Lebanon, and Britain from Egypt, Palestine, India, Pakistan, Burma and Ceylon, and is further relaxing her hold in the Sudan and West Africa. The British Empire has been largely converted into the British Commonwealth of Nations. Holland has granted independence to Indonesia. Japan's empire also has vanished. European prestige has declined everywhere.

But an unexpected shift has occurred, due to which the United States finds itself as the strongest power of the free nations, and in consequence thrust into the position of leadership against the threatening power of the Communist bloc led by the USSR and fed by the ruthless exploitation of enslaved masses behind the iron curtain. Whether in the United Nations or outside, the United States is the spearhead for every move to curb the growing power of Russia. This situation leads to many unhappy differences of opinion as to methods and timing between the United States and its friends in the common struggle for the freedom of peoples. As a result of this trend, the name "America" has come to be associated more with political and military policies than with strict benevolence and disinterested championship of social welfare. Even the United States aid programs under MSA and TCA are regarded in some areas as motivated entirely by the need for the defense of the United States. This postwar precipitation of America into the political arena has naturally focused attention primarily on her political functions and thereby somewhat prejudiced the position of her non-political and private activities.

The creation of the United Nations in which the United States has taken a leading part, has brought together in close association for political, economic, cultural and welfare activities the governments of sixty nations of whom ten are

distinctively Muslim and fifteen others have to reckon with substantial Muslim minorities. American representatives in the many activities of the UN and its specialized agencies maintain constant contacts on behalf of the United States with most of the countries of the world in many different types of service. The fact that 35.12% of the UN budget is paid by the United States brings the vast problems of the world annually to the doors of Congress for review in connection with further appropriations.

A principal feature of the postwar international political atmosphere is the cold war. Propaganda campaigns of world-wide scope and with a virulence never before known are affecting all our national activities. Every educational policy has to take these official pronouncements into account and the youth is universally affected by both the mental attitudes developed and the requirements for military and other defense services. As never before, ideological considerations are coloring all aspects of national life, and particularly public opinion and education. This situation is a development from the universal speeding up of communications, whether ~~of~~ travel or ~~exchange~~ of ideas. Since 1912 the time for circling the world has been cut from 30 days to 4, and ideas go broadcast to the most distant points instantaneously. The airplane, radio, television, and electrical transmissions of all kinds, and the sound film, not to mention increased literacy and reading matter, have revolutionized life, and exposed men to every wind that blows.

As an instrument in this battle for the minds of men, the United States maintains Information Services in the principal cities of the world, including the Arab states, where through libraries, publications, news distribution, visual aids and educational exchanges every effort is made to give an unbiased view of America, our way of life and our global policy. This activity naturally affects local opinion about American persons and institutions, fortunately favorably in most cases.

One outstanding development of the cold war and of Communist propaganda has been a tendency to split the world horizontally by classes rather than vertically by nationalities. In every country there has been the threat of class warfare, and in some it has actually occurred. The result has been a tendency for the conscious proletariat (where there is one) to be oriented toward the USSR. The subtleties of the Communist line are such that many persons are constantly supporting it, while many others are affected by it without being aware of the fact, and innocently follow along. That these horizontal divisions are spreading to the Near East is evident in Iran and in the riots of January 26, 1952 in Cairo.

One thing is very conspicuous in the present disturbed conditions, viz., that the issues of today are mainly ideological and are reflected in social conditions and attitudes. Matters economic, political and social are proving to be but expressions of deep-lying differences in basic attitudes toward life. It is now a question of other values than those measured in money or weights or mere numbers. It is more a question of emotional fixations. What is it that people like most and will work for hardest? Their religion and loyalty and honor and self-respect are more to many of them than fuller stomachs, better health or greater possessions, except as the latter reflect the former. Communist propaganda plays on all these themes in varying degree.

3. In the field of religion generally, there has been a trend toward greater tolerance in areas influenced by European civilization. Developments in the social sciences have shown a fairly clear picture of religion as an element in the community's culture which, upon analysis, may be found to have certain social values of a constructive type as well as other qualities of a less desirable kind. Just as the realization of the highest values of Christianity has been limited by collateral social counter developments, so certain social values found in some non-Christian religions may have very beneficial effects if freed from the drag or distortion of outworn beliefs and

practices. In other words, there is today less readiness to condemn a whole religious system because of differences in theology and ritual. On the other hand, scientific analyses of religious systems have shown where fundamental conflicts really do exist and the attendant dangers to society. This trend toward objective evaluation of religious beliefs and practices has been associated with a growth in the philosophy of secularism among peoples affected by European civilization. The effect has been a shift of emphasis in the scale of values from the spiritual satisfactions of conscientiously following a traditional way of life for its own sake to the more or less sensory or intellectual pleasures of increased personal and group comfort. For many persons, religion is a kind of artistic curio to be admired in its historical setting but to be kept safely on the shelf out of the way of practical everyday affairs. When objectivity goes to this extreme, society sustains the loss of a force that might be creative in the direction of a happier life if properly guided.

Where such trends are developing in communities with a strong traditional religious setting, a vacuum is likely to occur. The intellectual who loses the sustaining experience of religious feeling and fails to replace it with the necessary substitute to maintain the function is inclined to go adrift. Then the zealot or quack steps in and offers a quick cure for the trouble which may arise, and such groups as the Muslim Brotherhood, or the Green Shirts, or the Communists find fertile soil in which to grow. The educated leaders all too often have lost the power to hold together and give direction to the deep human experiences which furnish the dynamic for healthy social growth.

Between the extremes of religious zealotry and intolerance on the one hand, and complacent irreligion on the other, lies a middle ground full of the promise of growth in the enjoyment of freedom, intellectual honesty and enthusiasm, and a vast opportunity for honest effort in promoting good will among men of diverse cultures, as well as their cordial cooperation in the solution of those grave problems which human-kind shares. Here lies an opportunity for religious statesmanship.

