inclined to reduce religion "to the role of mentor of the individual conscience and a medium of personal relationship with the divinity."[19]

The secular nationalists developed a positive program based on the ideals of Anglo-Saxon liberalism. This involved, apart from the separation of religion from state: the introduction of modern technology; the propagation of education; the encouragement of local initiative in the exploitation of the nation's resources; broadening the extent of political, social and intellectual liberties; and the reform of administrative procedures.[20]

Besides the above nationalist program which was supported by a substantial middle class of professionals, officials and intellectuals, symptoms of socialist thinking began to appear in the Arabic periodical press as early as the late nineteenth century. Such thinking was again for the most part spread by Christian intellectuals who were usually the product of Western education. They maintained that national independence was of no value in itself, to be meaningful it should be combined with social change.[21]

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[19]Safran, op. cit., p. 85.

[20]R. Bayly Winder (Trans.), The Meaning of Disaster, by Constantine K. Zurayk (Beirut: Khayat's College Book Cooperative, 1956, pp. 39-42.

[21]Hourani, op. cit., p. 339.