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Assyrian Ethnicity in Chicago

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ASSYRIAN ETHNICITY IN EDUCATION IN CHICAGO

by

May Abraham

A Dissertation Submitted to the Faculty of the School of Education
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education

June

1984

May Abraham

School of Education, Loyola University of Chicago

ASSYRIAN ETHNICITY IN EDUCATION

IN CHICAGO

This dissertation is an outgrowth of research concerning ethnicity and education, and curriculum development associated with bilingual education.

The activities conducted and behaviors maintained by the Assyrian clubs and their radio programs, Mar Dinkha IV's Apostolic Catholic Church, Mar Gewargis' Sunday School, Rev. Shabaz' Assyrian Bible School are examples that illustrate this translation process of learning.

Background concerning the Assyrian heritage, the Aramaic (Syriac) and the Assyrian language summarizes this investigation within the structure of language formation. Scholars' interpretations and ordinary laymen's views are presented concerning commonly held assumptions and certain distortions which have been prevalent. New theories hypothesized by scholars are outlined. A definition of Assyrian people today is given to distinguish between the ancient Assyrian and the contemporary one.

An independent study of this Assyrian community can be a starting point toward a more unified native-speaking community with new cultural values attached to various traceable and shifting factors appropriate to life here. The study serves to broach Assyrian groups

about basic cooperation needed to foster communication between differing factions using democratic principles.

Examination of the Chicago Public Schools' Assyrian Bilingual Program was an important pillar of the research. Since the Assyrian language has already been decoded for the language transmission process, students in this program should be encouraged to view their language clearly.

Broad educational objectives and program goals of a model Sunday School and language school are set forth. This description is evaluated against the standards of existing Sunday Schools and bilingual programs.

The entities which conduct events to meet the cultural and educational needs of the Assyrian community are observed and interpreted in the light of certain historical, cultural, or religious traditions. However, controversies regarding Assyrian history, ethnic origin, and language formation must be resolved so that practical applications become worthwhile to the Assyrian community.

Since communication is a serious expression of ethnic identity, no Assyrian should be denied the exploration of his language, literature, and heritage. Tolerance and understanding is now required; firm dedication to new educational approaches is called for to organize programs which highlight the Assyrian ethnic experience in Chicago.

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Obviously it is impossible to mention here individually, all the names of those who contributed with their information and cooperation including the Presidents of the various Assyrian organizations, the personnel at the Chicago Board of Education, the English and foreign language teachers, and the Assyrian Church and community leaders. But I would especially thank Msgr. Edward J. Bikoma, Mar Dinkha IV, Dr. Robert Paulisian, Dr. Sargon Odisho, Ewan Gewargis, Sargon Morano, Isaac Toma, Sada Khano, Yalda Spandiary, Youab Mirza, Kardekh Khoshaba, Shamasha Gewargis, Klames Ganji, Ephraim Abraham, Sr., and John Yonan.

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My sons at Loyola University, Peter and Tom, and my husband Ephraim, I cannot thank enough for their tolerance and understanding during the many months they had to manage the everyday chores without their mother's help or participation.

VITA

May Abraham was born in Sulaymanyah, Iraq. She grew up in a multilingual and multicultural country, and at the age of six was speaking four languages (Arabic, Assyrian, Turkish, and Kurdish). This early experience influenced her personality development and made her aware of the importance of cultural appreciation and underlying value systems. She attended grammar school in Baghdad and Kirkuk, then completed grade school and most of her secondary school training in Kirkuk, Iraq.

During the fifth or last year of high school, her family moved to two different cities (Arbil and Sulaymanyah) after her father, Col. Soloman Michael, was appointed a military commander of Iraqi Garrisons. There she attended two different high schools operated in two distinct languages of instruction (Turkish and Kurdish). She graduated from the Arbil Boys' High School in June, 1952 as the only girl among her fellow-classmates. Subsequently she completed the Higher Teacher Training College program in Baghdad, Iraq, graduating in June, 1956 with a Bachelor of Arts Degree, majoring in the English language.

May Abraham began her teaching career at the Kirkuk Girls' High School while residing with her family in Iraq. Her teaching experience included two different secondary schools in Kirkuk.

Then, she was introduced to Ephraim Abraham, Jr. through her brother Ben Michael who was also a student at Loyola University of Chicago. They came back to the United States of America and resided in Chicago where she has raised two sons, and pursued graduate work and a teaching career.

May Abraham received the Master of Education Degree in Guidance and Counseling from Loyola University's School of Education in February, 1968 and undertook study of the French language at Northwestern University. Resuming her career, she became an English teacher at St. Joseph's Grammar School in Wilmette, and following service at St. Scholastica High School, she attained her regular certification in secondary English. She has taught at Catholic and Public High Schools. Presently, she is a tenured teacher with the Chicago Board of Education.

Other related experience includes the position of Assyrian Liaison to Sen. Arthur L. Berman at his Evanston office. Active in a number of professional organizations, May Abraham has participated in the CFM (Christian Family Movement), CCFR (Chicago Council on Foreign Relations), CTU (Chicago Teachers' Union), PDK (Phi Delta Kappa), and LUAA (Loyola University Alumni Association).

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CHAPTER I

INTRODUCTION

The purpose of this investigation is to study Assyrians' ethnicity in Chicago--by visiting Assyrian clubs and organizations, the Sunday Schools which conduct programs in the Assyrian language, and the club-related Assyrian language schools. The researcher has interviewed Assyrian people to assess their activities with one purpose in mind, and that is to analyze the Assyrian ethnic identity in terms of contemporary American concepts and modern ways of life. The investigator is interested in making recommendations and suggestions that will be sound educational objectives of a good curriculum for the Assyrian Sunday School programs, as well as for a strong Bilingual and Bicultural program in the Chicago Public School System.

Apart from this, the investigator has examined some of the pertinent scholars' definitions and opinions of Assyrian activities in Chicago; she has also relied on the study of Assyrian immigration to Chicago between 1903 and 1983 as an important resource. For among these newcomers were those crucial to helping all Assyrians keep their sense of ethnicity and belonging to their cultural heritage both for the past and in the present.

A comprehensive review of the various concepts involved in

ethnicity has been helpful to reveal the quality of the Assyrians' ethnic activities and programs. This study will demonstrate the importance of the idea of Assyrian ethnicity in Chicago.

The most important elements of this investigation concern:

1. The maintenance of the Assyrian language.
2. The transmission of the Assyrian cultural heritage and native traditions.
3. The reinterpretations of these specifically relating to the Assyrian-Americans living in Chicago.

REVIEW OF RELATED LITERATURE

Other researchers have not conducted investigations similar to this dissertation. This study concerns Assyrian ethnicity and specific educational programs that exist for Assyrian-Americans in Chicago--at their churches, clubs and group-sponsored radio programs, and in the public schools. The researcher has conducted personal visits and held interviews on-site and by telephone conversation. In addition, she has drawn upon written sources such as Assyrian articles, pamphlets, and magazines published by community groups as an ethnic source of pertinent information.

The investigator has conducted approximately twenty interviews with church leaders, Sunday School teachers and administrators, educators concerned with school programs, and Assyrian community leaders, business people and scholars.

She also points out that in order to understand Assyrian-American community activities, it was important for her to participate in some of the social celebrations, feasts, picnics, club anniversaries, and attend private parties given at various Assyrian leaders' homes. The researcher visited different Assyrian churches, attended Mass, and observed children in the Sunday Schools.

These informal investigations were important elements of this dissertation because they provided her with the sense of belonging to those Assyrian groups with whom she shares the same language, culture, roots, values, and background.

Altogether, the presence of these elements helped the researcher in associating, defining, and sorting out parts from the whole atmosphere in which the Assyrian's ethnic identity and ethnicity exist in Chicago.

ASSYRIAN CLUBS, ORGANIZATIONS, AND RADIO PROGRAMS

There are six major Assyrian social clubs or associations in the Chicago area. The organizations are: the Assyrian American Association, the Assyrian National Youth Association, the Assyrian National Foundation, the Assyrian Social Club, the Assyrian Friendship Unity, and the St. Mar Zaia Assyrian Organization. In order to understand the purpose and goals for each of these groups, one must look at their objectives and after examining them all, the researcher can draw some conclusions about their needs and well-developed conscious efforts to preserve their ethnic identity in a

new land and environment.

From the information gathered by the investigator during site visits, it was obvious that the members involved in these clubs were mostly children of immigrants from the decade of 1940, who are for the most part, certainly more informed, skilled, and modern than their parents and other predecessors.

There are no language barriers among the Assyrians from the six club membership bodies. Their values, needs, and objectives are similar. They share one important ideal which is to first, preserve the Assyrian language and heritage in Chicago, and second, to help Assyrian refugees around the world succeed--especially those still left in the Middle East. The importance of their commonly-held ideal can be illustrated by the fact that these clubs hold social events very frequently which raise monies to be distributed equally for the welfare of needy Assyrians in Chicago and throughout the world. Also funds are used to alleviate local community problems.

The efforts of the members of these clubs cannot easily be measured by scientific or quantifiable means, but there is a tremendous amount of dedication, commitment and devotion exerted by the responsible members who spend long hours preparing club-sponsored radio programs, and who write democratic by-laws, club policies and miscellaneous publications, while conducting club events and related duties.

There is considerable diversity among the six clubs and their social activities. This is partially due to their members

past experience in Iraq, Iran, or elsewhere in the Middle East. The Assyrians' personal and public interests depend on their social, political, and economic background. One may find it difficult to analyze the social activities sponsored by these groups; on the surface they may seem nationalistic, patriotic, or awkward. It is obvious that the strong ties of the Assyrian individual to his various clubs are based on his work or profession, his religious beliefs and values, his interaction with American society, and his interpretation of this environment. Nevertheless, one must differentiate between the Assyrian's social activities and his loyalty to America and its social collectivity.

A summary description follows about each club or association and its members, philosophy, and events.

The Assyrian American Association

This group was established in 1917, and today it has about two hundred families as regularly paying members who give twenty-four dollars annually for their membership dues. The purposes of the club concern three broad areas: education, cultural heritage, and welfare. It is organized according to the principles of its by-laws and a formal constitution. Its most important objectives are the following:

1. To find ways to provide facilities and instructors to teach the Assyrian language to those not having the chance to learn it.

2. To establish a library and collect books about Assyrians, and books written by Assyrians.

3. To encourage Assyrian writers and help them publish their books, and invest money to republish any valuable book.

4. To inspire the need of Assyrian unity without prejudice regarding religious denomination, place of birth, or citizenship of any person of Assyrian ancestry.

5. To inculcate Assyrian culture and present Assyrian culture to others by various events.

6. To study the situation of needy Assyrians and try to fulfill their needs, either directly through funds or indirectly by assisting them in acquiring help from the government.

7. To visit those who are ill or infirm of Assyrian ancestry and extend sympathies to families of the deceased of Assyrian ancestry.

8. To perpetuate the athletic spirit and sporting activities among all Assyrians.

9. To attract as many Assyrians as possible to all social affairs.¹

The Assyrian American Association is located at 1618 W. Devon St. in Chicago, and it appeared to the investigator that this group is the

¹Assyrian-American Association, Inc., Constitution and By-Laws, Article 5--Section 3 (Chicago, Revised 1976), pp. 15-17.

"Mother House" for all the Assyrian clubs in Chicago. A comprehensive review of the club's cultural activities revealed that it has a cluster of activities which reflect the talent, sophistication, and positive outlook of its members.

The researcher paid a visit to the club and had the opportunity to meet with Mr. Ewan Gewargis, who is Past-President and has served on most of the organization's various standing committees. Information was gathered concerning the functions of the group. It has served as a founding model for the various other Assyrian clubs² and sponsors the following:

a. The publication of a magazine, the "Zahrirah" which is issued once a month.

b. The publication of a newspaper titled "The Quest."

c. The broadcast of a radio program every Saturday afternoon from 4:30 P.M. to 5:30 P.M. This program costs the association one-hundred-fifty dollars per week. Fees for the radio program and the other publications are paid from monies raised by the club's social events.

The unique feature of this club is that the members came from different Assyrian churches, and from various areas throughout the Middle East. The facilities of the club are open each night Monday through Friday, and for other special events. This association has founded a small library on the premises open to everyone.

²Interview conducted at 1618 W. Devon St., Chicago, Illinois on April 18, 1983.

It contains magazines, English textbooks, Assyrian-related books, and books by Assyrian authors.

The club conducts neither language classes, nor adult education programs on the premises. It does have a large and active Ladies' Auxiliary that sponsors many women's activities. The events of this club are usually supervised by mature experienced people, and they are of a rather classical cultural nature. Activities of the Assyrian American Association serve as an integral part of the total nationwide Assyrian calendar of events.

Occasionally, the members of this association find themselves isolated from other Chicago Assyrian organizations. Yet because of its long history and positive influence, the other Assyrian clubs would do well to seek its collaboration and advice. In fact, the investigator was introduced to this club twenty years ago and very much values memorable affairs concerning the Assyrian language and culture which it has sponsored.

It is sufficient at this stage, to say that this association should be the Assyrian educational, cultural, and recreational focal point and major social center of the Assyrian community in Chicago.

Strength

The goals of the club are worthwhile and admirable. It is long-established and its members are drawn from all over the Chicago area. They are for the most part from higher socio-economic levels than other clubs.

Weaknesses

The Association conducts no adult education programs or on-going English classes. It does not advertise its upcoming events in the local community newspaper.

Recommendations

1. More recognition should be given to the group by local Assyrian organizations and by the local and national government agencies with which they interact.
2. More attention should be paid by the City of Chicago to the financial needs of the Association.
3. Adult education and English classes should be established that include a multicultural perspective.
4. Advertising and publicity should be given more emphasis in Assyrian community publications.

The Assyrian National Youth Association

This organization, the second largest Assyrian club, was founded in Chicago. The aims and objectives of the Association are two:

1. To help Assyrian refugees and provide assistance in as many ways possible by the club and by links to local service agencies (both public and private).
2. To promote the Assyrian language and its cultural heritage to Assyrian immigrants.³

³Interview with Mr. Ninos Andrews, General Council, The Assyrian National Youth Association, Chicago, Illinois on April 18, 1983.

This club is located at 5509 N. Clark St. in Chicago. Most of the members belong to the Assyrian Church of the East, located at 7201 N. Ashland Avenue; furthermore, the majority live in the vicinity of club premises.

The general managerial direction of this group has always been in the hands of Mr. Ninos Andrews, who has worked long years and many hours to listen to the problems of the Assyrian refugees in promoting their welfare.

The researcher noticed that the Assyrians of this club have modeled their behavioral mannerisms on traditional modes and customs of long ago. This may indeed, serve to identify and determine the "true Assyrian" ethnic background, specifically as it relates to the Assyrian language in tone and dialect.

On the site visit, the investigator discerned that the Assyrians used their language in different ways and for different purposes and functions. The facility of language discovered in this club was clear and easily understood by every Assyrian present; unlike the level of Assyrian language used by the members of the Assyrian National Foundation described next. (There, the level of usage was very difficult, not serving practical, daily purposes. Furthermore, that Assyrian usage and language facility observed is probably unnecessary for life in America. Their usage was also traditional, political, and full of tribal concepts and amplifications.)

The Assyrian Youth Association sponsors an Assyrian radio program. It is broadcast weekly, every Saturday afternoon from

2:00 P.M. to 4:30 P.M. It consists of local and national news and entertainment.

Like most of the other Assyrian clubs, its facilities are rented, the furniture is donated, and the textbooks are collected from friends and relatives. The Association, as the other remaining groups to be discussed, gives few social parties for the purpose of fund-raising.

Strength

The two major goals of the club are clearly established.

Weakness

The physical conditions of the club are shabby. The back-rooms are disorganized and dirty.

Recommendations

1. More attention should be paid by club members to the physical conditions of the club hall. A "Clean-Up Project" should be organized.
2. The existing Adult Education Program should be improved and expanded.
3. More attention should be paid by the City of Chicago to the financial needs of the Association. For example, cultural grants may be a possible source of local funding.