In such a setting what is the attitude of a devout Christian? The belief that our Christian faith is mainly a means to help us endure the trials of life on an incurably evil earth in the hope of escaping eventually from them to a pleasurable existence in heaven has fortunately given way to the concept that by sufficient faith and hard work it is possible to recreate the earthly environment and make it a satisfactory home for ourselves and our posterity. Man's intellectual and technical developments have shown that this is possible if only man's passions can be tamed and he can learn to live peacefully in a narrowing world community. The basic Hebrew concept of a good community being one where all men meticulously reverence and obey the law, the Christian belief that the law will be fulfilled only through men learning to love God and each other, and the Muslim conviction that men will act as brothers to each other only if they submit to the will of God and work together to make His will universally acceptable--this common ideal and purpose suggest that the followers of these three faiths at least should cease their traditional rivalries and bickerings and agree to work together under God's guidance for the benefit of the human race everywhere.

One-half of the earth's population so united could powerfully direct current trends toward universality, whether in politics, in economics, social welfare, or other fields. This suggests a change in attitude on the part of many elements in all three religions. The Hebrew must become less exclusive and more catholic in his outlook, the Christian must think in terms of changing the social order not only by the conversion of individuals but also by the bringing together of vast groups through the accommodation of their ideologies and the reinterpretation of them, and the Muslim must see the Christian not only as a follower of the great Prophet Jesus, who seemed to fall back into a form of idolatry and provincialism, but as a loving child of God imitating the Christ and unselfishly serving the Father and his brother men. As the happy trend today is for the various branches of Christendom to unite communions, this movement might be extended to include cooperation among Christians, Hebrews and

Muslims in all matters stemming from their common tradition and in line with their common aims for a more Godly world. If Muhammad ^{was the solidaf people} as a reformer of ~~Christians~~ who had lost their way, ~~were thought of more as a Luther, a Calvin, or a Wesley,~~ rather than as a "false prophet," accommodation might eventually become possible. Furthermore, if the Christ's way of life is worthy of adoption by all men, this should be achieved as much by having the Christian pattern of the community adopted by other communities as by individuals transferring from their own to the Christian community while the vast majority of their fellows remain either indifferent or perhaps resentful. This does not imply a denial of liberty of the individual to change his religion, but does suggest rather a long-range policy that might achieve the unity of Christianity and Islam in a less remote future.

The present disorganized state of mankind resulting from the difficulties of ancient cultures in all parts of the world adjusting to modern pressures of many kinds is a challenge to the heirs of the noble Hebrew-Christian-Muslim tradition to cooperate for world unity, and at the same time overcome the threat of domination by the narrow, bigoted, and inhuman forces of Communism.

IN THE NEAR EAST

With the decline of the imperial powers, there has been a corresponding rise in nationalist activities in the Near East and elsewhere. Relative to the situation pre-War I, several surprises have developed. Egypt's eventual independence may have been anticipated, but no one foresaw the four Arab states of Syria, Lebanon, Iraq and Jordan, nor the advent of Israel. Advocates of Arab independence had always anticipated a unitary Arab state, probably including the Arabian Peninsula. Nor was the emergence of Saudi Arabia thought possible. In 1902 Dr. Duncan B. Macdonald wrote in his Muslim Theology "after many dynastic changes the rule of the Wahhabites proper has almost ceased" and "dead parties in Islam seldom rise again, and life of Wahhabism has passed into the Muslim church as a whole. Politically it has failed but the spirit of reform remains." But today the rise and power of the Saudi dynasty, the conquest of the

Hejaz, the riches from their oil resources, and the gradual liberalizing of their ideology indicate the hazards of modern prophecy.

Likewise, those who looked forward to an easy transition to self-government have had both surprises and disappointments. In the Near East efforts to adopt democratic institutions have not been very successful, and processes of self-government have undergone rapid changes. In five of the Arab states there have been recently internal revolutions so that all of these states are now dictatorships. At the same time, six Arab states participate in the political activities of the United Nations where they have shown considerable influence at times as members of the Arab-Asian bloc.

Associated with political instability and some disillusionment regarding democratic processes, there has been a tendency to look backward with a certain nostalgia to the bright periods of Islam and to seek to reproduce them today by reverting to the ideologies of those times. This movement quickly takes on a religious cast, and a group such as the Muslim Brotherhood comes to the fore and spreads rapidly from Egypt to other Arab states. Certain Muslim leaders likewise call for a return to traditional Muslim practices and would be glad to see all Western influences retire from their area. Others wish to move forward on basic Islamic principles while holding on to such benefits as Western thought and technology have introduced among them. This latter group may be called liberal Muslims in that they continue to stress religion as central in life in contrast to many individuals with Western training who have, as far as practice goes, become secularized. In all groups, however, there is an unquestioned loyalty to their religion which goes so deep as to make apostasy ^{seen to be a blasphemy} ~~one of the most immoral~~ *of acts.* In these circumstances, a revival of Islam receives encouragement and has considerable promise of success, the form of the revival being determined somewhat by the background and training of the individuals.

This movement is further strengthened at the present time in that graduates of the national universities coming forth in considerable numbers have been frustrated in their ambitions to make a decent living, and are providing a serious element of

discontent that seeks to solve its problems by extreme measures, whether of the right^{est} or the left^{est} type. The imperial powers in the Near East in the last generation having been Christian in tradition, the unsettled Muslim youth is inclined to attribute all his troubles to them and to want to revert to the glorious days of Islam, which he does with great intensity of feeling. The result of this trend has been to create quite a different atmosphere relative to Christian ideas and missions than existed in the days of European dominance.

