

to shape up the national identity as something anti-West: Eastern versus Western; Muslims versus Christians; spiritual people versus materialistic people ... etc. On the other hand, the ideas by which the intellectuals were expressing these differences were exclusively Western ideas.¹

The second characteristic feature was the need for a historical continuity. An Arab boy in an elementary school was aware of two "histories". The glorious history of the Arab Empire a few centuries ago, and the history of the last thirty or fifty years. The great gap between the ancient past and the present remained unabridged. It was only natural that the national consciousness would be disturbed because of this gap. Living heavily on this consciousness were "great Arabs" and "poor Arabs"; "good Arabs" and "bad Arabs". Filling this gap required not only an understanding of the roots and causes which led to the decline of the Arab Empire, but also an appreciation of the basis of western power and an analytical stand regarding the different schools of thought which emerged in the West.

The third characteristic feature was determined by Arab mentality which was basically a religious one. The mechanism of that mentality was not yet trained in the liberal

¹See Mary Matossian, "Ideology of Delayed Industrialization", in John H. Kantsky (ed.) Political Change in Underdeveloped Countries (New York: John Wiley, 1966), p. 254.