The Assyrian National Foundation

This group exerts itself considerably in making efforts to care for Assyrian refugees. They work with different government

agencies, churches, and other establishments concerning the sponsorship and future welfare of these refugees as they come to America. The Foundation completes various reports and necessary forms to expedite this process. It particularly coordinates refugee affairs with the Church World Service in New York to ensure that they will not become "Public Charges."

Located at 1475 N. Balmoral Avenue in Chicago, the club is only about two blocks away from the premises of the Assyrian National Youth Association. Although the President claimed that the objectives of the club were to promote the Assyrian cultural heritage, the researcher's impression was that the over-riding purpose was to help Assyrians being persecuted in the Middle East (particularly in Iraq) to emigrate.⁴

Mr. Isaac Toma, President of The Assyrian National Foundation, generates much respect and maintains good discipline in the club; members are expected to listen to him and follow his advice. The kind of discipline and supervision which he provides is based on the traditions and values of the Assyrians in their tribal community in Iraq--the Tiari.

The Foundation sponsors a radio program once a week on Saturdays from 12:00 P.M. to 2:00 P.M. The program consists of local and national news, Assyrian entertainment and various political speeches. It also publishes a newsletter, "The Source."

Initiation fees are ten dollars and monthly dues are five dollars. Informal Assyrian language classes are conducted in the

⁴Interview with Isaac Toma, President, The Assyrian National Foundation, Chicago, IL. on April 15, 1983.

club hall on an irregular basis. The role of women in the Foundation was non-existent, perhaps because of cultural attitudes carried over from life in Baghdad to Chicago.

It was pointed out to the investigator that the group does not have a dual aim: club members are to respect their roles as American citizens and believe in the democratic process in America. This experience was confirmed and witnessed by others through their active participation in the Chicago political process in the recent Mayoral campaign in 1983.

Strength

The purpose and work of the Foundation are clearly defined.

Weakness

The organization does not have any adult education or English classes.

Recommendations

1. On a regularly scheduled basis, classes in English and adult education should be established.
2. Recreational needs of these Assyrian refugees should be addressed.
3. More attention should be given to mechanisms for fund-raising by the organization. \$.

The Assyrian Social Club

This club was formed in 1964 and its purpose is to promote

the Assyrian cultural heritage in Chicago. Its constitutional aims are educational, social, cultural, and welfare-related.⁵

In 1980, the social club moved to its present facilities at 1964 W. Foster Avenue in Chicago, less than one mile away from two of the other groups previously discussed. There are one-hundred-twenty Assyrian families who are regular members of the organization. It attracts the "younger crowd" who are twenty to thirty-five years old and most of them have come from Iraq. Many of them live in the vicinity of the club, and like the members of the Assyrian National Youth Association, belong to the Assyrian Church of the East on Ashland Avenue.

The club sponsors no radio program nor any magazines, but it does publish an annual calendar and schedule of activities. It does not have any Assyrian language classes either. The physical conditions of the club were deteriorated, the premises are cold, and the floors are dirty with dilapidated carpeting.

Information was obtained by personal interviews with the club's general body and through a site visit to the Assyrian Social Club on April 15, 1983.

Strength

The membership is friendly, generous, and hospitable. The club has a positive effect on immigrants who gather together and learn from each other, drawing upon emotional support from the group.

⁵Assyrian Social Club, Constitution and By-Laws, Section C (Chicago, Revised 1980), p. 2.

Weakness

The social club only attracts ethnic Assyrians, not Assyrian-Americans or anybody else.

Recommendations

1. The physical conditions of the club hall must be repaired and improved. Members should begin a "rehab project."
2. A separate room should be established, perhaps by erecting a partition for the children.
3. Promoting cultural interaction with the new environment in America should be made a high priority.
4. Adult education and English classes should be organized.
5. More attention should be given to means for raising money by the organization.

The Assyrian Friendship Unity

This organization is located at 1477 W. Berwyn Avenue in Chicago, and is less than one-half mile from three of the other Assyrian associations. Founded in , it is only two years old. The total membership is eighty people. These Assyrian immigrants came from various parts of the Middle East. Again, the majority of the members live near the club and attend the Assyrian Church of the East. Many members are unemployed and new to life in America. Assyrian ethnic identification is strong; club members speak little English, but they do express openness to other Assyrian social groups. These people hoped that all these groups would cooperate together

in the area of Assyrian and English language transmission.

The purpose of the Unity is to assist the Assyrian refugee while aiming to maintain the Assyrian language and preserve its cultural heritage.⁶ According to Mr. Emanuel Marcus, the club's long-term objectives are to:

1. Sponsor an Assyrian radio program.
2. Obtain a larger club building.
3. Conduct Assyrian language classes.
4. Establish adult education classes.

At the present time, this organization is focusing on aid to the Assyrian refugee, assisting them with the settlement process in Chicago. The researcher was told that they plan to generate more funds by planning social events in the future.

Strength

The members are sincerely dedicated to helping their fellow Assyrian refugees. The Unity is a new group with fresh resources to bring to the larger Assyrian community.

Weaknesses

The club is inexperienced and duplicating the work in some aspects of at least two other Assyrian groups. Its facilities need improvement. The purposes of the group need to be clearly articulated to avoid too much overlap with the other five Assyrian organizations.

⁶Interview with Emanuel Marcus, The Assyrian Friendship Unity, Chicago, IL. on April 20, 1983.

Recommendations

1. Join with the other clubs to work more effectively with the other Assyrian groups in Chicago to create unity and harmony among the members.
2. The Unity should concern itself more strongly with adjustment problems of refugees to life in the United States.
3. The club should ask government and social service agencies how to best assist in the Assyrian refugee situation.

The Saint Mar Zaiā Assyrian Organization

This association is located on the northwest side of Chicago at 3124 W. Montrose Avenue. It is a well-established group, and there are about one-hundred-twenty Assyrian families who belong to the organization. The membership is drawn from those Assyrians living in the vicinity. Club membership is five dollars per month.

The main objectives were summarized by President William Ziya as follows:

1. To assist refugees and relocate Assyrian immigrants through the World Council of Churches and the United Church of Christ denomination.
2. To sustain the Assyrian culture and heritage, and maintain the Assyrian language.⁷

People active in the association point out that it is cer-

⁷Interview with William Ziya and Awesha Khamo, The St. Mar Zaiā Assyrian Organization, Chicago, Illinois on April 18, 1983.

tainly concerned with Assyrian refugees in the Middle East; and in many respects the organization functions as an agency to sponsor them in America. The club members seem to operate as a single entity to accomplish their purpose. They work with such an intensity that the club is a big part of their daily family life. For example, club projects and activities revolve around relocating and settling Assyrian refugees newly arrived in Chicago.

Because there is a great emphasis on this serious task, Assyrian language classes and other adult education classes are only an idea at the present time. Most of the members' free time and the club's financial resources are directed toward Assyrian refugees. The St. Mar Zaia group does not broadcast a radio program, nor does it publish any other publications.

Strength

The organization has a firmly established, noble Christian purpose in relocating and assisting Assyrian refugees with all of the members' help.

Weakness

The group has no other time or resources to provide for educational, social, or recreational needs of Assyrians.

Recommendation

Assyrian adult education classes are necessary for in-coming refugees after relocation. The club should begin this effort or make connections with other Assyrian associations to collaborate on education programs.

Role and Influence of Assyrian Clubs

In visiting these clubs, the investigator observed that the members' interests and attitudes were closest to their own association. There seemed to be deep satisfaction in being with those who were most like themselves. Aside from this, there was a total commitment to their own club. Their attitudes were probably created by various kinds of religious beliefs and tribal group ethics originating in the Middle East. It is important to note that in Iran or Iraq, Assyrians are aware that identification of religion and nationality are synonymous. Obviously, that is not the case in America, so it is not surprising that some Assyrians in Chicago are looking for a different definition of the cultural, emotional, and religious meaning for their ethnic group.

The only basic definition today that can be determined is the hope for "Millet," a term derived from the Turkish which means to be recognized as a separate ethnic community without religious overtones. This concept has many religious and cultural linkages that affect Assyrians as a group, both in the Middle East and in the United States; but they are beyond the scope and focus of this dissertation. Nevertheless, the Assyrian clubs and organizations will continue to play a major role in changing the attitudes of the responsible authorities in Iraq and other countries in the Middle East.

Aside from these functions, the overall purposes of the Assyrian social organizations are as follows:

1. Maintenance of the Assyrian language;
2. Transmission of the native Assyrian cultural heritage;

and

3. Reinterpretation of the above to meet the changing needs of Assyrian-Americans (whether they be refugees, established permanent residents, or second and third generation who are United States citizens).

Although general standards of ethics and morality have always been very high among the Assyrians, this fact alone is not sufficient to address the requirements and different goals that Assyrians may have in their new environment.

This on-site research was difficult to conduct because the clubs have different circumstances and standards under which they operate. Some are more determined to help refugees resettle from the Middle East than others. But this is an idea and duty which has dominated the consciousness of Assyrians for a long time. This pattern is no different from the attitude which dominated their fathers since 1920, and has been described in the following sentence. "It was only natural that now the Assyrian acquire a refugee mentality."⁸

So this mission still has a high priority with certain groups.

⁸R. S. Stafford, The Tragedy of the Assyrians, (London: George Allen & Unwin Ltd., 1935), p. 39.

However, various interviews were useful to elicit and verify other goals and objectives set forth by officers and members of different clubs. Duties, functions, and needs were outlined by active members. The interviews were time-consuming, and they were usually followed by an informal gathering and discussion with all club members present. "Chade" and "Chay", Assyrian pastry and tea were served.

The investigator discovered that the process of preserving the Assyrian language has more than linguistic implications; it also has religious significance. In fact, these clubs often have a religious name or affiliation because traditionally speaking, the Assyrians have multiple ties to their religious denomination. And it is usually through these overlapping commitments that trust and communication develop.

Another area of concern the researcher found was that of historical origins. Many contemporary Assyrians are convinced that they are racial descendants of the ancient Assyrians, and bitterly resist certain modern scholars' assertions to the contrary. According to R. S. Stafford, "The Assyrians are convinced that they are the descendants of the original heirs of the ancient Assyrian Empire, which with its capital at Nineveh flourished during the second millennium B.C., until 600 B.C. and which is familiar to school boys, at any rate of an earlier generation."⁹

Yet there is much to be gained from frank communication of

⁹Ibid., p. 15.

views among Assyrians over this historical controversy which has divided many Assyrians, leaving them either angry or frustrated. The question of Assyrian origins must be examined rationally. This situation has created suspicion among the Assyrian associations. Assyrian-Americans need to realize that they are living in a different day and age today. They are in a position to benefit from details revealed in recent work by Assyrian scholars. An exchange of interpretations regarding Assyrian ethnic origins and historical development could fill the void that exists between many Assyrians in Chicago and the on-going work of contemporary scholars.

The Assyrian organizations should seek advice from the available resources and research centers in Chicago, such as experts from the University of Chicago. This should be done if only to help themselves function more positively as a refuge against alienation. This problem is not unique to Assyrians; for it has been said concerning socialization and assimilation, "that the cultural symbols of the past can provide more than a comfortable illusion to shield us from present day discontents."¹⁰

Some Assyrians from these associations are starting to look at all these activities with the purpose of making new policies directed toward finding solutions. The efforts of these few Assyrians are directed toward the idea that new social institutions are needed

¹⁰ Glazer, Nathan and Moynihan, Daniel, Beyond the Melting Pot, 2nd ed., (ed ed., Cambridge, Ma.: MIT Press, 1963), p. 262.

to replace the present ones that are currently functioning.

It is no longer possible for contemporary Assyrians to rely on such traditional agencies as priests, the Church, or social clubs for the answer to their problems. They cannot rely solely on these particular traditional agencies to assist them because they have been replaced in modern society, to some extent, by principles of democratic decision-making, and life-styles with alternate choices.

Of course, some Assyrians who are members in these organizations may seek to solve their identity problems by allegiance to the influence of the group; however, others may seek to resolve such problems by living in the ethnic community or neighborhood. In any event, the issue of group or ethnic identification must be considered part of the broader concerns of Assyrians in American communities. It is the researcher's opinion that the Assyrians should rally around their community and neighborhood and learn to participate in their local neighborhood problems, such as housing and living conditions, health programs, and issues which are common to all in the neighborhood.

Assyrian refugees and immigrants should not see themselves in exclusively social isolation. The researcher believes that they should be able to trust various governmental programs and believe in the democratic principles of American society. She cannot say why there is a lack of interest at this time for Assyrians to approach their problems from this point-of-view. On the surface, the only

factor she can determine is that sociological issues are not being dealt with from the community-at-large perception. What is apparent then, are only negative comparisons between the non-educated and the educated, and the young and the old in the composition of these associations.

Yet at the same time, it is important to be very careful in interpreting this attitude which can be viewed as ignorance. Indeed, the researcher must be very cautious of any cultural biases and most careful not to patronize any Assyrian group with superior or differing attitudes.

While Assyrian radio programs use the Assyrian language, they often fail to transmit the historic Assyrian cultural heritage, and also tend to insulate the distinctly Assyrian ethnic from broader community experience. Perhaps once the Assyrians realize that all America is "a nation of nations," they will learn to contribute to the cultural richness of America instead of isolating themselves from it.

In addition to an examination of the Assyrian Clubs, it is important to recognize the varying degrees of discrimination that exist and the specific way in which individuals are damaged and prejudiced by certain damaging or negative behaviors--such as spreading rumors which ruin people or conveying attitudes that blame others. Rather, Assyrians should begin to face responsibilities for themselves in practical ways of working and saving, and learning

English as a second language. This is a common sense approach still useful in American society today.

What has happened to Assyrians who have taken on unfavorable connotations from such circumstances? Usually, they disassociate themselves from the ethnic social activities and the Assyrian language as well. Emotional responses such as fear, pity, hate, anger, contempt, and envy emerge when various Assyrians relate to each other as individuals or in various groups.

The researcher has witnessed cases where the better educated Assyrians in Chicago frequently find themselves continuously in conflict with the less educated Assyrians. However, education and language should not play as big a part in the acceptability of each other since the various goals of the better educated and the less educated, or the informed and the misinformed, will eventually overlap to some degree. At that time, competition should disappear from this area of conflict.

For example, the investigator interviewed an Assyrian student at the University of Chicago who is studying Syriac grammar with Dr. Arthur Voobus. The student told her, "I am angry at the Assyrians that I associated with for a while. Then I decided, I have very little interest in what they are doing. I've continued to further my schooling and I am just mad at them."¹¹ Important elements affecting different Assyrians are also the value systems of their social

¹¹ Interview with Edward David, Graduate Student, Assyriology class at the University of Chicago, on October 5, 1982.

and educational experience in Iraq or Iran prior to their contacts with Assyrian groups in this country. This seems to be representative of the Assyrian students in the United States; as well as being representative of all working-class Assyrians living in Chicago.

When Assyrians arrive at the stage of accepting these differences among themselves, hopefully, they will realize they have to choose democratic ways of doing things and cooperate with each other. Then they will be able to preserve the positive aspects of their cultural heritage and the roots of their Assyrian ethnicity while prospering in a new society.

Another facet of Assyrian life, the emergence of Assyrian Sunday Schools may shed further light on their ethnic development in American contexts. A prefatory sketch of the American Sunday School movement provides the broader background for this phase.