On the economic side, marked changes have occurred. The very rapid growth in total population, the change from colonial controls to national, the limitations on international trade in the postwar era, the failure of circumstances to provide adequate employment opportunities for the intellectuals, and coincidental with these conditions the expansion of facilities of all kinds for communication, accompanied by radio propaganda from many quarters—all these factors in varying degrees have produced an unstable political and social situation that needs constant attention.

Leadership in many respects is being provided through the Arab League, consisting of Egypt, Libya, Jordan, Lebanon, Syria, Iraq, Saudi Arabia, and Yemen, in which Egypt exerts a preponderant influence. The League is active not only in political matters but also coordinates economic and cultural affairs. At the present time plans are being made for unifying the Arabic broadcasting systems, standardizing school curricula and text books, and developing travel facilities by making a system of hard surface roads connecting the member states and financed by tolls. Social welfare programs are being developed and three social seminars under UN auspices have been held in Beirut, Cairo and Damascus.

The creation of the state of Israel by the UN in 1948 and its support by the United States are greatly resented by the Arab peoples who have been stirred to question the motives and methods of Americans showing an interest in them. On the other hand, the success of Point IV activities is helping to create a more equable climate. However, it is likely that tension between the Arab League states and

Israel will continue for many years or until the deep wounds inflicted on the souls and bodies of 800,000 Arab refugees have either been healed or forgotten. American institutions in the Arab area will have to live with and adjust to this situation for an indefinite period.

In the field of education, very profound changes have been taking place. Government policies have moved ahead rapidly. In Egypt, primary and secondary education are now free, technical education on a secondary level has expanded, and state universities have been founded. When AUC was opened in 1920, government schools, elementary, primary and secondary, enrolled 289,027 pupils, compared to 1,136,562 in 1950-51. In 1920, government schools registered 5,000 girls in the primary and 28 in the secondary grade, compared to 70,854 primary and 13,582 secondary in 1947. Vocational schools in 1920 had 15,000 students, and 200,000 in 1950. In 1920, the Ministry of Education was allowed two percent of the national budget (LE 1,013,503), compared to 16 percent in 1951 (LE 29,000,000).

There was no state university in Egypt until 1925, although there were separately administered professional colleges. Today there are three state universities with full faculties enrolling 50,000 students, of whom some 3,000 are women. A fourth state university is being planned for Assiut, and it is reported that funds are being collected to found a Coptic University in Cairo.

In other Arab countries education is moving ahead. Lebanon, Syria, Iraq, and Jordan all have active programs. Saudi Arabia is being influenced by the local demand, but is progressing very slowly in secondary education. Libya has recently become a nation with a very great need for an adequate school system, the education of the Arab population having been pretty generally ignored during the Italian regime.

Private schools likewise have been expanding, especially on the higher levels. There are now in Lebanon the American University of Beirut, the Beirut College for Women, the Near East School of Theology, and the Jesuit University; in Syria, Aleppo College (a junior college); and in Egypt, the American Girls' College and Assiut

College, both junior colleges, and a much expanded Victoria College in Alexandria and Cairo (a British preparatory school).

The American University of Beirut has had a very big growth in the past five years. Their School of Medicine and Public Health has recently been greatly assisted by Point IV funds, the Arabian-American Oil Company has given them a School of Engineering, and the Ford Foundation a School of Agriculture. Their teacher training program and courses in economics have also been considerably expanded, as well as the addition of a research activity on the modern Arab financed by the Rockefeller Foundation.

Increased interest in the Near East by American concerns, oil, transportation, trade, manufacturing, Point IV, etc., has opened opportunities for education under American auspices, both as a public service and to furnish employees for their operations. Furthermore, the orientation of local students toward America for graduate study has added greatly to the prestige of American education. In 1952-53, there were 1,761 students from the eight Arab League states attending universities in the United States. In 1915, there were but 40 from the same area.

THE NEEDS OF THE NEAR EAST

The needs of any country or area should determine largely the service to be rendered by the school or university. In addition to literacy and minds trained to reason, the school system should prepare students for the professions of medicine, law, engineering, architecture, teaching, commerce, agriculture, theology, politics, and the civil service. The rapid growth of the Arab states creates demands for all of these skills in varying degrees, and a live university should seek to supply them. The national institutions in the Near East are endeavoring to meet these demands.

But there is another need which receives little emphasis and requires a type of professional training which is selective and not usually very remunerative. This is the need for constant study of human relations of all kinds, accurate knowledge of which should help materially in raising the level of living of the masses and in

the prevention of social catastrophes. All-around research in the social sciences, economics, sociology, demography, ^{psychology,} anthropology, politics, history, and religion should be as definite a part of a university program as researches in biology and botany are to schools of medicine and agriculture. A well executed program of research in the social fields should be of great help to the Arab states during these days of rapid change from a tribal and village economy to that of an integrated modern nation. In no national institution in the Near East are such studies being constantly and expertly planned and executed. What is produced is largely due to the chance of individual interest and effort.

But, a movement is now being planned to fill this gap. The Arab League is organizing an Institute of Higher Arab Studies to be located in Cairo and to consist of a team of scholars representing different fields of the social sciences, as follows:

Law - Abdel Razzaq Sanhoury, Egypt.

Geography - Shafiq Ghurbal, Egypt.

History - Abdul Hamid Abbadi, Egypt.

Arabic Literature - Ishaq al Hasseini, Jordan. (AUC alumnus)

Sociology - Annus, Syria.

Economics - Saïd Himadeh, Lebanon.

The Director is to be Sati' Husari of Iraq. The plan is to open the institute in November 1953, with courses of instruction on the graduate level. Half of the time of the professors is to be given to research.

THE POSITION OF THE CHURCH

The trend of thought and action in the Christian church is an element which needs to be considered if AUC is to be an instrument of Christian people for advancing the Kingdom of God. The acute theological controversies of a generation ago in American Protestantism seem largely to have subsided and there is greater acceptance of the social gospel as a worthy endeavor of the Church. While thinking of the salvation of the individual, there is also considered the salvation of the community, for the

individual and the community are indispensable and complementary to each other. What is good for one should be good for the other, and what is bad for one may likewise be bad for the other. And this applies equally as well to the small community as to the world community, even though the personal element seems to be less intimate and more remote in the latter. The Protestant churches recognize the individual's right to believe as his conscience directs and to change accordingly. And as for the community, the general assumption has been that it will change in direct proportion to the number of individuals who change. To build up a Christian community, many individuals would have to become confessed Christians. More recently a somewhat different concept has been developing, viz., that it is conceivable that the social institutions of a community can be modified in the direction of a Christian way of life which can be followed by many individuals who are not confessed Christians, and at the same time provide an environment in which each new generation shall get orientation toward Christianity which will attract them and cause them in increasing numbers to make their confessions.

In some communities, normally suspicious of Christians and perhaps hostile to the Church to the degree of resisting any change by their individual members and showing great resentment when one does change, an atmosphere of conflict may develop which makes anathema any social change that may seem to be Christian. This is somewhat the position of the Muslim world today, Muslims having been taught that they are superior to Christians in purity of belief and morality, and having associated the intimate feeling of family loyalty with the family's religion, so that to change his religion is the acme of disloyalty and immorality. There is not, however, the same resentment against changing religious practices and concepts as long as the community generally accepts the change. The element of personal loyalty does not enter, and tensions and resentments are reduced.

There seems to be growing feeling that the traditional Protestant emphasis on individual confession and conversion, while in principle admitted, has nevertheless

been poor strategy in relation to Muslims. The poor results as measured by individuals converted is evidence supporting this position. In practice, however, the Church in Muslim lands has made its principal contribution through its social services in education, medicine, and community welfare activities. These services have been gratefully accepted by the communities and vast amounts of good will created toward the Church. Furthermore, a gradual drift is observed toward the way of life which Christians strive for and which Muslims gladly accept in its practical aspects if not its ideology. If a climate of cooperation and confidence can be developed, the ideological differences may eventually be resolved.

If the opposite policy is followed, encouragement is given to the resurgence of religious ideologies which is now beginning to be manifested. Too much emphasis on controversial ideological points, which perhaps neither side could support effectively in practical life, may lead only to more hostility and separation, whereas quiet cooperation within areas of general agreement (which are many as between Christianity and Islam) could have happy results for both Christians and Muslims. As far as the Christian is concerned, the life of sympathy and love in a spirit of humility and self-abnegation is the best means of witnessing to the truth that "God is love" and that "love is the fulfilling of the law." And this applies to the policy of the Christian institution as much as to the Christian as an individual.

Some specific quotations on this point may be in order:

Our late President Charles R. Watson, from whose Report in 1912 much has already been quoted, addressed a meeting of the Foreign Missions Conference of North America in January 1934 on "Do New World Conditions Challenge Changes in Missionary Method and Policy?" He said in part, "We must modify our evangelistic methods and make them more spiritual.....We challenge the inquirer to take our own theological formulas, our ecclesiastical organizations, our ritualistic forms, our social conceptions, instead of constantly challenging him to take the spiritual content,

and to do creative thinking in his own racial terms, following his own racial spirit and temper. And because human nature for the most part is willing to be managed and wants to be told what to believe and what to do, our missionary gospel yields to the temptation and becomes dictatorial and dogmatic where it ought to remain spiritual, ever challenging to creative thinking. Where Christ preached principles, our evangelism inclines to lay down rules. Where He generated life, we tend to create organization. Against our error this new racial and nationalistic sensitiveness is an unconscious protest."

In the Conference on Work Among Moslems at Hartford, Connecticut in November 1940, the late Dr. J. Thayer Addison, an AUC Trustee, spoke as follows; "For some time past,the missionary has grown more accustomed to consider what Islam means in the heart of believers, what it does for them in terms of experience. And that shift of attitude tends to substitute sympathy and understanding for intellectual criticism and dogmatic combat."

At the same Conference, AUC Trustee E. E. Calverley said, "Yes, we can request as well as offer help as we go to the Muslims. We and they can live together and work together for our common welfare in social, political, and religious spheres, and our commonwealth of value will include Christians and Muslims moving together toward the goal of the spiritual Kingdom of God."

This general attitude on the part of Christians has more recently been expressed by certain high church authorities:

a. Bishop Stephen Neill of the Church of England addressing the International Convention of the Disciples of Christ at Portland, Oregon in July 1953 said, "It is not enough to turn individuals into Christians. We have got to work for a social order in which it will be possible for men to live like Christians."

—from The Christian Century, July 29, 1953.

b. Bishop Fulton J. Sheen in the Hartford Times of February 28, 1953 wrote, "It behooves the Western World to take cognizance of the Moslems and their

power for good in the future of the world."

c. Dr. Kenneth Cragg in the Muslim World, April, 1952, wrote, "The development of the modern challenge to religion has placed Christianity and Islam in a position more potential for mutual understanding than at any other point in their history."

And from the Muslim side, there is a hint as to their attitude in this footnote in the Muslim World, July 1952. "Moslem Union representatives are starting on a tour of the Islamic States of the Near and Middle East to discuss and decide in what way a close and effective cooperation can be achieved between Islam and Christianity." al Urwat al Wuthqa, Paris 1950.

THE SITUATION IN THE UNITED STATES

The United States having been thrust by events into the position of leadership of the free nations and forced to assume the heavy political and economic burdens of this position, the effect on private American philanthropy has been marked. In the Arab world the name "American" has acquired political connotations which tend to displace in the public mind the humanitarian associations of a generation ago. In the United States, the effect has been to limit considerably the funds formerly given to philanthropic projects, whether by big givers or small, due to the effects of heavy taxation.