Background of the American Sunday School Movement

The concept of the "Sunday School" was formulated during the early nineteenth century. The idea of teaching children the alphabet, reading, and memorization of Bible passages were the responsibilities of these Sunday Schools. The context of their development follows:

They provided a good setting for the emergence of many disruptive and revolutionary religious movements. The colonial tradition of rank fell to pieces in an "age of the common man" and American political conservatives such as the 'God-like Daniel Webster' were forced down on their hands and knees in the rough tumble of the Log Cabin and Hard Cider Campaign

of 1840. Tumultuous population growth and the westward movement transformed the map and makeup of the country. Social and geographical mobility took on new meaning. Canals, railroads, textile mills, and the cotton gin led to or symbolized other transformations. Volunteerism, freedom, and personal initiative brought the individual and collective aspirations of Americans to a new order of magnitude. The nation was on the make.¹²

The emergence of the Sunday School as an educational mechanism across America was as a reaction to the American public and private school system. It was looked at as a vehicle for molding children and changing them into "the ideal American type." However, the teaching and philosophy of the Sunday School movement was not homogenous by any means. Obviously, the principles of each denomination affected the teaching motives of any specific Sunday School. Therefore, it was important for the Sunday School's work to be harmonious with the spiritual dogma of that particular church. This is how Amos R. Wills, a fundamentalist writing in the early 1900's described this:

If our Sunday Schools have not as their one over mastering object--the eager purpose to make Christians, we might as well have Tolstoi schools and Carlyle schools, rather than Bible Schools. Studying the Bible for its literature is carving a statue for its history, unwrapping a mummy for its philosophy, painting a picture for its morality, dressing a dummy for it to be Christ-as-man. When we study the Bible for its history, it becomes a textbook, for its ethics, a law-book, for its literature a picture book, but when we study it to make Christians, it becomes a Book of Life.¹³

¹²M. Ahlstrom, A Religious History, (New Haven: Yale University Press, 1972), pp. 474-475.

¹³Sunday School Problems, (Boston: W. A. Wilde Co., 1905), p. 38.

It is the posture of Christian religion that it should not be imposed by force but that it should be taught by persuasion. Therein lies the fact that the Christian Church has generally remained faithful in her mission.

Minorities usually feel that religion should not be eliminated from the school curriculum yet their beliefs mean very little for school practice. Therefore, the only posture these people can take under these circumstances is to exercise their religion privately; and to promulgate a religious curriculum through the private schools and Sunday Schools. Now the Assyrians have distinctly experienced this type of situation in Iran, Iraq, and in America.

The following paragraph from Gerritt Verkuyl summarizes this situation:

Objections that have arisen to the use of the Bible in our public schools have not been aimed against Christ or Christian principles or the Bible as such, but rather against interpretations of the Bible. Yet, results have frequently involved exclusion of the Bible, and with it, the wonderful words of Christ.¹⁴

It is obvious that the Assyrians feel that they are inadequately served by the public schools in terms of religious education. So they turn to Sunday Schools to satisfy this need. They do this because they hold up as an example an idealistic life, albeit with some confused goals.

¹⁴Verkuyl, Gerritt, Christ in America, (Old Tappan, N.J.: Revell Co., 1934), p. 73.

Every Sunday School offers some opportunities to learn for the pupils. Some of these are sharing, loving, helping each other. These are goals which are intended to be part of the Sunday School informal curriculum. The meaning of Jesus Christ is present in all the teaching and learning processes. The teachers and pupils must be reminded of this process all the time. And this should be a common interest that binds the children and the teacher throughout the session. Although many Sunday Schools share the same aims and purposes of Christian teaching, different churches hold different beliefs, so this is why the schools are founded by the churches individually.

The Sunday School program encourages an on-going educational relationship between the teacher and the pupils. The informal approach facilitates the teacher's opportunity to introduce different teaching methods. Enough time is usually allotted to complete the lesson and other activities as well. The fundamental educational experience in Sunday Schools is to learn to worship God. According to Irwin G. Paulsen:

Perhaps it is not too much to say that these experiences have the following in common--1) they are inner experiences for each person concerned. 2) in each there is an external point of reference, God, or at least the sensing of spiritual reality, and 3) life is modified as a result, some times radically, sometimes imperceptibly. This analysis though incomplete, may help us to see that worship is first of all, a personal experience into which God enters and which enriches life in some fashion.¹⁵

¹⁵The Church School and Worship, (New York: The Macmillan Company, 1940), p. 65.

Of course, learning takes place in many ways. Sunday School education has equated the context of education with the church's informal instructional religious undertaking. Sunday Schools in America focussed their religious education on the child's relationship to the home, country, school, as well as to the church itself. Consequently, these schools found themselves serving the needs of the church in the neighborhood.

This is not a unique situation, for the Sunday School mirrors the church of which it is a part; thus, any attempt to detach the Sunday School from the Church is likely to fail. As Westerhoff has commented:

Faith cannot be taught by any method of instruction. We can only teach religion. We can know about religion, but we can only expand in faith, act in faith, live in faith. Faith can be inspired within a community of faith, but it cannot be given to one person by another. Faith is expressed, transformed, and made meaningful by persons sharing their faith in an historical, tradition-bearing community of faith.¹⁶

What has worked successfully in teaching children in Sunday Schools? Researchers studying the Protestant system of Sunday Schools have identified the existence of two systems in training pupils in Sunday School. One has been used over long periods in history, in fact, primitive people trained their children to learn traditional religious rituals. The instructions and activities were very natural, and based on gardening, planting, dancing, and prayers. A higher level

¹⁶John H. Westerhoff III, Will Our Children Have Faith? (New York: The Seabury Press--Crossroad Book, 1972), p. 125.

of teaching incorporated reading and telling stories from liturgical books. This training was accomplished through memorization and recitation. It has appeared to researchers that "remembering" became the most important activity. That is to say the actions such as walking, helping each other, climbing hills or any other physical activity which reflects and initiates attitudes will facilitate that meaningful remembering.

Contemporary Sunday Schools have modified the early simple and natural training system because of the impact of social change. Children are more sophisticated, and the educational process and system is much more complex and complicated. Trained, qualified, and talented individuals are needed as teachers in the Sunday School of today and for the future.

The history of the Sunday School movement demonstrates that good Sunday Schools often meant good and strong communities and a strong church. Pray has stated that:

Sunday Schools, therefore, or that which they symbolize, religious education and instruction, seem to be the true remedy and cure provided by Providence for latent and overt vice and crime...by the salutary and lasting impressions which they make, implanting the seeds of morality and religion, the principles of virtue and the highest human excellence, in the minds and hearts of the young. We are adopting the surest methods by which to qualify them to become the best of citizens, and the heirs of a happy immortality.¹⁷

Currently, many Sunday Schools suffer from the lack of support

¹⁷Lewis G. Pray, History of the Sunday Schools, (Boston: Grosby & H. P. Michals Co., 1952), p. 183.

of their community. They are also weakened because of poorly trained teachers. John Scotford has commented:

In American education generally there has been in recent years a revulsion from method, this is putting a new emphasis on content. It is commonly argued that the prime requirement in teaching is that a person know what he is trying to teach. If he is on fire with his subject, he will find ways of communicating it to his pupils. Applied to the Sunday School, this means that the teacher should first of all, have a faith to share with his class. Message is more important than methods or personality.

The emphasis is being incorporated into the new courses of study being prepared by the denominations. It is wholesome, although it will not make the enlisting of teachers any easier. In the long run, it will strengthen the purpose of the Sunday School.¹⁸

Many successful Sunday Schools in America developed after World War II. Indeed in some instances, the progress and continued success of the Sunday Schools in the 1960s, 1970s, and the 1980s proved that it is possible for the movement to grow effectively and meaningfully. For example, Elmer Towns has predicted that:

The next five years will bring us into an unprecedented period of gathering people for Bible study. Hundreds of churches will be bursting at the seams. Some of the greatest innovations in outreach methods ever devised will be used and blessed of God. The greatest Sunday School attendance ever recorded will be part of this "boom". Sunday School enrollment will go to an all-time high. Baptisms and church attendance will soar like the rising flood waters and

¹⁸How to Recruit and Keep Sunday School Teachers, (Fleming Revell Co., Old Tappan, N.J., 1962), p. 201.

multitudes will be added to the Lord's Body.¹⁹

Finally, the importance of the Sunday School's contribution to the church in training both present and future members cannot be overlooked. In support of this, Lawrence F. Swanson has stated the following positive conclusion:

The Sunday School provides an outlet for Christian service. It offers more people opportunities to serve the Lord than perhaps any other branch of the Church. The opportunities of its program of reaching, teaching, and winning to Christ builds strong Christian lay people.²⁰

Many of these fixtures of the American Sunday School movement seem to have been adapted to Assyrian contexts.

Emergence of the Assyrian Sunday Schools

The idea of Sunday Schools in the Middle East derived from the old Christian missionary work directed toward children of the poor. The Sunday School system was introduced by the English missionaries to Iraq, the French missionaries to Syria and Lebanon, and by the French and English missionaries to Iran and Urmia.²¹ It was adopted by the Assyrians and Chaldeans in Iraq under the title of Sunday Schools or Evening Schools. Usually, the teachers were literate individuals who were skilled in reading and writing the Assyrian language, or they were retired priests. No books were issued or language instructions were given in the schools. Such schools were limited and localized

¹⁹ The Successful Sunday School and Teachers Guidebook, (Creation House, Carol Stream, Il., 1978), p. 52.

²⁰ Build an Approved Sunday Bible School, (Baptist Conference Press, 1957), p. 92. City of publication not listed.

²¹ Interview with Mr. Ephraim Abraham, Sr., 1231 W. Winnemac, Chicago, Il. on April 25, 1983.

in certain cities like Baghdad, Kirkuk, Mosul, Basrah, Beiruth (Beirut), Damascus, and Urmia. Towns not having Sunday Schools, established catechism classes for the purpose of teaching the Bible and the Assyrian language.²² Due to the lack of documented information, further research tracing Assyrian Sunday Schools in Iraq, Iran, or Lebanon is difficult.

However, this investigator was able to trace the development of Assyrian Sunday Schools in Chicago since 1900 by interviewing various church leaders and archivists. The Middle Eastern community at this time was located on the Near North Side of Chicago near Holy Name Cathedral. This is discussed extensively in Chapter III. Most of these people were Assyrian Persians and Assyrian Lebanese who emigrated to Chicago with the help of various American Missions. These Assyrians were able to start Presbyterian and Church of the East denominations.²³

Somehow these "Assyrian pioneers" were able to draw upon the published experience of the founder of the Sunday School movement in England and America. The researcher notes the importance of the Robert Raikes movement which started in England in 1784, where it established its first Sunday School on September 7, 1785; and in 1792 in the state of New York. John Carroll Power described this as follows, "The first Sunday School in the State of New York was organized in the year 1792, at Stockridge, in the house of an Indian woman: a sister of Rev. Samson Occum."²⁴

²²Idem.

²³Interview with Rev. Benjamin Poppins, Lake Shore Baptist Mission, Chicago, Il., on April 27, 1983.

²⁴Rise and Progress of Sunday Schools, (Sheldon & Co., New York, 1868), pp. 1, 277, 255.

The Sunday School ideal emerged from the concept of helping poor and needy children attain discipline and the right direction in Christian philosophy. Power also stated, "Some of the clergy in different parts of the country, bent upon attempting a reform among the children of the lower classes, are establishing Sunday Schools."²⁵ Obviously, this movement influenced the Assyrians who were the friends of the missionaries, and originally not Catholic. The Assyrian immigrants of 1900 adopted the idea and looked forward to studying Presbyterian, Church of the East, or later the Baptist doctrines. They were following the modern examples of the English and American Sunday School systems.

The philosophy of this system was discussed by Ernest H. Hayes in 1930, "with Robert Raikes, all social reform began with the education of the child, and no plan has since been evolved superior to it. It can justly be claimed that Raikes is one of the fathers, if not founders of popular education for the people."²⁶ With this in mind, the Assyrian pioneers in Chicago developed a system of teaching basic to the methodology of the Sunday School.

The first Assyrian Sunday School was organized, supervised, and staffed for Mar Sargis Church in Chicago.²⁷ Further details are given in Chapter III about the history of this church.

The organization of the Assyrian Sunday School could be considered a response to Assyrian alienation in the new American environment.

²⁵Ibid., p. 123.

²⁶Hayes, Ernest H., Raikes the Pioneer, (The National Sunday Union, London, 1930), p. 20.

²⁷Interview with Rev. Poppins, Idem.

Development of the early, informal Assyrian Sunday Schools was made possible by Assyrian financial independence and the adoption of the idea of child training in the areas of language and religious instruction. Although it was certainly a difficult struggle from 1914 to 1930, this effort succeeded in popularizing the goals of the Assyrian Sunday Schools in Chicago.

Assyrian Sunday Schools, 1930-1950

The Assyrian Sunday Schools in Chicago were organized for the purpose of teaching the Bible through memorization and the oral method, and their extra-curricular activities were not much more than out-door picnics. The church leaders often held Sunday School in the homes of their ministers. The teacher or pastor who led the session at home, usually included Christian songs and hymns, and talks on self-discipline and love. It could be described as a prayer meeting designed to inculcate Christian values and teach about the faith. It was also a vehicle to socialize newcomers into the American way of life. Teachers were self-appointed. For the most part, they were teachers in the "old country" and felt responsible for the children. There were no academic or language restrictions. The church and the school played a significant role in identifying the Assyrian church in the community.

According to John Yonan "the school board was composed of the same members as the Church Council which offered advice to the Assyrian priest. Children ages five through ten attended the Sunday School, and it was conducted on Sunday".²⁸ Of course, preparations for the

²⁸ Interview with Ambassador John Yonan, Assyrian Universal Alliance, at Lincoln Avenue office in Chicago, Il., on October 10, 1982.

students here were completely independent from the American school system or any concept of international education.

"Sunday School students were to acquire the knowledge needed to understand church services and to prepare them in the area of their religious faith."²⁹ Sunday School was not coordinated with any other programs, and it did not open its doors to any other children in the neighborhood or community. There was not too much cooperation among the various Assyrian groups concerning the Sunday School, nor were there any formal policies set down, nor professionals enlisted to aid in instruction. "The lack of trust and confidence became more and more apparent, and it was associated with the competing religious and nationalistic spirit of the groups involved."³⁰ However, the objective of advertising the Assyrian group's background and congregation was clear. This competition revealed the need for a better coordinated Sunday School among the Assyrians, and indicated that some able and professional people were needed to handle the responsibilities of the Sunday School. But the lack of cooperation continued because nobody took up this challenge and so Sunday School activities remained independent and divided among the Assyrian community. This was the historical background of the Assyrian Sunday Schools in Chicago between 1930-1950.

SOURCES, PROCEDURES, AND LIMITATIONS

To conclude the introductory phases of the study some pertinent

²⁹ Ibid.

³⁰ Ibid.

observations on sources, procedures, and limitations are in order. The research has been collected from library sources, church materials, bilingual and multicultural school materials, various site visits, program observations, and personal interviews with people from the Assyrian community in Chicago and the surrounding metropolitan area. The most important phase in conducting the investigation has been the informal procedures carried out to hold interviews and to make personal visits to various church, social and educational programs.

The investigator points out that it would be impossible to complete or present an accurate description of the ethnic Assyrian activities in Chicago without these informal investigations. The common sense and the considerable experience of Assyrian leaders with the Assyrian language, as well as divergent interests of various Assyrian individuals served as the vital ingredients and catalysts in conducting the investigation.

The most difficult phase of the research was gathering the essential references and written sources on Assyrian history, the Assyrian heritage of language development and the geographic and migrational movement of its people. Most of the identifiable Assyrian published works were written on Assyrian history and politics between 1914 and 1935 in the Middle East. Therefore, it has been difficult for the researcher to carry out extensive formal research.

The paucity of published works concerning Assyrian ethnicity and Assyrian-American identity both in the United States, and in particular for the metropolitan area of Chicago has been somewhat

frustrating to the researcher. An official, formal chronicle of the Assyrian community in Chicago does not exist. It has been a challenging opportunity to canvass this ethnic group to gather all the necessary information required to make this study meaningful and worthwhile to the investigator, as well as for the Assyrian community.

In fact, the Assyrian community should establish a mechanism with funding to assist modern Assyrian scholars in developing, publishing, and building a formal collection of materials on topics dealing with current educational, social, and psychological issues concerning Assyrian ethnic identity.