However, private giving continues and it is evident from reports of at least one fund-raising firm (Marts and Lundy) that large sums may still be obtained from individuals. Among church groups some have been able to broaden the base of their support, increasing the number of givers of small gifts to offset the decrease in larger individual support. By this means the Board of Foreign Missions of the Reformed Church in America is reported to have stayed out of the red since Dr. Hill's death.

One of the most encouraging aspects of support of American philanthropy by

foundations is revealed in the experience of the Princeton Theological Seminary, where Vice President James K. Quay has been able to turn up many thousands of dollars by cold canvass of foundations from mere listing. But the search for foundations that my include a specific institution or a project within their fields of reference is painstaking and requires full-time attention to produce results.

The newspapers are reporting these days that many American business firms, notably the oil companies, are including educational enterprises within their contribution budgets. In cases such as the oil companies working in the Middle East this is already good business, for American schools are turning out persons qualified to be employees of these companies, as already indicated in regard to the University of Beirut. The same applies to the shipping and air lines, though cases of direct support are not known to be as numerous. Here again there is need for full-time concentration on contacts with business executives that may lead to support of educational institutions.

There has recently been organized the Council on Aid to Education under the presidency of Dr. Wilson Compton and supported by the Rockefeller, Ford and Sloan Foundations. The purpose of this Council is to promote giving to private education by private corporations, as recent court decisions have made this increasingly possible. This group may be able to give great assistance to American education abroad by their policy recommendations.

Even without detailed reports from behind the scenes, one might fairly judge that the Point IV programs of Technical Cooperation are becoming more and more effective as they are more fully accepted by the leaders in the countries concerned. Egypt and most of the Arab states are actively participating in the Technical Cooperation program of the United States, and to a lesser extent in that of the UN. In 1952 there were twenty-five trainees of TCA in the United States from Egypt. AUC's cooperation has been sought to provide a program for orienting U.S. technical personnel going to the Arab states. A contract was recently negotiated and signed

by which the S.O.S. will give intensive courses in the Arabic language and culture over periods of four to six weeks to such technicians, the total cost to be met by TC.,

As to the Fulbright program, the agreement between Egypt and America seems to be operating satisfactorily. For the last three years AUC has had the benefit of professors visiting on Fulbright grants. One was renewed for a second year. In another case a Fulbright appointee assigned to an Egyptian institution was transferred to AUC in the middle of the year in order to obtain satisfactory working conditions and student participation. Three Fulbright lecturers are now at AUC.

The United Kingdom, the United States and other countries offer many fellowships and scholarships for students from other lands. An international handbook entitled Study Abroad, published by UNESCO in 1952, consists of 436 closely printed pages of data on fellowships, scholarships and educational exchange. It is a revelation to see the opportunities there afforded for the promotion of international good will and understanding as well as the pursuit of particular knowledge.

Whether the public and United Nations programs of assistance to education will be found to justify the heavy taxes they necessitate remains to be seen. One could wish that private support would increase and that public undertaking might be minimized, thus relieving the tax load. Certainly it is difficult and almost impossible for individuals of modest means to contribute generously to worthy causes when taxes are so high. Furthermore, the very size of the public programs renders them impersonal and may even cause them to be entrenched in bureaucratic procedures that defeat many of their purposes. But taxes are here to stay, apparently, and there must be some balance between the public and private support of education and charitable philanthropic undertakings.

The administration of AUC is a subject that is ripe for thorough study. Having outgrown its swaddling clothes and passed the stage of adolescence, the University

is now in its adulthood. The question properly may be raised, Is its administrative procedure adequate to its impending development? At the same time any study of AUC would be truncated without some consideration of present and possible relationships with the Near East College Association and other organizations concerned with educational aspects of American and Christian interest in the Near and Middle East.

The Near East College Association is a service organization to aid American colleges in the Near East in their promotion programs and administrative activities in the United States. These colleges are Athens College, Robert College, and Istanbul Woman's College, the American University of Beirut and its International College, ~~and~~ ^{and Anatolia College} ~~Damascus College~~. The office is in New York.

The Near East Foundation, of which Dr. Badeau is now President, "conducts rural improvement demonstrations, reconstruction work, and adult education in Greece, Lebanon, Syria and Iran."

The Near East Society is a membership "organization devoted to building mutual understanding between the peoples of America and the Near East." It is sponsored jointly by the Near East College Association and the Near East Foundation. Their office is in New York and they issue a monthly "Bulletin of the Near East Society."

The American Friends of the Middle East "is an organization which was founded nearly two years ago for the purpose of averting misunderstandings between the people of the United States and the peoples of the Middle East, and to assure the latter that we are earnestly interested in their problems, their progress and their friendship." Their program includes exchange of lecturers, publications, news, cooperation with Middle East leaders in their local welfare programs, sponsorship of activities for Middle East students already in the United States, and encouragement of public exhibits of arts and crafts of the Middle East in American communities. Their headquarters is in New York.

The Middle East Institute in Washington is a membership organization closely associated with the School of Advanced International Studies of the John Hopkins University. It conducts public forums and an annual conference on Middle East problems, and publishes the Middle East Journal, a quarterly magazine, as well as a newsletter, and maintains a reference library.

The American-Egyptian Society is composed of corporations and individuals associated with American activities, business and philanthropic, in Egypt. Its main function is to promote cordial relations between Americans and Egyptians and to exchange courtesies with the Egyptian diplomatic corps and visitors from Egypt.