CHAPTER II

HISTORY OF THE ASSYRIANS

Background

Assyrian history can be traced back to the year 3000 B.C., and the prominence of the Sumerians in the "Golden Age of Mesopotamian Discovery."³¹ Assyria and Babylonia were two of the foremost ancient kingdoms of Mesopotamia; however, the lands of the Akkadians, Elamites, Hittites, and Amorites are well-known in ancient history. In fact, the history of the Assyrians can be traced through the whole body of the Old Testament, as well as the writings upon tablets, manuscripts, bricks and plates which have been found near Ninevah. The significant role of the Assyrian and Babylonian Empires in the "cradle of Western Civilization" has been well-documented from 2750 B.C. to 540 B.C.³²

These ancient empires were not always defined by strict boundaries; but rather fluctuating demarcations as drawn in the maps depicted above.³³ However, the map "Babylonia, Assyria, Media, and Susiana," reveals territory from Ur of the Chaldees (Urfah/Edessa) on the Euphrates River east to Mosul on the Tigris River and as far south as Basra (Charax) on the Persian Gulf.³⁴

³¹Colin McEvedy, The Penguin Atlas of Ancient History, (Penguin Books, Baltimore, Md., 1968), p. 22.

³²Ibid., pp. 22-48.

³³Ibid.

³⁴Holy Bible (King James Version), Biblical Atlas--Map 4: "Babylonia, Assyria, Media, and Susiana," (Cleveland, World Publishing Co., 1945).

The investigator has focused upon Assyrian history from the viewpoint of its values and contributions which may enhance the self-concept of Assyrians today. Obviously, Assyrian history can be studied for specific purposes such as political, national, geographical, anthropological, religious and economic ones. However, this study is concerned with finding the historical implications of ethnic and linguistic origins, rather than conducting a search for extensive chronological events or narration.

The Assyrian, Babylonian, and Chaldean empires gave rise to many great rulers, such as Sargon I, Tiglath Pileser I and III, a succeeding son Shalmaneser, followed by Sargon III The Usurper, and later his son Sennacherib, and passed on to his grandson, Ashurbanipal. These were mighty, fearless conquerors and builders of great cities. The awesome Hammurabi, founder and king of Babylon in 1100 B.C., and the powerful Nebuchadnezzar of Chaldea must be mentioned in any brief survey of these empires.³⁵

During this long and battlesome period, the ancient Assyria (Sumer and the Akkadians) and the new Assyria (Babylonia) slowly melded together. Extensive works of art were added to the capital of Nineveh and the early great city of Ashur. Many stone public works were erected, massive construction of canals, city walls, and palaces took place. Many works were decorated with cuneiform symbols and hunting scenes. The representative symbol of Ashur was the winged disc emerging from the chariot. The main gates of Ashur were put together by metal work;

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McEvedy, ibid.

there were huge urns decorated with animals' heads. In Nineveh, there were many parks, springs, and fountains; two magnificent libraries were built.

An important legacy of these empires is the extensive vocabulary in the fields of astronomy, chemistry, physical science, medicine, and law dating from this period. Many inscriptions were found in the temples and palaces of the Babylonian kings. The Gilgamesh Epic and the Seven Tablets are part of a rich inheritance from the culture and brilliant social life of what has been found during the recent excavations in Kalat Sherkat (Khalah Sharghat).³⁶ It is amazing that this important civilization disappeared, leaving no continuity of historical traces. It was completely forgotten by the succeeding ages.³⁷

However, the Assyrians must not ignore the modern scholars' premises or theories. Commonly held assumptions about Assyrian history may prove untrue with continuing excavations and archaeological finds. The Assyrian community must learn to accept this. Yet, one must be careful not to accept biased opinions or speculation put forth for vague political purposes.

For example, it must be noted that Assyrians should not confuse or associate the two words Assyrian and Syrian.³⁸ These two words are similar by historical accident. In addition, Assyrians today are not

³⁶Arnold C. Brackman, The Luck of Nineveh, (New York, Van Nostrand Reinhold Co., 1981), pp. 187-189.

³⁷Ibid., p. 11.

³⁸Wells, H. G., The Outline of History, Vol. I, (Garden City, N.Y., Doubleday & Sons, Inc., 1956), p. 135.

closely related to the ancient Assyrians of 2000 B.C.³⁹

After the fall of Nineveh in 600 B.C., the Assyrian Empire disintegrated and eventually disappeared. Yet in 1850 A.D. at Kouyunjik, the site of Nineveh, the Assyrian royal library was excavated; this provided for the "complete decipherment of the cuneiform character," and the key to unlocking secrets from the Sumerian and Akkadian Empires.⁴⁰ Of course, Nineveh was never totally forgotten in the western world because "In the Old and New Testaments Nineveh is mentioned twenty times, and in the Old Testament there are 132 references to Assyria."⁴¹ Biblical scholars were quite familiar with the cities of Ashur and Calah, important parts of the Assyrian Empire. Arthur Brackman has written, "For more than 1,300 years Assyrian monarchs ruled from Nineveh, and justifiably, perhaps, the Assyrian kings bragged that they had built Nineveh 'for all time' and 'for lordly pleasure.'⁴²

The Biblical prophets--Nahum, Jeremiah, Ezekiel--spoke out concerning Assyria. Ezekiel stated awesomely, "Behold, the Assyrian is a cedar of Lebanon...and under his shadow dwell all great nations."⁴³ However, the strengths and weaknesses of the Assyrians are aptly summarized in The Luck of Nineveh as follows:

³⁹ Interview with Dr. Ignas Gelb, Professor of Near Eastern Studies, University of Chicago on October 10, 1982.

⁴⁰ Wells, ibid., pp. 153-162.

⁴¹ Brackman, op. cit., p. 12.

⁴² Ibid., p. 4.

⁴³ Ibid., p. 7.

Yet despite the splendor of Nineveh, and the extent of their empire, the Assyrians suffered from a deep inferiority complex. Their civilization was essentially borrowed. Their life style was largely acquired from the Sumerians and Babylonians of the delta, the land of Shinar. Assyria's gods, laws, and language--all were imported. Of course, they made contributions of their own.... Their bas-reliefs were original in composition and brilliantly executed. They were masters of industrial processes...they filled libraries and established the world's first botanical and zoological gardens... But it was in war that their true genius lay. In effect, the Assyrians developed the world's first colonies, puppet states, and satellites...the first system of provincial governors with Assyrian prefects.⁴⁴

Despite these great achievements, it has been pointed out that, "Suddenly, more swiftly than the empire rose, it fell--and disappeared."⁴⁵

The Assyrian Heritage -- Its People and Language

H.G. Wells writes concerning the story of the Tigris and Euphrates civilizations, "races like the Sumerian and Elamite are swallowed up, their languages vanish, they interbreed...the Assyrian melts away into Chaldean and Syrian."⁴⁶ Describing in further detail the language development of these peoples, Wells states, "Hebrew, Arabic, Abyssinian, ancient Assyrian, ancient Phoenician, and a number of associated tongues are put together as being derived from this second primary language which is called the SEMITIC."⁴⁷

Other than the cuneiform inscriptions found on the site of

⁴⁴Ibid., p. 4.

⁴⁵Brackman, op. cit., p. 7.

⁴⁶The Outline of History, op. cit., p. 136.

⁴⁷Ibid., p. 119.

ancient Nineveh, little else has been found in ancient Assyrian. However, the Cambridge Ancient History, Volume Three (The Assyrian Empire) documents that the Semitic peoples used to copy from Sumerian and transform it into Akkadian in pictograms.⁴⁸

H. G. Wells mentions that when the great king, Sargon I, conquered Sumeria, he named the new empire, Akkadia, and that his people learned to read and write the Sumerian which was originally picture writing.⁴⁹ These pictograms were made on clay bricks. From this evolved the cuneiform or wedge shaped symbols that developed into the Assyrian-Akkadian cuneiform scripts of 1300 B.C.⁵⁰

This was a language of representation, a composite of many syllables; each syllable having a concrete name or cuneiform symbol. Having been adopted by Sargon I, it became widely used not only by the Assyrians, but also the Chaldeans.⁵¹ When other Semitic peoples, like the Hittite, Amorite, and Mitanni conquered Sumeria, they also adapted the syllabic system to their own speech. This kind of writing became entirely a sign-for-sound writing; not a letter writing.⁵²

It is important for the Assyrian community today to keep in mind that during the long period of the Assyrian Empires, the language had

⁴⁸J. B. Bury, S.A. Cook, and F. E. Adock, The Assyrian Empire, (Cambridge, England, Cambridge University Press, 1925), p. 93.

⁴⁹The Outline of History, op. cit., p. 162.

⁵⁰McEvedy, op. cit., pp. 27, 37.

⁵¹Wells, ibid., p. 162.

⁵²Ibid., pp. 117-126.

already gone through many historical changes. As alluded to earlier, the heritage of the Assyrians can be traced throughout the whole body of the Old Testament and parts of the New Testament. By 825 B.C. the Aramaic script had evolved from the cuneiform scripts mentioned previously.⁵³ The word "Beth Naharin" in Aramaic corresponds geographically to the meaning, "country between the two rivers" (Tigris and Euphrates). By the year 375 B.C. Aramaic was widely used by the Persians for administrative purposes.⁵⁴ Much of the New Testament was set down in Aramaic, and its religious mode was fully developed by the year 430 A.C. After that, Aramaic became a symbol of religious ceremony, and the language was treated very privately for nationalistic purposes and reaction.⁵⁵

Through Assyrian writers, scholars, and those interested in Assyrian history, the investigator has learned that there is very little specific knowledge concerning those who wrote the first Aramaic alphabet. The Penguin Atlas of Ancient History traces the general development of Aramaic from 1000 B.C.⁵⁶ It is intriguing that the language had no vowels or dots. Even the modern scholars who read Aramaic cannot understand it exactly, although they can decipher the language accurately. Structured, grammatical patterns or rules are difficult to discern.

⁵³ McEvedy, op. cit., pp. 44-45.

⁵⁴ Ibid.

⁵⁵ "Aramaic Language," The Assyrian Star, Vol. 11, No. 3, Chicago, Ill., (May-June, 1974), p. 21.

⁵⁶ McEvedy, ibid., pp. 40-41.

The Aramaean language has gone through many changes due to the historical, cultural and religious periods in its chronological development.⁵⁷

Aramaic (Syriac) and the Assyrian Language

Aramaic as a language was defined by the dialectical branch-- that of the Eastern or the Western dialect. The Eastern dialect was spoken by the people who lived around Mesopotamia, and the Western dialect was spoken by the Masonites and Jacobites, who are the Assyrian Roman Catholic people today. The Aramaic language offers evidence that English has borrowed many words from the Arabic, Persian, and Turkish words which are living derivatives in English today.⁵⁸

Some scholars like Dr. Robinson, in his book, The Syriac Studies, explains that there is strong evidence between the modern Assyrian language and the Aramaic (Syriac). He states that "the roots of Aramaic form the verbs and sentences in the same way. This is why the Aramaic (Syriac) is used as a second language."⁵⁹ Concerning the vocabulary of the languages, Dr. Robert Paulisian and Dr. Robinson agree that there is a great deal of similarities in both languages' vocabularies.

The following words mean the same in both languages: sun, eagle, dog, camel, lion, bride, leopard, moon, bread, star, and brother.

⁵⁷Theodore Robinson, The Syriac Grammar Studies, (4th ed., Oxford, England, Clarendon Press, 1962), p. 9.

⁵⁸Interview with Dr. Arthur Voobus, Professor of Near Eastern Studies/Assyriology, University of Chicago, on October 12, 1982.

⁵⁹Robinson, ibid.

Both scholars agree that the names of the months are the same in Aramaic and Assyrian.⁶⁰ Dr. Robert Paulisian adds that "the Aramaic alphabet was kept and used privately, even treated specially, so that it was protected from becoming ordinary or everyday language."⁶¹

In contrast to Dr. Robinson and Dr. Paulisian, Dr. Ignas Gelb of the University of Chicago, explains that there is absolutely no connection between the Aramaic (Syriac) and the modern Assyrian. In fact he states that "the ancient Assyrian language died out and the Aramaic (Syriac) died out in many areas as well, except in Urmaia and Mosul which is situated in what once was called Assyria."⁶² Then the Christians situated themselves on the land there and called themselves Assyrians. In this matter, he says that "the modern Assyrians are not related at all to the ancient Assyrians--neither racially nor ethnically, but only geographically."⁶³

In a telephone conversation with the investigator, Dr. John Joseph explained that the Assyrians of today are using the wrong name. He asserts that they should call themselves the Chaldean, and that the modern Assyrian language should be called the Aramaic language.⁶⁴ Dr. Joseph sees absolutely no connection between the ancient Assyrians and

⁶⁰Ibid., p. 9.

⁶¹Interview with Dr. Robert Paulisian, M.D., at Northbrook, Il., on October 12, 1982.

⁶²Assyriology lecture by Dr. Ignas Gelb, Professor of Near Eastern Studies, University of Chicago, on October 10, 1982.

⁶³Interview with Dr. Gelb, Idem.

⁶⁴Telephone interview with Dr. John Joseph, Professor of Ancient History, Franklin and Marshall University, Lancaster, Pa., on November 10, 1982.

the Assyrians of today. In fact, he stated, "The Assyrians are definitely unrelated racially or ethnically to the ancient Assyrian, although they are geographically related."⁶⁵ This opinion is in agreement with Dr. Ignas Gelb.

According to ancient theory, the Christians who came to Syria were supposed to be Assyrian; these people heard others speaking a strange language at that time and thus having heard of the Assyrian language, they named the Aramaic language Assyrian.⁶⁶

Nevertheless, Msgr. Edward Bikoma who has had extensive background in Christian theology and ancient history, and a graduate of Iraqi schools and the seminary in Baghdad and Mosul, agrees with Dr. Joseph in this matter. He asserts that "the Assyrians of today are Chaldean, our language is Aramaic, with no real differences between the Aramaic and the modern Assyrian language."⁶⁷ He also adds that "the people called the Aramaic language Syriac because of the location of Syria and that these people were very attracted to the fertile land there."⁶⁸

Assyrian scholars agree that the Aramaic language has branched out of the early Semitic languages. Studies show that there are great

⁶⁵Idem.

⁶⁶Interview with Dr. Gelb, Idem.

⁶⁷Interview with Msgr. Edward Bikoma, St. Ephrem's Assyrian Chaldean Church in Chicago, on November 12, 1982.

⁶⁸Idem.

similarities existing between these Semitic languages in vocabulary and the formation of words.⁶⁹

Little documented evidence exists about the Assyrians prior to their encounter with Christianity because of certain historical characteristics in Assyrian culture. This tendency often has been interpreted to indicate a fundamental intellectual failure which Christianity exploited but which it did not cause. The antithesis is, of course, unfair because it reflects only the scholars opinions or speculations which imply and suggest that "the root cause of the collapse of the ancient Assyrians was the failure of the Assyrians themselves to nourish and sustain one another and the culture itself. This also implies that Assyrians were unable to pull together to establish an integral empire."⁷⁰

Recognition of the Assyrians' identification implies that the Christians moved elsewhere once the land was called Assyria. The Christians located themselves in the area and acquired a more definite ethnic identity. "The earlier people mostly disappeared, and probably Assyria itself disappeared because it did very little for its former ranks."⁷¹ The Christians became a majority who were never identified with the historical myths and practices associated with the earlier religion. Christianity, the new faith, became the basis for patriotic feelings among the masses, sentiments which had never been entirely lacking. According to Malak, "The results of this helped to strengthen

⁶⁹McEvedy, loc. cit.

⁷⁰Ibid., p. 37.

⁷¹Ibid.

the state, and externally, the adoption of Christianity was also able to ensure the perpetuation of the church in this area."⁷²

Christianity grew successfully, and meanwhile the half dozen tribes that had invaded Southern Mesopotamia were to become known collectively as the Chaldeans.⁷³

Today there are more than half a million Syriac-speaking people, the majority of them live in Iraq. The Aramaic (Syriac) language is taught in Cairo, Damascus, and Beirut, Lebanon.⁷⁴

Msgr. Gewargis Saliba has written that the Aramaic language was named Syriac before the onset of Christianity. "Works were found bearing the pronunciation "Asur" or "Asuri" which is Greek, meaning the land of Assyria from which the naming derived. To make it easy to pronounce, the "A" was deleted, hence it became "Suri" from which the word Syria was born."⁷⁵ The language was spoken at that time in the areas of Palestine, Assyria, Babylonia, Egypt, and Persia. Msgr. Saliba adds that "many other languages in the area were influenced by the language "Syriac," especially the Arabic language."⁷⁶ C. McEvedy

⁷²Yusuf Malak, The British Betrayal of the Assyrians, (Warren Point, N. J., Kimball Press, 1935), Eng. trans., p. 126.

⁷³Ibid.

⁷⁴Interview with Dr. George Kretkoff, Assoc. Professor of Near Eastern Studies, John Hopkins University, at Baltimore, Md., by telephone on October 12, 1982.

⁷⁵"Syriac Language," The Assyrian Star, Vol. 11, No. 4, Chicago, Il., (July-August, 1974), 10.

⁷⁶Ibid.

adds that "The early Canaanites evolved into the North Semites who later split into the Phoenicians and the Aramaic (Syriac)."⁷⁷

The Aramaic (Syriac) lived for centuries and after that was diminished because of the dissemination of Arabic--the language of science and culture. The Aramaic language was used only in churches and among modern Assyrians. "The vernacular of Aramaic (Syriac) is spoken in Iraq, Turkey, Iran, Lebanon, and some various Assyrian communities in Europe and America."⁷⁸ Msgr. Saliba states that "Syriac (Aramaic) in ancient times was a universal language, spoken in what is today the Middle East. The language was not imposed on the people, rather it spread widely through usage."⁷⁹

Today there are some books and publications which have been written with the purpose of preserving the Aramaic language and the grammar of rare neo-Aramaic dialects. Dr. George Kretkoff has devoted great interest toward understanding the speakers of neo-Aramaic who lived in a no-doubt hostile environment in which the official government had very little interest concerning Aramaic. Through his work, Dr. Kretkoff has defended the argument that "the language is damaged by the times which have treated the neo-Aramaic dialects in a more destructive fashion."⁸⁰

⁷⁷The Penguin Atlas of Ancient History, loc. cit.

⁷⁸Telephone interview with Dr. Kretkoff, Idem.

⁷⁹"Syriac Language," The Assyrian Star, Ibid.

⁸⁰Kretkoff, Idem.

Dr. Kretkoff also agrees that the "Chaldean are a small population of Christians in a predominantly Moslem religious area where religious differences exist."⁸¹ He also concurs that the neo-Aramaic language is being taught today in religious classes in the villages of Mosul and around Arbela (Arbil). Further, Dr. Kretkoff asserts that the "Chaldeans are related to the Assyrians which were both neo-Aramaic-speaking groups of Christians whose numbers were decimated over centuries."⁸² But during the early part of this century both groups were discriminated against in various locations. The neo-Aramaic language itself, Dr. Kretkoff says, "is now only taught in religious classes in villages where there are communities of expatriates."⁸³

Dr. Kretkoff adds that the Aramaic (Syriac) has its religious connotations such as in Akkadian Aramaic, the Aramaic of the Bible, Jewish Aramaic, and the Iranian (Persian) Aramaic. He also explains that "the reason the language is called Chaldean is that during the Nestorian later period, the Nestorians united with the Pope and called themselves Chaldean."⁸⁴ Furthermore, he stated that "classical Syriac (ancient Assyrian) appeared in the cuneiform symbols which appeared in Babylon and subsequently died out, while the Aramaic (Syriac) literature

⁸¹ Ibid.

⁸² John Hopkins University, "Book Intended to Preserve an Endangered Language," John Hopkins Journal, Vol. 13, No. 2, Baltimore, Md., (Spring, 1979), 2.

⁸³ Ibid.

⁸⁴ Telephone interview with Dr. Kretkoff, Idem.

appeared in the Northern and Eastern part of Syria in Edessa (or Urfah) in Turkey."⁸⁵

The Modern Assyrian

Assyrians today may be Kurds, Turks, etc. with little possibility that these people have some of the ancient Assyrian blood-lines.⁸⁶ According to Dr. Kretkoff, "The Assyrians of today are not related to the ancient Assyrians at all--racially, ethnically, nor historically."⁸⁷

The 1982 "Census of Assyrians in the U.S.A." includes Chaldeans, Jacobites, Church of the East, and others in its population. These people came to America mainly from Iraq, Syria, Iran, Turkey, Kuwait, and Lebanon.⁸⁸ Many of them emigrated from Iran. Languages spoken by these groups are: Assyrian, Armenian, Iranian, and Arabic.⁸⁹

Generally speaking, they are Christian with a small number of Moslems. Although Assyrians have usually suffered and endured hostile treatment by their host governments in the Middle East, nevertheless they have managed to remain close to each other and live in close proximity. Furthermore, the fact that they were usually more educated and culturally or economically advanced than the Arabs or Turks created conflict between the Assyrians and others. For this reason, they were disliked and feared by various governments.

⁸⁵Idem.

⁸⁶Telephone interview with Dr. Joseph, Idem.

⁸⁷Telephone interview with Dr. Kretkoff, Idem.

⁸⁸Interview with Amb. John Yonan, Assyrian Universal Alliance, in Chicago, Il., on October 10, 1982.

⁸⁹Idem.

In general terms, according to the Assyrian Universal Alliance, Assyrians tend to be economically productive and culturally vital. Characteristically speaking, the Assyrian individual is friendly, energetic, fun-loving, and ambitious. The Assyrians are proud people regardless of their specific socio-economic status. Because of their past experience with the massacres in the Middle East 1918-1933, they are still terrified; it will be a long time before they forget these events as a people and recover completely.⁹⁰

The 1982 Assyrian Census, mentioned previously, shows that there are more than two-and-a-half million (2,860,000) Assyrians living today scattered over Europe, the Middle East, and the Union of Soviet Socialist Republics, as well as the United States.⁹¹

The Assyrians in Chicago have managed to gain a rather remarkable self-sufficient economic status. The outstanding accomplishments of certain Assyrian individuals in the fields of medicine, engineering, politics, education, real estate, and business point out the achievements and reliability of the Assyrians in Chicago today. On the whole, the Assyrians in America as a minority are loyal and dedicated to the principles of American government. They have organized themselves and learned to maintain and preserve their Assyrian ethnic background and national character as well. Modern Assyrians have acquired new talents in the United States which enable them to compete successfully

⁹⁰ Interview with Amb. Yonan, Idem.

⁹¹ Idem.

and to identify with American culture. They are destined to remain here and take their place in daily affairs as active Assyrian-American individuals, while sustaining their own Assyrian cultural heritage.⁹²

Assyrians living around the world today have almost identical language patterns, customs, values, and traditions. Many of them take pleasure from tracing their heritage by learning about Assyrian history. However, some of these find parts of it incomprehensible, which then does not illuminate aspects of the past, present, or in fact, even the future. Certain Assyrians today are not able to accept various proven facts or the scholarly studies concerning Assyriology or Aramaic (Syriac).⁹³ It is difficult for the investigator, when observing Assyrians in Chicago, to find them making emotional issues out of the great linguistic and scientific archaeological research being carried out.

To give the Assyrians a true sense of their ancient history, some Assyrian historians are surely needed who will give our people the sense of their past. Supporting this concept, it has been stated:

If history has been a maker of nations, her role as their continuing inspirer is almost equally important. The nature of the inspiration is highly varied, but its central importance is this, that it tends to make each individual a sharer in the great deeds, ideas, and movements of his ancestors or forerunners, and to awaken an emulative passion in his breast. It tends also, since history tells a very mixed tale, to awaken healthy doubts, repulsions, and condemnations, which may be really as valuable; but the positive side is more important than the negative.⁹⁴

⁹²Interview with John Yonan, Idem.

⁹³Idem.

⁹⁴Allen Nevins, The Gateway to History, (Chicago, Quadrangle Books, 1963), p. 19.

The Assyrians still have not learned to cultivate appreciation or taste for their own scholars. They should learn to accept the work of their scholars because most of the Assyrian scholars have done their work through careful, systematic, and scientific study. Because the Assyrians of today vary geographically, they must come to some terms with their past which will not be viewed historically inaccurate or misleading. The researcher believes that once the Assyrians realize that the scholars' work has been criticized and tested by some specialists they will learn to accept the work for its face value.

What is it that makes the modern Assyrian different from the civilization of earlier times? There are five ways which will help us to understand and measure the differences: "a) scientific knowledge, b) democratic ideas and human feelings, c) nationalism, d) internationalism, and e) spiritual truth."⁹⁵

One of the most important factors in studying any history is the perceived role of national identity, and the themes of cultural unity and community identification. Support for these among Assyrians everywhere has always been strong. The Assyrians of Chicago have always longed for some kind of cultural, historical, and linguistic communication among each other.

Such considerations may explain why it is that "The Assyrians have suffered disintegration in the past, by not assimilating or being part of the "melting pot" in Iraq from 1920 to the present times, and

⁹⁵W. H. McNeill, The Rise of the West, (New York, New American Library, 1965), p. 401.

in Iran from 1914 to the present time; and they are also suffering from it now in America and Europe."⁹⁶

The survey and research has now made it apparent that the enormous differences among the Assyrians over historical representation and symbols may reveal itself in a variety of modes. Turning attention to the modern Assyrians in Chicago, the researcher finds that they are passing through a transference of interests from the whole to the part. The Assyrian community will learn eventually to cast off its cultural biases, and to become part of the American society. This transference will create a degree of trouble and dislocation for the present Assyrian community. But this process will shape a new Assyrian frame-of-mind which will engage Assyrian-Americans and Assyrians in the Middle East in community and national dialogues worth preserving. For example, R. S. Stafford, writing in the 1930's stated, "The Assyrians themselves showed few signs of settling down among or of assimilating themselves with other people who go to make up modern Iraq."⁹⁷

Assyrians have for a long time, communicated through foreign historians employing various linguistic approaches. These historians, such as Dr. Ignas Gelb, Dr. Arthur Voobus, Dr. George Kretkoff, and Dr. Robert Paulisian, from colleges in Chicago and Baltimore, have demonstrated their great interest in tracing and understanding the roots of the Assyrian people and the origin of the Assyrian language. Their scholarly research has captured the attention of Assyrians. This is indeed a good way to help the Assyrians to understand the roots of

⁹⁶R. S. Stafford, The Tragedy of the Assyrians (London, George Allen & Unwin, Ltd., 1935), p. 62.

⁹⁷Ibid.

their language and racial origins.

Lack of verifiable knowledge among Assyrian groups has always created continuing problems and misunderstandings in areas of religion, politics, history, and language. To illustrate, "The Assyrians certainly have a warlike history, but they have fought for only what they have held to be their right to protect themselves. They will not in the least, become involved in the quarrels of other people."⁹⁸

These historical interpretations have become the problem of the Assyrian community, not only in Chicago, but everywhere in the United States. Poor communication among Assyrian groups has rather been aggravated by certain tribal or out-moded attitudes, inappropriate behavior, and various linguistic idiosyncrasies. The fact that Assyrians have yet to develop faith and confidence in their scholars is a negative one. Nevertheless, these issues cannot continue to be ignored. Undoubtedly this situation does affect the relations between one Assyrian and another. Evidently, these attitudes cannot be explained always in terms of the Assyrian history; their existence involves the lack of communication between each other. Obviously, at the present time, Assyrians do not have the answers. Contemporary research is not an end by itself, but it serves as an inquiry to future fields of endeavor which should be investigated in relation to the Assyrian community in Chicago.

Many Assyrians worry today that preoccupation with current affairs may lead to twisting the truth about the Assyrian history.

⁹⁸Ibid., p. 217.

The tension between non-academic Assyrians and professional academicians has contributed to a separation of scholarly work from other social activities. The scholars are always on the losing side of the scale with Assyrians, but in spite of this, the prevailing and dominant mood among the Assyrian people is to know and promote their history and culture. This is the consensus of at least five scholars in Chicago whom the investigator interviewed.

Nevertheless, the prevailing attitude does not suggest a strong creative purpose but reveals a defensive attitude, loneliness, alienation and repression; and the character of this attitude is creating confusion in the Assyrian community which sometimes leads to hostility and violence. Even the most noted Assyrian scholars take this into account. An illustration follows from a lecture given by Dr. Tamimi, as reported in The Assyrian Star, "Jewish scholars dealing with the study of the Assyrian language are condemned and their work is reduced by the Assyrians to nothing more than Jewish propaganda against the Assyrians."⁹⁹

These problems present themselves today in Chicago among Assyrian and Jewish scholars, and they are rooted on previous-standing problems. Now these old biases cannot be left alone and separated completely from the new ones. This testimony shows that a special way of leading the two types of scholars toward some open communication is needed so that both sides can dedicate a total commitment to the field of Assyrian history and its truth. It has been stated,

⁹⁹"A Word of Caution," (Notes from Dr. Alfred Tamimi), The Assyrian Star, Vol. 11, No. 4, Chicago, Il., (July-August, 1974), 6.

History is not inevitably useful. It can bind us or free us. It can destroy compassion by showing us the world through the eyes of the comfortable. It can oppress any resolve to act by mountains of trivia, by diverting us into intellectual games, by pretentious 'interpretations,' which spurn contemplation rather than action, by limiting our visions to an endless story of disaster and thus promoting cynical withdrawal, by befogging us with the encyclopedic eclecticism of the standard textbook.¹⁰⁰

The study of Assyrian history should be treated more as a field of disciplined scientific inquiry than an ideology developed with a perceived "pattern, a fundamental structure and formal operation."¹⁰¹ Assyrians should regard historical inquiry as an educational process and begin to accept the reality that the Assyrian people have had a long and varied history. Assyrian people have moved constantly from one place to another taking with them their collective experience.

Assyrians must accept the fact that their history cannot stand, however, on this experience alone. For this can only be accepted when there is overwhelming evidence of the relationship between the past, present and future. For, in conclusion,

Learning from history is never simply a one-way process. To learn about the present in the light of the past means also to learn about the past in the light of the present. The function of history is to promote a profounder understanding of both past and present through the interrelation between them.¹⁰²

¹⁰⁰Howard Zinn, The Politics of History, Boston, Beacon Press, 1970, p. 54.

¹⁰¹Jerome Bruner, The Process of Education, Cambridge, Mass., Harvard University Press, 1977 p. 37.

¹⁰²Edward H. Carr, What Is History? New York, Random House (Vintage Books), 1961 p. 31.

CHAPTER III

THE ASSYRIAN COMMUNITY IN Chicago

In the early 1900s, "Chicago became the home of a settlement of Assyrian-Chaldeans from Persia. In 1920, people of Assyrian background from Armenia, Palestine, and Syria numbered 1,712 foreign-born living in Chicago."¹⁰³ Fr. Warda Mirza served the Catholic Persians at St. Ephrem's Mission at 212-214 Chestnut St. which was founded in 1911 with ten families and 150 single men. The mission members used the Holy Name Cathedral school chapel for services.¹⁰⁴ "Chicago's Syrians founded St. John the Baptist Syrian Roman Catholic Church and built a church and rectory at 1249 S. Washtenaw in 1910; by 1920 there were 58 Syrian families affiliated with the church."¹⁰⁵

Development of Church Parishes

The beginning of St. Ephrem's Church history has been described above. It was the Catholic Mission in Iran which was responsible for sending the first Assyrians to Chicago in 1900.¹⁰⁶ Subsequently, in 1904 Rev. Petros Elia arrived from Urmia, Iran to serve the spiritual needs of the Assyrians. Mass was held for them at Holy Name Cathedral.