A development of recent years with great promise is the setting up in different universities in the United States of courses of study focusing on certain geographical areas. Institutions with studies on the Near East are Princeton, Columbia, Chicago, Johns Hopkins, Michigan, the Rice Institute, Cornell and Harvard. In these schools students may arrange courses of study so as to focus on the Near East in languages, geography, history, politics, economics, international relations and religion. Harvard is offering an entire graduate course on the Near East beginning in October 1953, which will involve one year of study in the area itself. McGill University in Montreal also offers a Near East course. This postwar expansion of academic studies in the current life of the Near East indicates a very hopeful trend in the interests of the American public.

These organizations are working hard for the same general purposes as AUC, especially in the fields of social welfare and mutual cultural exchange. As each one has its focal area or function, there is little overlapping and a great deal of mutual sympathy and good cooperation. AUC maintains contact with them and enjoys their confidence. The individuality of AUC with its emphasis on Christian values and its distinctive position in the Muslim world sets it a bit apart and promises an outstanding future.

Founded in 1949, it is interested mainly in Egyptian archaeology and to a lesser extent in Islamic civilization. It has no permanent staff & gets its money from donations.

It seems essential that the educational purposes and program of AUC should be maintained with single-mindedness so that its emphasis is not diluted or transferred to the emphases of these other organizations and universities. Administrative personnel should become acquainted, and as in the case of procurement of teachers and arrangements for special studies, every effort should be made to exchange information and extend cooperation. In this process there is no substitute for personal contacts and discussion of problems experienced by all.

AUC IN THE WORLD SETTING

Any assessment of the present position of AUC must take into account the following points, most of which have been discussed previously.

1. There is a world-wide revolution in process in which European political domination is declining; masses of people, more numerous than ever before in history, are showing great discontent with their economic, political and social conditions; ancient religions are returning from a fossilized condition and assuming new life and influence among their adherents; the power of modern technology, whether for peace or for war, is no longer the exclusive possession of the European elements; and a subtle social poison disguised by clever euphemisms and hidden in a fog of confusing and lying propaganda is poured forth from Communist agencies. World order and even the continuance of civilization are threatened as mighty weapons and armies are developed, whether for offense or defense.

2. The Muslim world consisting of some 366,000,000 is caught in the vortex of this world revolution. Political independence has become a deeply felt urge. Whereas, before World War I, 73 percent of these Muslims lived under colonial regimes, today but 14.5 percent are in dependent areas, and 85.5 percent are in independent states. This release from European controls has given these peoples new opportunities for development according to their own ideas. Efforts are being made to develop a Pan-Islamic bloc of states, which could exert a very great influence throughout the world. Muslim leaders are not indifferent to this opportunity.

3. The Arab states are at the center of this Islamic movement, and Egypt is in a leading position by reason of her superior resources, human and material. A revival of Arab-Muslim culture is in process. The Arab League is showing great vitality.

4. Profound and extensive movements of social readjustment are taking place. The invasion of the tribal and village economies and the family by modern technology, as already mentioned, has disturbed age-old social patterns and relationships without supplying any suitable substitutes. Youth is suffering greatly by lack of sound guidance as the old norms give way. A prominent Egyptian Muslim recently remarked that a big vacuum was being created in Egyptian life as persons with a modern education moved away from the old, medieval-type thinkers, and it was not surprising that the vacuum was being filled by such movements as the Muslim Brotherhood. Similarly, a prominent Turk, a product of the Kemalist regime and an American education, said that his generation had had no instruction or training in religion due to the secularization of Turkey, and that he was feeling the need. "I know I am a Muslim," he said, "but I don't know why."

5. The Christian church has a world-wide call, as never before, to meet and resolve some of those many human problems where the attitudes of men and nations toward each other are basic. The exemplification of the life that is Christ by unselfish service is the best way of demonstrating the validity of one's faith. Head-on collisions of ideologies accomplish little. In the Muslim and Arab world, the peoples have already been taught that Christianity is inferior to Islam, and this prejudice can be overcome only by practical social demonstrations of the meaning of the Christian way of life.

6. The state is moving forward in the field of social welfare, and the Church no longer leads in social services, except as the service becomes a means of translating the spirit into the daily life. The position and wealth of the state make competition with its agencies impossible for the Church. It does not, however,

prevent the Church from developing institutions to be examples of efficiency and spirit and quality generally, worthy of imitation by all. Indeed, the opportunity of the Church in this respect is unique for it can experiment and demonstrate in an atmosphere of freedom which is hard to achieve in the political life of the community.

7. The climate of benevolent giving appears to be changing. The social services rendered by the state and paid for by compulsory taxation have put limitations on givers, as already mentioned. New sources of funds, whether private or, perhaps, public, must be sought.

In such a world and regional setting, AUC exists as an institution intentionally set up to serve the peoples of the Arab world as part of the greater world of Islam. It has tried to carry out this purpose by (1) providing for the higher education of selected young men and women from the countries of the Near East; (2) providing means for adults from foreign lands to study the languages and culture of the area; (3) offering courses of study to adults in teacher training and the social sciences; (4) educating public opinion through lectures and publications; and (5) conducting research in the social sciences. These services to the communities of the Arab world have been gratefully recognized in many ways.

The present situation has, if anything, increased the demand for a broad international university. Libya, now independent and very greatly in need of trained Arab leaders, the Sudan about to become independent, technical assistance from the UN, the U.S. and others, the rapid expansion of industrialization in the area, and the necessity for growth in every way with corresponding demands for social adjustment to a modern world pressing on their borders—all these factors add to the demand for modern education, and education with a Christian and social emphasis that will help men to live and work together. The American University has a broader field and greater demand than ever before.