¹⁰³City of Chicago, Historic City: The Settlement of Chicago, (Dept. of Development & Planning, Chicago, 1976), p. 75.

¹⁰⁴Ibid.

¹⁰⁵Ibid.

¹⁰⁶Rev. Francis Thomay, The Golden Book of St. Ephrem's Church in Chicago, (Handwritten original, 1944).

Shortly thereafter, Rev. Elia was succeeded by Rev. Warda Mirza who served from 1904 to 1912. Rev. Mirza was also from Urmia, as was Rev. Shamuel David who served St. Ephrem's Parish as the third pastor serving the Assyrians at Holy Name Cathedral.¹⁰⁷

The Assyrian group in Chicago was left without an Assyrian Priest from 1930 to 1934 because of the complex situation in the Middle East and the lack of willing priests available to come to America. However, Rev. Shimon Joseph arrived in 1934 and served the Assyrians for five months before he passed away.¹⁰⁸ A year later, Rev. Francis Thomay was received by St. Ephrem's; he managed to rent a garage at 1054 W. Oakdale Ave. in Chicago and converted it into a small church. It served to gather the Assyrians together for several years; then realizing that this church was not appropriate any longer for the growing Assyrian congregation, Rev. Thomay purchased the land at 2537 W. Bryn Mawr Avenue on the North Side.¹⁰⁹ A beautiful church was eventually built which stands tall and dignified today. St. Ephrem's Church easily seats two hundred people; the basement is used for Assyrian social gatherings, and there is a Priest's office and living quarters.¹¹⁰

¹⁰⁷Archdiocese of Chicago, Diamond Jubilee Book, (Archdiocese of Chicago, 1920), p. 650.

¹⁰⁸Rev. Thomay, Ibid.

¹⁰⁹Ibid.

¹¹⁰Interview with Msgr. Edward Bikoma, St. Ephrem's Chaldean Church, in Chicago, Il., on November 12, 1982.

Fr. Francis Thomay was succeeded by Rev. Sada Yonan, who served the church from 1952 to 1963. He was instrumental in attracting Assyrians to Chicago from Iran and Iraq.¹¹¹ He died in Chicago leaving the church responsibilities to Rev. Thomas Bidawid who served St. Ephrem's until 1966. In this period the church flourished and its reputation grew. When Rev. Bidawid was transferred, a replacement from Baghdad, Iraq, the Rev. Edward Bikoma was sent to take over the parish.¹¹²

Rev. Bikoma, with his considerable talent and businesslike personality, was able to manage the church's finances and oversee the retirement of the mortgage in 1972.¹¹³ With his able organization and administration, Rev. Bikoma supervised church affairs, coordinated activities, and held Mass. He was recently elevated by the Office of the Pope to the position of Monsignor Edward Bikoma.¹¹⁴

Today, St. Ephrem's Parish attracts the young and the old, Assyrians from the suburbs as well as the city, and native Americans who have been impressed by the friendly atmosphere of the church and its hospitality. Women have a strong role in the church and are very active in the Women's Auxiliary. The church also sponsors a Father's Club, Youth Club, and Knights of Columbus group.¹¹⁵

¹¹¹Idem.

¹¹²Idem.

¹¹³Idem.

¹¹⁴Idem.

¹¹⁵Interview with Msgr. Bikoma, Idem.

The development of the Assyrian Church of the East in Chicago can be traced back to 1914. At that time, Assyrians had arrived from Persia, Syria, Lebanon, Iraq, and Turkey to settle on the North Side of Chicago.¹¹⁶ Those Assyrians who belonged to the Church of the East had no minister for some time. Although formal records of the church were not available, the investigator was able to interview Mr. Sada Khano, one of the individuals who had served as an active member on the Advisory Board of the Church of the East since 1934, previously with Mar Sargis Church and now with Mar Gewargis Church in Skokie.

It was discovered that Mr. Khano had collected all the data concerning the development of this church which was handwritten and entitled, "Records of the Assyrian Church of the East in Chicago," dated 1978.¹¹⁷

By 1914, there were approximately twenty single men living in Chicago at 822 N. Clark Street who belonged to the Assyrian Church of the East.¹¹⁸ There were three deacons who were responsible for the church services. It was from this original committee that the Church of the East began in Chicago. Names from this group are Mano Shana, Gewargis Azzo, Benjamin Odisho, Shamasha Dinkha Macko, Nano Kano, Slyo Manseur, Eshou Yawoo, Yowel Mano, Dinkha Bado, Titos Azzo, Aday

¹¹⁶ Interview with Deacon Sada Khano, concerning the Assyrian Church of the East in Chicago, at his North Side home on April 28, 1983.

¹¹⁷ Idem.

¹¹⁸ Interview with Deacon Khano, Idem.

Shlimun, Mama Danay; by 1916, Benjamin Odisho was ordained to minister to the group's needs in St. James Church on the Near North Side.¹¹⁹ Rev. Odisho was succeeded by Rev. Mar Yoala Dory, who arrived in 1917 from Urmia, Iran and served one year in Chicago; during that time, he ordained one priest and two deacons--Rev. Gewargis Azzo, and Deacons Mano Oshana and Shmuel Peara.¹²⁰

By the year 1921, the Assyrian group had grown to the extent that the need was felt to build an established church. The need was met when Mar Timatios, the Cardinal for the Assyrian Church of the East, arrived in Chicago and soon after purchased property on the North Side at Menominee and North Park Avenues. The property consisted of a six-flat apartment building and two large frame homes.¹²¹

Most of the Assyrians then moved to this area and they remained there until 1948 under the leadership of Rev. Talawardy Ishmael from Urmia, Iran. He was succeeded by Rev. Aprim E. Debaz who founded and built Mar Sargis Church on 1850 W. Cuyler Avenue in Chicago, where it stands today.¹²² Since then, the congregation grew greatly with the continuing arrival of new immigrants from the Middle East. By the 1970's the need for a larger church had become a necessity. The Assyrians did not want to relocate completely in a new area, and because

¹¹⁹Idem.

¹²⁰Idem.

¹²¹Idem.

¹²²Interview with Deacon Khano, Idem.

of their strong ties to this first Church of the East in Chicago; they decided to purchase another building in 1980 and start an extension called Mar Gewargis Church.¹²³

The new church was located at 7201 N. Ashland Avenue and began under the leadership of Mar Aprim, the head of the Assyrian Churches of the East in America. Mar Gewargis Church is presently led by the Rev. Samuel Dinkha from Baghdad, Iraq who lives on 7444 N. Kildare in Skokie.¹²⁴ Rev. Dinkha, as a former language teacher in Iraq, places a great deal of emphasis on the class of Assyrian language instruction given at the Youth Association of the church at 7210 N. Ashland Avenue.¹²⁵

Mar Gewargis has gained the attention of many native Americans and at the same time it is preserving the Assyrian cultural and linguistic heritage. It sponsors many social activities and the members of the church come from various parts of Chicago. Many participants are new immigrants from Iraq; seventy percent of these speak the English language already.¹²⁶ It is important to note that the members of the Assyrian Church of the East believe "that their church is the survivor of the ancient Eastern Church."¹²⁷

¹²³Idem.

¹²⁴Idem.

¹²⁵Idem.

¹²⁶Interview with Deacon Khano, Idem.

¹²⁷R. S. Stafford, p. 39.

Growth of the North Side Assyrian Community

According to the "Assyrian United Churches Report," Assyrians came to Chicago in small numbers between 1920 and 1940.¹²⁸ However, in the last forty years, numbers of Assyrian refugees coming to the city has been larger. Many have settled on the North Side near Assyrian parishes, businesses, relatives or friends. Growth of the Assyrian community has occurred in East and West Rogers Park, Albany Park, Jefferson Park, Andersonville, Edgewater, Summerdale, and Uptown.¹²⁹

The Assyrians decided to settle in these areas because:¹³⁰

1. The Assyrian clubs and service organizations are located on the North Side of Chicago.
2. Many Assyrians had already purchased real estate on the North Side and learned to develop some economic independence in this area.
3. Most Assyrians love being near a large body of water, such as Lake Michigan. They also like open areas, such as the parks along the lake. This affinity was brought with them from the Middle East.
4. Refugees and other immigrants renewed the spirit of Assyrian national pride by settling near others in the Chicago Assyrian community on the North Side; this feeling had been swept away from them in Iraq, Iran, and Lebanon.

¹²⁸ Interview with John Yonan, Idem (in reference to the United Churches Report from his files).

¹²⁹ Idem.

¹³⁰ Interview with John Yonan, Idem.

The growth of the Assyrian population required the establishment of various organized Assyrian churches on the North Side. According to the Assyrian Directory of Chicago (1983), eight have been established on the North Side of the city:¹³¹

Apostolic Catholic Assyrian Church of the East
 Mar Gewargis Church
 7201 N. Ashland Ave.
 Chicago, IL 60626

Mar Sargis Church
 1850 W. Cuyler Ave.
 Chicago, IL 60613

Assyrian Evangelical United Church of Christ
 4447 N. Hazel
 Chicago, IL 60640

Assyrian Pentecostal Church
 1748 W. Devon
 Chicago, IL 60660

Carter Memorial Presbyterian Church
 1433 W. Pensacola
 Chicago, IL 60613

First Assyrian Baptist Mission (Lake Shore)
 4100 N. Greenview
 Chicago, IL 60613

St. Ephrem Chaldean Church
 2537 W. Bryn Mawr Ave.
 Chicago, IL 60659

St. John's Assyrian American Apostolic Church
 1421 W. Lawrence Ave.
 Chicago, IL 60640

Although many of the professional Assyrian class have now moved to the Chicago suburbs, those who remain on the North Side still gather together for religious holidays, church affairs, etc. They also associate

¹³¹ Khamo, Awesha E. Assyrian Directory of Chicago. (Chicago, Eiffel Printing Co., 1983), p. 7.

with the various fraternal Assyrian organizations which were described in Chapter I. These groups also participate in certain American activities and parades, such as the annual ethnic parade held in Andersonville.

The Assyrians on the North Side of Chicago are determined to establish a defined Assyrian culture and heritage while becoming "American". Since 1960, the Assyrians have opened many businesses in a wide range of endeavors--small shops of various types, wholesale/retail, travel, fruit and vegetable markets, and restaurants.¹³² The center of the Assyrian business community is located in Andersonville. This is located between Foster and Bryn Mawr Avenues on Clark Street, although the larger Assyrian community extends in all directions from Andersonville. The map in Appendix A shows the heaviest concentration of Assyrian population and programs to be from Leland Avenue (4700 N) to Devon Avenue (6400 N), and Broadway (800 W) to Damen (2000 W). The growth of this specific area as a focus of Assyrian community life has taken place in the last twenty-three years.¹³³

Informal data was gathered in Andersonville by the investigator who conducted personal visits and interviews with various Assyrians. The researcher walked on Clark Street to visit the various Assyrian restaurants, businesses and stores, and Assyrian people whom she met on the street. She met people whom she knew in Kirkuk, Iraq; in Baghdad; and also, people who knew her parents, as well as others met

¹³²Interview with John Yonan, Assyrian Universal Alliance, information from his files, "The Assyrian United Churches Report," Idem.

¹³³Idem.

previously when teaching them as students in the English classes in the Kirkuk Secondary School in Iraq. Now they are here in Chicago and have established a large Assyrian community on the North Side of Chicago. There are commercial establishments such as "The Cedars of Lebanon" Restaurant, The Beirut Pastry Shop, Albert and Peter's Music Shop stocked with Assyrian records and tapes and guitars, Saliba the Jeweler's, and Atours Food Store. The researcher interviewed people in each establishment and she was welcomed with a big hello--Shlama Allukhun (Shla Ma Al Lú Khun)--a friendly and gracious welcome.

The purpose of the visits was explained by the researcher as one of the most important ways to learn about what was happening in the Assyrian community. She wanted to talk with businessmen and shoppers in Andersonville to gain personal insight about the needs and opinions and goals of Assyrian people living in Chicago.

The following general questions were asked of each proprietor at his place of business:

1. When did you start this business?

How did you go about it?

2. Why did you choose this particular area?

3. What is your native language?

Where did you come from in the Middle East?

4. Who are your customers? Are they native American?

Assyrian? Arabic-speaking?

5. What classes of Assyrians do you attract?

6. Where do you get your ethnic food supplies and other commodities necessary to stock your inventories?

7. How has your business changed or improved since you began?
8. From what ethnic groups do you hire your employees?
9. What types of background music do you play?
10. Do you have any plans to introduce some American products or table fare?

The Assyrians on Clark Street in Andersonville were willing and in fact, eager to talk with the investigator. They offered their services in whatever possible way they could to answer the previous questions. The merchants said, for the most part, that the language spoken here was Assyrian and that the majority of the customers or patrons usually were Assyrians. They added that the majority of the Assyrian customers came here from Iraq or Iran. The businessmen stated that their stores or shops attracted Assyrian rather than native Americans. Furthermore, they generally obtain foodstuffs and other supplies from Detroit, Turlock, California, and imports from Lebanon and parts of the Middle East. Overall, the shop owners felt that their businesses were improving and attracting a good number of regular customers.

Everywhere on the streets of Andersonville, the researcher noticed Assyrian families parking to go shopping. The atmosphere was pleasant and cheerful. Quite a few Assyrian young people were walking by the stores with their "Americanized" attire of casual blue jeans.

The Assyrian Star

To gain the broadest perspective concerning the cultural and socioeconomic aspects of Assyrian-American community life, the re-

searcher visited the office of The Assyrian Star. This is located at 5509 Clark Street. It is also the location of the Assyrian Education Center. The Assyrian Star is a bi-monthly magazine perpetuating the Assyrian name, language, and the importance of the Assyrian culture, its heritage and identity. Furthermore, its major purpose is to remind both the young and the old that the Assyrian language is still in existence and that The Assyrian Star is the official voice of the Assyrian-American community.

The office of the Star is located in the quarters of the Assyrian National Youth Organization. It was established in January, 1952 in New Jersey by a few interested and nationalistic Assyrians as a reaction to the local and national news.¹³⁴ The Star was part of the educational activities of the Assyrian National Federation, a national group, and it continues to be sponsored by them.

The Star has had several editors-in-chief since its birth. They have been Jacob Sargis, Joseph Dorma, Malcolm Karam, Khoshaba Prok, Jacob Barota, and at the present time, Mr. Senacherib Abraham. He is in charge of the magazine until the next Assyrian Federation Convention election in 1984. Management of the Star consists of three people who work together and assist where needed; they are neither professional journalists nor writers, but they have learned their jobs through interest, talent, and practice.¹³⁵

¹³⁴ Interview with Senacherib Abraham, Editor-in-Chief, Assyrian Star, in Andersonville, Chicago on May 22, 1983.

¹³⁵ Idem.

The Assyrian National Federation sponsors the Star and pays the management three thousand dollars per year for its expenses. The editor and staff manage to publish 1,250 copies every other month. The office does not have an organized or regular mailing list, other than subscriptions. The staff has pledged themselves to devoting most of their time and services to The Assyrian Star.

The Editor-in-Chief was asked about the purpose of the Star. He replied, "The aim of The Assyrian Star will be to serve all Assyrians alike in America and elsewhere."¹³⁶ According to the "Purpose of the Star," its aims are:

- To perpetuate the Assyrian name and language.
- To inculcate in our people the spirit and the importance of our Culture, Heritage and Entity.
- To let all peoples know that we Assyrians, and our rich language, are still in existence, and that with the help of Almighty God, we shall live on forever.¹³⁷

The magazine is written in three languages--English, Assyrian, and Arabic. There is an Arabic section because most of the younger Assyrians from Iraq, Iran, and Lebanon do read and write Arabic, and on the contrary, they do not read or write Assyrian. And the English section was found to attract the attention of the children of the Assyrian-Americans. It was discovered also that these sections focus on the Assyrian interests in America.¹³⁸

The stance and the tone of the Star presently is to keep

¹³⁶Idem.