The function of AUC to help the peoples of this area to solve their social problems, an ever-continuing job, demands careful consideration as to means of strengthening its present operations and of expanding its services by the addition of other departments. Coordination with other educational institutions in the area and in the United States, preparatory and post-graduate, needs to be taken into account. Opportunities for service, the functions of the institution, its leadership and staff, its plant and equipment, its financial resources, and the will to do the work must all be weighed and evaluated. As mentioned in the 1912 Report, "The character of the institution must in large measure depend upon constant experiment and study."

FUTURE POLICY

Specifically, what is to be done? It is obvious that the University has evolved in a way different from the first plan. For example, in regard to evangelism, while the spirit of the institution is Christian and Christian religious services are held, yet there is no church attached to the University, and no attempt is made to ~~convert and baptise anyone~~. Furthermore, neither biblical theology nor law nor engineering have been given the slightest consideration as new functions to be undertaken. Four departments do function and journalism is included in the Faculty of Arts and Sciences. The rapid growth of state universities has reduced somewhat the uniqueness envisaged for the "collegiate department." The Near East is no longer the educational wilderness that it was in 1915. AUC does not have the resources to develop new departments requiring elaborate buildings and equipment. But, AUC must develop new functions and seek to fulfill its mission, particularly with regard to the kind and quality of human society in the Near East, if it is to be worthy of its name.

As already stated the field least served by the local universities is that of the social sciences, especially in regard to social research and the evolving of methods of helping society to adjust least painfully to the almost overwhelming flood

of new technological discoveries and inventions from the West that are sweeping in upon the age-old patterns of life and causing many casualties, mental, spiritual and social.

The prevention of such catastrophies could be the aim of university education and sociological research. As more knowledge is made available by social studies, and communicated to the student body both in courses of study and personal contacts, as well as to the community generally through lectures and publications, the original purpose of AUC will be fulfilled, but by a somewhat different method. Community orientation is the most neglected and the most vital field in which a university can pioneer. And while it requires skilled leadership and considerable equipment and services, yet these can be built up gradually without arousing invidious comparisons in the public mind regarding the operation's efficiency.

As already mentioned a beginning along these lines is being made by the Arab League this year in the organization in Cairo of an Institute of Higher Arab Studies to include researches in law, geography, history, Arabic literature, sociology and economics. Similarly, the Ford Foundation is making many grants to American scholars for on-the-spot studies in the Near East, and is interested in getting these studies coordinated. AUC could well undertake some similar activities and offer to cooperate with other organizations. The teaching of the social sciences, the conditioning of student character, and the enlightenment and guidance of the total community would be greatly advanced by such a development.

In conclusion, the following recommendations are made for consideration by the Board of Trustees:

1. That the Board of Trustees reaffirm its purpose to develop a University of the highest standards, intellectual, moral and spiritual, to serve as a bridge of friendliness between American Christians and the Muslim lands of the Near East, trying values in both directions, and cooperating with the Arab world in the solution of, and our, problems, local and global, by conveying to them, as one friend

to another, those values of the Christian way of life which have proved to be most helpful in our own experience.

32. That each of the faculties of AUC be asked to review its present operation in the light of this study and to make recommendations as to how it can be strengthened.

4 3. That active measures be taken to increase the number of students from countries other than Egypt, such as Iraq, Jordan, Syria, Saudi Arabia, Yemen, Aden, the Persian Gulf area, the Sudan, Ethiopia, and Libya; and if necessary to seek scholarship funds to aid them, ~~perhaps~~ from AUC alumni *and others.*

5 4. That consideration be given to reopening the Lincoln School to provide preparatory courses for foreign students wishing to enter the Faculty of Arts and Sciences. This might be an affiliated institution under a separate Board of Trustees comprising largely AUC alumni, supported by them and located on the suburban campus.

6 5. That an approach be made to the American University of Beirut to allow a certain number of qualified AUC graduates each year to enter their professional schools, medicine, pharmacy, engineering, agriculture, et al, and so provide American professional training for them in the Near East. ~~(Informally, President Penrose and Trustee Chairman Hoskins have given encouragement to this idea.)~~

7 6. That a Graduate School of Social Studies be developed in connection with the Ford grant, to give a Master's degree after the first year of study, to allow transfer to a university in the United States for the second year or more to qualify for a doctoral examination, and to spend the third year again in AUC writing a thesis on some area problem to offer as partial fulfillment of the requirements for a doctor's degree in the university attended in the United States. A principal purpose of this graduate faculty would be to do research in social problems as well as teach the social sciences in the University. (Informal conversations with representatives of certain universities in the United States indicate that such a plan would

by sympathetically considered by them, especially those who are offering courses of study on the Near East and would welcome a liaison institution in the area.)

(Special efforts to finance it)
7. That negotiations should be continued with the Near Eastern governments concerned for a recognition of our degrees in some appropriate way in order for the holders to qualify for admission to professional schools of the state universities and to obtain employment in government departments.

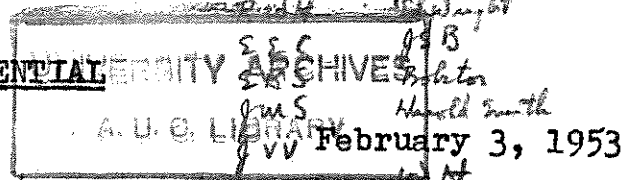
8. That the development of the suburban campus be *revised* undertaken, first, in the sale of unwanted sections which are not relevant to the University's plans; and, second, to build up a residential university community *as the Trustees* for the Lincoln School, *may decide from time to time including* the Faculty of Arts and Sciences, the permanent faculty, families of alumni who might like to buy home sites near their Alma Mater, and other persons whose form of life would make their residence congenial to a select university environment.

9. That the reorganization of the city site be planned in connection with the School of Oriental Studies, the Faculty of Education, the Division of Extension, and the Graduate School of Social Studies, with necessary new building to meet the demands.