¹³⁷ Assyrian-American National Federation, Inc., The Assyrian Star, Vol. 14, No. 3, Chicago, Il., (May-June, 1977), 2.

¹³⁸ Interview with Senacherib Abraham, Idem.

Assyrians informed of each other's achievements, social gatherings, and offer different family news. For the most part, it offers an extensive story for those who are interested in Assyrian history. It also contains book reviews by some of the scholars doing research in the field. It stimulates interest in the Assyrian community but not sufficiently enough to attract the professional Assyrian or native American reader. With this in mind, the adequacy of this magazine could be questioned. It was also discovered that sometimes the staff discuss certain international news from a viewpoint that is not representative of the general voice of the Assyrians in Chicago. When this occurs, the information is vague, obscure, and second-hand. The usefulness of this type of information can be limited because it may be overdramatized, inordinate, or detailed with unnecessary material.

Nevertheless, The Assyrian Star covers a wide range of personal news and social affairs, and it is very much supported by the immigrants and their children--a process which explains the manner in which their ethnic needs and behavior is affected.

Strengths

1. The Assyrian Star does inform the Assyrian community of local news and events.
2. It serves the Assyrian business community well.

Weaknesses

1. The Assyrian Star does not have a clearly enough defined Assyrian concept.
2. It does not have a strong Assyrian identity.
3. The Star needs to expand their staff and obtain more funding to develop better organization and professionalism.

Recommendations

The investigator discovered that The Assyrian Star needs to improve and refine its concept of Assyrian identity. In addition, it should not get entangled in complex international news. The Star should serve as an active and accurate voice for the Assyrians in Chicago. It should concern itself more with the process of "Americanization." The Star should promote Assyrian language transmission as a first or second language; meanwhile, it can also encourage native Americans to write and express their views on the Assyrian language and Assyrian history.

The Assyrian Star should learn to accept certain controversy and deal with difference of opinion on these issues. In any case, the Star has the potential and experience to fulfill its mission as the representative of the Assyrian community. If funding of a more extensive nature were available, with experienced professional writers or journalists the Star would develop characteristically to nurture the realms of Assyrian literature, history, language and the arts for all Assyrian-Americans.

The Assyrian Education Center

The investigator also interviewed Mrs. May Kano and Mr. Ninos Andrews concerning the role of education for Assyrian refugees and other immigrants in Chicago.¹³⁹ The Assyrian Education Center, located on the premises of 5509 N. Clark Street, is sponsored by the Assyrian

¹³⁹ Interview with Mrs. May Kano and Mr. Ninos Andrews, Assyrian Education Center in Chicago on October 12, 1982.

National Aid Society. It is under the direction of The Chicago Urban Skills Institute which is part of the City Colleges of Chicago. The researcher notes that the Assyrian National Aid Society is part of the Assyrian National Youth Organization.

According to the Training Center Bulletin (See Appendix D), the goals and objectives are to "provide the opportunity for every Assyrian immigrant to help improve himself through English classes, citizenship training, higher education, and vocational training."¹⁴⁰ Mrs. Kano stressed that "the center strives to preserve our heritage and to produce citizens for a better America by Assyrians caring about their culture, language, and traditions."¹⁴¹

The center's educational and urbanized programs offer the following classes:

1. English as a Second Language (E.S.L.)
2. Educational programs for Assyrian adults eighteen years and older--Adult Basic Education (A.B.E.)
3. Assyrian as a First Language (A.F.L.)
4. General Education Degree (G.E.D.)
5. Vocational, commercial, and technical programs.
6. Preparation for naturalization
7. Open Community Briefing and practical living skills.¹⁴²

¹⁴⁰"Educational Programs for Adults," as reprinted in the Assyrian Star, XIX (March-April 1982), p. 11.

¹⁴¹Interview with Mrs. Kano and Mr. Andrews, Idem.

¹⁴²"Educational Programs for Adults," The Assyrian Star, ibid.

After the interview however, it was noticed that all language classes under the E.S.L., A.F.L., G.E.D., and A.B.E. programs were combined into one class. There was no actual separation or differently organized classes as was mentioned in the Training Center Bulletin.¹⁴³ The language classes are conducted in a small section of the back room which is divided into three partitions. Each one has about ten classroom desks and a chalk board. The enrollment of students in classes presently is between twenty to thirty-five students. Each student is there to fulfill one of the aforementioned educational needs.

There are three teachers at the Assyrian Educational Center. They are not certified to teach by the city or state, nor are they graduates of American colleges, but they do speak both Assyrian and English, and are from various other professional backgrounds.¹⁴⁴

In actuality, the program is a form of tutoring in both the English and Assyrian language. And it should not be expected that these classes must follow the educational rules and policies of the Chicago Board of Education because the Assyrian Education Center is independently organized by the City Colleges of Chicago. Yet, there could be a more organized and better structured program. In fact, it was observed that most of the students were either the unemployed, immigrants who spoke no English at all, or older adults.¹⁴⁵

¹⁴³Ibid.

¹⁴⁴Interview with Mrs. Kano and Mr. Andrews, Idem.

¹⁴⁵Idem.

The Assyrian Educational Center should concentrate more seriously on its adult education program because of its audience. Nevertheless, it was obvious to the researcher that Mrs. Kano has devoted her abilities and talents to the center in extensive efforts to help various individuals to succeed on a personal basis. She has been instrumental in placing certain students in different city programs; in fact, she is one of the very active women in the Assyrian National Youth Organization who was appointed to assist with the preparation for naturalization and practical living experience phases of the Assyrian Education Center. Not only fluent in both Assyrian and English, she is also well-informed about the American way of life and the Chicago neighborhoods.¹⁴⁶

Is this center really able to transmit the Assyrian language to its audience? This in itself is doubtful. The majority of the students who attend classes communicate already in Assyrian. They may be there more likely to satisfy their basic social needs; for that is the very spirit of the Assyrian National Youth Organization. When there, students feel at home and they are not concerned about everyday life in the American experience. Thus, the student group is not very willing to make American friends or especially interested in interaction with the new environment. Consequently, the students' preoccupation with preserving and transmitting the Assyrian culture is not necessarily meeting the Assyrian immigrants' immediate needs. But it is at this point that it becomes obvious just how very important the

¹⁴⁶Idem.

fulfillment of human basic needs are to any group. Although, perhaps because of the Assyrians' background and experience in the Middle East, the students do seem to be aware of their new needs in America; however as newcomers, they are not yet able to organize their new experience and put it in perspective because of these factors:

1. Lack of ability to communicate in the English language and immediate comprehension of events.
2. Lack of textbooks, reading materials, and recreational materials.
3. Lack of qualified teachers.
4. Lack of suitable facilities, motivational activities, and interchange with Americans.

Recommendations

1. More attention should be given to adult education programs.
2. The Assyrian Education Center needs some professional leaders to organize the scope of the program.
3. American recreational and learning activities should be introduced into the program as follows: group discussions, movies, music and dancing, games, opportunities for learning about Assyrian and American literature, history, and the arts, interaction with neighborhood and community events and politics, and field trips in Chicago.

Demographic and Socioeconomic Factors

Today, there are over 200,000 immigrant Assyrians in the United States. Every year three to five thousand Christian Assyrians come to the United States. Eighty-five (85%) percent of these newcomers have no English-speaking capability, nor a home or job when they arrive in America.¹⁴⁷ By January of 1981, the number of processed refugees and immigrants to the United States was 15,000 Assyrians. And there are 3,800 refugees still waiting to migrate to America. Ninety (90%) percent of these will find residence in Chicago and Detroit. Ambassador Yonan asserts that within a five year period, the Assyrian newcomers to Chicago are:

1. speaking English relatively well;
2. holding steady jobs;
3. hardworking and industrious;
4. patriotic toward America.¹⁴⁸

The typical refugee is a Christian Assyrian from the Middle East, mostly Iraq and Iran. They are sponsored by the World Council of Churches and once they are here, they receive adequate housing and household goods through the settlement programs coordinated by various churches, governmental programs, and other cultural activities offered by several Assyrian social clubs and organizations.¹⁴⁹ There are living today in

¹⁴⁷ Assyrian Universal Alliance Foundation, "Census of Assyrians in U.S.A.," Immigration Report 1982, (Chicago, A.U.A.F., 1982).

¹⁴⁸ Interview with Amb. John Yonan, Executive Director, Assyrian Universal Alliance Foundation, Chicago, Il. on October 10, 1982.

¹⁴⁹ Interview with Mr. Yonan, Idem.

Chicago and greater Chicagoland more than 60,000 Assyrians. The Assyrians are situated mostly on the North Side of Chicago around such streets as Devon, Clark, Ashland, and Lawrence. A few Assyrian families live in Sauganash and Edgebrook. In the suburbs, Assyrians live in Skokie, Mount Prospect, Morton Grove, Park Ridge, Northbrook, Lincolnwood, and Niles.¹⁵⁰ Some of these Assyrians have been assimilated into a type of homogenized "American Ideal Society," on an individual basis, not in a group.¹⁵¹

The Assyrians, living in the city of Chicago, learned at least thirty years ago to organize their social affairs through social clubs and the churches which facilitate many interactions such as marriages, picnics, and group gatherings. Breaking free for some Assyrians is too difficult, but those who believe in progress and power soon move to a better neighborhood and soon identify with the newly adopted community --educationally and socially.¹⁵²

Statistics are difficult to digest concerning this phenomenon; but most of the Assyrian working class families experience some economic difficulty. The statistics do reveal that these people have very little chance for personal decision-making, mobility, or flexibility. However, the lifestyle of the professional Assyrians is a good example of the most assimilated or "Americanized" Assyrians.¹⁵³

¹⁵⁰"Census of Assyrians in U.S.A.," ibid.

¹⁵¹Ibid.

¹⁵²Ibid.

¹⁵³Assyrian Universal Alliance Foundation, Immigration Report 1982, ibid.

What is it like to visit a home of a working class Assyrian family? One enters the home, and most of the time, a member of the extended family lives with parents and children. They welcome you in a friendly, but shy manner. The house will be clean, and the living room will be the formal room with perhaps gaudy furniture and pictures of many relatives of the family, lace table cloths and velvet curtains. Usually, one finds at least a piece of a Persian rug.¹⁵⁴

The father is the head of the family and he is highly respected. The children are quiet. A Bible will be located in the living or the dining room. And one must eat something--either a baked pastry or a cooked plate.¹⁵⁵ Yet one can talk about more than just defining the Assyrians here in Chicago. They can impress you as being very far removed from the adjustments which characterize the assimilated Assyrian. The children soon learn English, and they live in two worlds. They become a great help to their parents in answering their phones, or talking to salesmen, or making other contacts.¹⁵⁶ Soon the children make American friends and get involved socially, such as going to movies, picnics, going downtown, or to dances. Then the child begins to find himself in conflict with his parents because he discovers that he or she is living in two different worlds. For various historical reasons, many Assyrians are more traditional, not progressive.¹⁵⁷

¹⁵⁴Interview with William Ziya and Awesha Khamo, The St. Mar Zaia Assyrian Organization, Chicago, Il., on April 18, 1983.

¹⁵⁵Idem.

¹⁵⁶Interview at the St. Mar Zaia Organization, Idem.

¹⁵⁷Idem.

In emigrating to America, many Assyrians simply came to improve their family's economic position, with the intention of working and saving money to get ahead. One recalls very few Assyrian families who returned to the Middle East because they were not able to accomplish their goals.¹⁵⁸ Assyrian men, for example, provided for their families; so then, why learn English, why "Americanize," or why become a citizen? Nevertheless, as soon as they started buying their own real estate, they decided to settle in America permanently.¹⁵⁹

The suburbanization of some Chicago Assyrians, and the educational or professional advancement of others, has often appeared to stimulate conflict between the earlier Assyrian immigrants to Chicago and the more recent arrivals who have come during the last forty years.¹⁶⁰

More recent Assyrian immigrants to Chicago are often more socially advanced than the early immigrants, possess some education, and can speak English at least to some degree, are skilled in some areas and aggressive.¹⁶¹ Indeed, it seems that this process of social differentiation will continue in the future within the various Assyrian groups. Tensions and conflict between the working class Assyrians and professional Assyrians can be expected to increase and intensify. The challenge should then be given to the Assyrian churches, clubs, and organizations to try to bridge these differences in order to

¹⁵⁸ Interview with Ewan Gewargis, Assyrian-American Association, Inc., in Chicago, Il. on April 18, 1983.

¹⁵⁹ Idem.

¹⁶⁰ Interview at the Assyrian-American Assoc., Idem.

¹⁶¹ Idem.

create a more cohesive Assyrian community with a diverse population, yet a supportive structure.

The Assyrian Heritage Organization

One of the groups that is aiming to accomplish this is the Assyrian Heritage Organization which was established in Chicago in 1971 under the leadership of Mr. Klames M. Ganji, who arrived in Chicago from Kirkuk, Iraq in February of 1964. This organization, a non-profit group, has experienced many changes since its establishment in the early 1970's. Located at 3247 W. Bryn Mawr in Chicago, it has a board of directors to provide guidance on policy matters. The organization deals with issues of serious concern at the local and national level to the Assyrian community.¹⁶²

The Assyrian Heritage Center associates its purpose and cultural objectives with the political climate in Iraq.¹⁶³ However, it is beyond the scope of this discussion to speculate on the implications of that fact. Rather, the focus is on the well-organized program and the Hammurabi competition sponsored annually by this organization to accomplish its goals. This is a coveted award offered to a member of the Assyrian community who has given outstanding service, or made a unique contribution aesthetically or intellectually to the whole. The award is named in honor of the great law-maker king.

The Assyrian Heritage Center has inspired various Assyrians in

¹⁶² Interview with Mr. Klames M. Ganji, Director, Assyrian Heritage Organization, in Chicago, Il., on June 12, 1983.

¹⁶³ Idem.

Chicago to emphasize their cultural heritage by motivating them to find ways to transmit the Assyrian language, customs and traditions within the community.

Mr. Ganji stated that the organization's objectives are: "to serve Iraq educationally and culturally, to be a liaison of his constituents in the U.S.A., and to promote the Assyrian and Arabic language and cultures in Chicago."¹⁶⁴ He added that these goals are his most serious challenge and that after seventeen years of public service devoted to this organization, he has managed to gather most of the Iraqi Assyrians as members of the Assyrian Heritage Organization and kept them informed culturally and socially as well. There are now one hundred-fifty regularly paid members in the group.¹⁶⁵

The Assyrian Heritage Center sponsors a radio program called "The Assyrian Voice," broadcast daily from six to seven in the evening in Assyrian; except on Thursday night, when the program is broadcast in Arabic, Kurdish, and Farsi (Iranian). Also, the non-profit organization publishes a monthly newsletter, "The Assyrian Voice." It is printed with three language sections: Assyrian, Arabic, and English. It features both local and national items of interest.¹⁶⁶ The growing Assyrian community in Chicago and its cultural needs are being served by the Assyrian Heritage Organization.

¹⁶⁴ Interview with Mr. Ganji, Idem.

¹⁶⁵ Idem.

¹⁶⁶ Idem.

Ethnicity and Assimilation

The Assyrians in Chicago must not fight assimilation only for the sake of cultural preservation. It is possible in Chicago that a new set of attitudes may be created in the struggle to moderate the ill effects of their best qualities--namely their strong moral sense and their sense of guilt-feelings.¹⁶⁷ To understand the Assyrians, one must look at the Assyrians in Chicago within a period of at least three generations, through some religious and philosophical studies and investigations. For we are interested in the discovery of what America is to the Assyrians in greater Chicagoland.¹⁶⁸ This researcher believes that for the most part, the Assyrians should be part of the American way of life; nevertheless, the Assyrians also experience the social pressures from customs and practices experienced when they lived in Iraq, Iran, Lebanon, Jordan, Turkey, or Kuwait.¹⁶⁹ One must bear in mind that as Michael Novak said, "The Ethnic American, by contrast, is or recently was, a foreigner."¹⁷⁰ Disagreement may occur over the conflict of interest involved in two cultures, but no best formula can be discovered for drawing or dividing the line between the assimilated and the non-assimilated. Every custom among the Assyrians in Chicagoland, must be reconciled with logic, philosophy, and emotion.¹⁷¹

¹⁶⁷ Interview with Mr. Gewargis, Assyrian-American Assoc.