10. That the necessary financial measures be undertaken to build up the resources of the University to give adequate support to current operations, and to make possible the expansion of its services in such new endeavors as are authorized by the Board of Trustees.

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OUTLINE OF THE STUDY BY THE COMMITTEE ON REVIEW OF POLICY

- I. Introduction: The need for this study, and Trustees' minute of 11-7-52.
- II. The original purpose and plan of AUC, and trends that became manifest in their execution, were based on -
 - A. World situation in 1912 - 15: Pax Britannica, inferior position of non-Europeans, the "White man's burden" to civilize and Christianize.
 - B. Conditions in the N.E., political, social, religious, and the zeal to convert Muslims - the Cairo and Lucknow conferences, the attitudes reflected in Gairdner's "The Reproach of Islam", Zwemer's writings, Innes's despatches of 1912 from Cairo, the Nile Mission Press, etc.
 - C. The U.S. attitude of detachment from foreign political affairs, and superior moral position, giving the word "American" great popularity in certain colonial areas. The "Cairo Christian University" was changed to "The American University at Cairo".
 - D. The assumption that missionary education was going to be a very influential factor in the future of the N.E., and that the missionary educational system needed a "capstone for the missionary educational pyramid". This would be the University.

But, this climate began to change after World War I, and this change has accelerated since War II. AUC needs to adjust to the present revolutionary world.

III. Changing conditions today affecting AUC's future:

- A. In the world as a whole -
 1. Political: the decline of imperialism old style, and the rise of imperialism new style, or communism. The ideological cold war and the class struggle. Revolutions, dictatorships, the UN.
 2. Religious: clearer understanding of religion today and its position in the cultural and national setting. Is there a resurgence of non-Christian religions? Significance to Christianity. The trend in the West toward scientific analysis and treatment of social problems,

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- III. A. 2. ~~and~~ less inclination to attribute good and evil features exclusively to the religious system. (For example, are world wars as set off and fought among Christian nations in any way due to the Christian ideology?) Changing emphasis in Christianity from the traditional theological to more pragmatic considerations related to the community's way of life. Does Christianity possess elements which are not found in other religions and which can be applied to the improvement of social, economic, and political conditions as well as spiritual? Christian humanism.
3. Demographic: Changing balances of populations and economies. The non-Christians today are 160 percent of the number they were two generations ago (c. 1890) when the Student Volunteer Movement confidently adopted the pledge, "the evangelization of the world in this generation. We can do it and we will".
- B. In the Near East -
1. Political insecurity, ideological resurgence, religious revival.
 2. Economic changes, deterioration, post-war upsets, rapid transportation and communication.
 3. The social revolution. The threat from the north. The high importance of the Near East to Africa, Europe and America. Israel.
 4. Educational changes, government expenditures, the position of the private school, foreign education, expansion of the American University of Beirut, changing emphasis as demanded by economic changes, industrialization, foreign interests.
 5. The area's needs in order of strategic priority, cultural, economic, political, or other.
- C. The position of the Church. Is there a change in emphasis from extreme individualism to the group, whether the in-group, the local community or the world community? Attitudes toward evangelism. The use of other services, e.g., medical, as instruments to promote evangelistic aims. Developments in Christian missions particularly foreign. The threat from China. Conflicts with Roman Catholics.

Pentacostalism and zealotry. Cooperation among churches.

D. The situation in the US:

1. The political position of the US in world affairs. Is the emphasis shifting from "philanthropy" to "politics" in the connotations of "American"? Our "enlightened self interest" and foreign reactions to this concept.
2. American philanthropy: donors, foundations, oil companies, shipping and airlines, Point 4, Fulbright grants, and other governmental activities of the US, UK, et al. The effects of increased taxation.
3. The administration of AUC, and its relation to the Near East College Association, the Near East Foundation, the American Friends of the Middle East, and other groups focussing on the area.

IV. The demands of the global situation, immediate and long range:

A. AUC in relation to -

1. The world revolution and world order.
2. The Muslim world and reviving Islam.
3. The Arab states.
4. Communism.
5. The Church's world mission.
6. Social readjustment generally.
7. Government welfare policies.
8. Trends in giving for benevolences, private and public.

- B. AUC as a regional institution, to educate picked young people and public opinion, to do research particularly in social matters, to help in planning better communities. (The long range aim that would be most productive, might be to plan specifically to include the grandchildren of our present students and alumni, and to study the best age for firm planting of attitudes that would carry over for generations if given constant support throughout the years to come.) Relation to other American educational institutions in the N.E. and U.S.A.

- C. What changes would need to be made, in the large and in detail, in AUC in order to realize its ideal, and what present functions need strengthening? New functions to be added? What type of staff personnel is to be the ideal? What is the most efficient form of organization to carry out the aims? The financial picture, needs and resources.
- V. Conclusions and recommendations, in the light of AUC's measured capacity for the next two generations (60 years), for the next decade and for the next year.

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W. W. Cleland:vls
February 3, 1953

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Section III A. 2. J.R. Sizoo or Lynn H. Hough

Section III A. 3. Cleland

Section III B. 1, 2, 3, & 5, J. S. Badeau

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Section IV A. H. B. Smith.

Section IV B. & C. Cleland

Section V Cleland

The writing is to be brief and terse supported by necessary references. Upon assembling and after editing, the report will be presented to the Policy Committee for review, and also to the University Council in Cairo for comments. A final report and recommendations will then be presented by the Policy Committee to the Board of Trustees for action.

TIME TABLE

- I. Writers' deadline, March 31, 1953.
- II. Edited reports submitted to Committee and Council, April 30, 1953.
- III. Final report to be reviewed by Policy Committee, June 15, 1953.
- IV. Presentation of Policy Committee's report to the Board of Trustees, August 1, 1953.

W. W. Cleland:vls
February 3, 1953