¹⁶⁸ Idem.

¹⁶⁹ Interview with Mr. Ganji, Assyrian Heritage Organization.

¹⁷⁰ The Rise of the Unmeltable Ethnics, New York, Macmillan Co., 1971, p. 116.

¹⁷¹ Interview with Mr. Ganji, Idem.

Referring to the Assyrian language, the shops and places of commerce provide opportunities for transmission of Assyrian. Necessity often initiates learning, and the owner of the "Cedars of Lebanon" Restaurant, who was an Arab from Lebanon, related that he learned Assyrian from his customers in Chicago.¹⁷² This is a very good example of how the Assyrian language in Chicago can be preserved and invigorated by the variety of informal schooling as is taking place in conversation in these stores.¹⁷³ This can only be enhanced by establishing more Assyrian businesses in Andersonville on Clark Street. The researcher hopes to see these businesses controlled and owned by the Assyrians themselves, rather than by those who use Assyrian names to promote their business and attract the Assyrian-Americans.¹⁷⁴ The researcher believes that these Assyrian establishments should help formulate the founding of the social concepts and practices which ultimately become valuable steps in spreading the art, science, and pedagogy of the Assyrian language. As these businesses slowly develop, there will be a remarkable flowering of culture and many positive achievements. This transmission of language and culture, regardless of how specific, has various processes and stages of development in any community of immigrants.¹⁷⁵

¹⁷² Interview with Mike Faraj, "Cedars of Lebanon," in Chicago, Il., on October 12, 1982.

¹⁷³ Personal Site Visit to Andersonville conducted by the investigator on Clark St. in Chicago, October 12, 1982.

¹⁷⁴ Idem.

¹⁷⁵ Interview with Amb. Yonan, Idem.

As an Assyrian, the researcher has not considered that the Assyrian culture has disappeared or that it will disappear by merely having some Assyrians speaking Arabic, Armenian, or communicating in one of the Semitic dialects in which they feel comfortable. Especially when one considers that Assyrian, Armenian, and Arabic were part of our dominant culture. In a way, these cultures allowed us to preserve our own language heritage today.¹⁷⁶

Why then turn our Assyrian young people into artificial pawns, asks Amb. Yonan. Why use these innocent children as instruments to fight the ancient Assyrian heritage dilemma starting with the civilizations of 2000 B.C.? Why try to take the lore, the appreciation, the sensations away from the children; simply because education must go through stages of maturation and readiness?¹⁷⁷

Let us not paint our learning of the language too much with a brush of hate and patriotism for a lost country. Let us not misdirect our eager Assyrian children with the pain and suffering which our forefathers experienced.¹⁷⁸

As a result of her local visits with members of the Assyrian community, the researcher does not believe that they are fighting a losing battle in the cultural arena of greater Chicagoland. The Assyrian mother-tongue is being maintained through both an informal network and by formal education. This is happening in the programs

¹⁷⁶ Interview by telephone with Dr. George Kretkoff, John Hopkins University at Baltimore, Md., on October 12, 1982.

¹⁷⁷ Interview with Amb. Yonan, Idem.

¹⁷⁸ Idem.

of social clubs and other groups which have been discussed in Chapter I, and in Assyrian stores and restaurants described in this section, and through the development of Assyrian magazines and other publications, such as "The Assyrian Star," and "The Assyrian Voice," mentioned previously.

Formal education programs of Assyrian Sunday Schools, Language Schools, and the Assyrian Bilingual Program sponsored by the Chicago Public School System will be discussed in Chapter IV.

CHAPTER IV

DESCRIPTION OF INDIVIDUAL PROGRAMS

The investigator scheduled site visits and conducted personal interviews with teachers or administrators associated with the six programs described in this chapter.

Patriarch Mar Dinkha IV's Assyrian Apostolic Catholic Church

Patriarch Mar Samuel Dinkha IV granted an interview to the investigator at his home in Skokie, Illinois.

"Love, Faith, Charity, and Unity" was the message of the Patriarch Mar Dinkha IV addressed to the researcher.¹⁷⁹ Mar Dinkha IV is practical, eloquent, energetic, and precise. Educated in his own right, the Patriarch knows his Assyrian history rather well, and he devotes a great deal of time to enlighten his people, guests, and parishioners. Concerning love, he said that we need much love--that which comes from knowing each other, respecting and appreciating each other.

He said that as a nation, we are Assyrians; as an Assyrian community in Chicagoland, we are not an established minority. His Excellency is calling for the founding of "the Assyrian Minority" nationally and internationally, and one "millet," which means that

¹⁷⁹ Interview conducted on October 12, 1982.

Assyrians should be recognized not as a religious group or community; but as an ethnic minority such as Native American Indians.¹⁸⁰

On faith, Patriarch Mar Dinkha IV said that we must have faith in our own abilities, in our destiny, and in our own Assyrian churches because we are the Assyrians who inherited our pride from our forefathers and their great ancestors. Regarding charity, he said that the Assyrians should donate their time, knowledge, and money to their Assyrian churches. He feels that it is the responsibility of the Assyrian Church of the East to carry on with the teaching of the Assyrian language, through the Sunday Schools, choir, Bible teaching, and various spiritual meetings. He feels that the Assyrian language must be perceived, and the only way to be perceived is through the vehicle of the Assyrian Churches.¹⁸¹

On unity, Mar Dinkha IV stated that we are Assyrians throughout the world; all going through social transitions which are influenced by the modern technological age. This means that both parents may work, children do not see their parents enough; there may be no more strong family ties. Thus, it is rather easy to lose the Assyrian language and cultural ties in these circumstances. Therefore, the investigator believes that is why he stressed so emphatically, "Then education in its broadest sense is the only real hope that we have for improving the quality of our future."¹⁸²

¹⁸⁰ Interview with Patriarch Mar Dinkha IV, Assyrian Apostolic Catholic Church of the East, in Skokie, Il., on October 12, 1982.

¹⁸¹ Idem.

¹⁸² Idem.

Patriarch Mar Dinkha IV does not believe in assimilation. He does believe in a strong Assyrian "ethnicity." His definition of Assyrian ethnicity is to know your Assyrian church, to know your Assyrian language, and to know your Assyrian history, and know your kind. The Patriarch said that we are born Assyrians, and we must remain Assyrians.¹⁸³

Mar Dinkha IV calls for a utopian Assyrian community. He exhorts them to work out a harmonious society among the Assyrians socially and spiritually. The Patriarch calls for the unity of the Assyrian clubs, organizations, and churches, and for the strengthening of the nuclear and extended family to serve as the nucleus of the Assyrian community.

He discussed the relationship of his Assyrian Apostolic Catholic Church to the Chaldean Church. Theologically, he said that the differences are of no major importance. It is only that the Assyrian Church of the East has always been able to maintain the teaching of the Assyrian language, in contrast to the Chaldean Church. But the Chaldean and the Assyrian people are of the same stock and family, and that their language is one. Rather, forced by historical circumstances the Assyrian Church of the East extended its missionary work to include the preservation of the Assyrian language.

Finally, regarding education, the Mar Dinkha IV would like to establish an Assyrian library, and a grammar school with a complete curriculum emphasizing the Assyrian language. The Patriarch would like

¹⁸³Idem.

to form a steering committee to help in the guidance of these matters. Finally His Excellency would like to see his church and its church-related activities serve as an example to all the Assyrians in Chicago and the suburban areas.

The Assyrian Apostolic Catholic Church of the East serves approximately five hundred members from the North Side of Chicago and the suburbs mentioned in Chapter III (depicted in Appendix B). Sunday services are held weekly at 10:00 A.M. Sunday School is conducted with four teachers and an administrator for the program. This program will be discussed later in the chapter. Numerous religious activities and social events are scheduled throughout the year to keep the church membership actively involved.

Contemporary Assyrian Sunday Schools

1950 to 1980

The character of the Assyrian Sunday Schools changed from 1950 to 1980. Some leaders were conducting their Sunday Schools in the homes of their ministers such as Rev. George Shahbaz. Rev. John Tamraz and Rev. Aprim Debaz, as well as others, continued doing so in the churches during Mass or afterwards.¹⁸⁴

The social activities of the Sunday Schools became part of church activities. Basically people joined these activities for social reasons since these were the occasions when Assyrians could see each other. Without exception, the children of upper class Assyrians rarely

¹⁸⁴ Interview with Rev. Benjamin Poppins, Lake Shore Baptist Mission (concerning history of Sunday Schools since 1950), in Chicago, Il., on April 27, 1983.

attended these events, only the children of working class Assyrians participated. Yet there was always complete dedication and commitment on the behalf of the Sunday School organizers.

Occasional publicity was given to these Sunday Schools by the Assyrian radio programs which announced the meetings, giving the scheduled place and time as well as the location. In spite of these efforts, these gatherings did not succeed because of the limited number of participants and general low attendance.

Some ministers were accused of setting up these programs for personal reasons according to Rev. Poppins. Yet, the need and desire for some type of an organized and systematic Assyrian Sunday School program is still the wish of every Assyrian Church in Chicago. Today, the Assyrian Sunday Schools in the Chicagoland area sustain a wide ethnic diversity. Membership includes individuals and families who are Assyrian, Oriental, and Latin.¹⁸⁵

The Assyrian Sunday Schools organized by the various churches mentioned in Chapter III recognized that they enabled their churches to grow and also to control the children and other church members. They have grown in popularity since 1940 because of the large number of Assyrians arriving in Chicago from the Middle East. Most of these immigrants belong to the Church of the East in Chicago.¹⁸⁶ Sunday Schools have learned to manage their own affairs as a branch of each

¹⁸⁵Idem.

¹⁸⁶Idem.

particular church. Each one is still under the distinct support of its parent church.

Today, these Sunday Schools continue to build attendance by advertising on various Assyrian radio programs, and encouraging parents to bring children to Sunday School when they come to social events and choir practice, etc. Preservation of the Assyrian language and culture is stressed. However, this emphasis differs depending on the attitude and involvement of the different pastors in the Sunday School program.

Certain Assyrian Sunday Schools have become somewhat superficial and old-fashioned in their approach to the Assyrian language and culture. Prejudice and ill-will has sometimes been generated because of the mixing of "the old" with "the new."¹⁸⁷ No existing Sunday School today has any separate facilities, independent classes, professionally-qualified teachers, or modern teaching methods and materials for the Assyrian community.¹⁸⁸

Mar Gewargis Sunday School is the most prominent of the Assyrian Sunday Schools and it is examined in the following section.

Mar Gewargis' Assyrian Sunday School

Permission was given by the Board of Mar Gewargis Church for the investigator to visit the Sunday School and make observations concerning the questions listed below; and to interview various teachers, administrators, and board members to ascertain the answers.

¹⁸⁷ Idem.

¹⁸⁸ Idem.

An Assyrian School Committee, consisting of the following people from Mar Gewargis Church was formed to develop an educational survey of Assyrian Sunday School needs:

1. Shimshon Rasho
2. Sargon Marano
3. Shlemon Khamo

With their cooperation the following questions were explored:¹⁸⁹

1. What is the number of students in each class?
2. Are the children grouped according to age, language level, or interest?
3. What is your teaching method--oral, lecture, memorization, group work, instructions, etc.?
4. What are the books used in classes?
5. Do you use filmstrips, globes, maps or graphs?
6. How do you transmit the Assyrian culture through the language?
7. How many minutes are spent in each class?
8. How many weeks long are your classes?
9. How do you promote children from one level to another level within the Sunday School?
10. How do your children communicate?
11. Do your children attending live around the parish?
12. Are pupils the children of the members of the parish only?

¹⁸⁹ Interview with the Mar Gewargis Sunday School Committee, Assyrian Church of the East, in Chicago, Il., on October 17, 1982.

13. Do you take attendance?
14. Do you keep files and records for the pupils?
15. What kind of extra-curricular activities do you conduct for the Sunday School?
16. Are your teachers qualified to teach the Assyrian language?
17. Are your teachers paid or are they used on a voluntary basis?
18. Are the Sunday School pupils learning the Assyrian language?
19. Are you considering the establishment of an Assyrian School? If so, on what level?
20. Would your Board be willing to unite with other Assyrian people from churches, clubs, and organizations to promote the idea of an Assyrian School?
21. What kind of curriculum would you advocate for such a united Assyrian School?
22. Do you have enough qualified Assyrian teachers for such an undertaking?
23. Would this school function independently or apart from the Assyrian Churches in greater Chicagoland?
24. Who should operate such a school?
25. What would you name such an Assyrian School?

In addition, one other major issue was raised--whether the Assyrian Sunday School existed for the poor and working class as opposed to the upper middle class.¹⁹⁰

¹⁹⁰ Idem.

These three questions were discussed:

1. Why is it that most of the children attending the Sunday School are from the Assyrian working class?
2. Do you think your program discourages the upper middle class children from attending?
3. Why are you not able to get volunteer teachers from the upper middle class to teach the Assyrian classes?

The researcher visited the school on the morning of November 7, 1982. The classes were conducted downstairs in the basement, which was divided into three different sections, by a low wooden partition. Three groups of twenty-five students each, ages eight through seventeen, were involved in activities concerning spelling and reading the Assyrian language. Each group used the same book.

The students were generally Assyrians and their parents were members of the parish. The students lived on the North and West Sides of Chicago. They were speaking Assyrian Arabic, although at least 95% of them also spoke English. Only two of them spoke only English.

The students had no structured curriculum and were not following an established lesson plan. As a matter of fact, although each group was reading the same book and performing similar tasks, they still called themselves Group I, Group II, and Group III. These groups were ungraded in a sense, there were no age differences--younger children ages eight were placed with children seventeen years old.

The Sunday School students were learning by memorization and repetition. Sometimes the teachers used the board because few students had this textbook. The teachers complained about the shortage of the

book for pupils. The textbook had been simply prepared by the Assyrian church people in Chicago. The Sunday School teachers were not formally prepared neither in the Assyrian language nor the English language. The teachers were not specially qualified or certified.

The question was asked why the teachers were teaching for the Sunday School. They replied that they wanted to help the Church and wished to devote some of their time to teach these children. However, the administrator or principal figure involved is not a qualified teacher, and speaks, reads, or writes very little of the Assyrian language. Yet she was appointed as the Principal of this Sunday School. Two of her sisters also manage affairs at the Assyrian Apostolic Catholic Church of Mar Gewargis--one of them takes charge of the Church Choir.¹⁹¹

Attendance of the students was considered very important. The teachers drive on Sunday mornings at 8:30 A.M. to pick up the children and bring them to the church basement--the transportation is free and the buses belong to the church itself. The teachers were questioned as to whether they call the parents if the children are absent. The answer was no, they only see the parents when they deliver the children. Classes begin at nine o'clock and end at twelve noon.

There are no extra-curricular activities. Class procedure is that the teacher asks certain students to read words aloud. These can be words which the students have repeated many times before and memorized.

¹⁹¹Site Visit at Mar Gewargis Sunday School, Assyrian Church of the East, in Chicago, Il. on November 7, 1982.

These students take their seats; they have no desks. None of the students had a paper or a pencil; it appeared to be a learning situation that needed improvement. The students were grouped neither according to age, nor to ability level; some students knew their vocabulary very well, while others were just starting to learn Assyrian, and the alphabet.

Motivation appeared to be low. Some of the students were not interested in being in their chairs, and when they were interviewed they said they did not like being with children from ages eight and above. The language method being used with these seventy-five students was teacher-centered, the teacher read from the book and wrote words on the board. Much of the time, there was little teaching or learning going on; it just looked like the children were there so that the parents were able to attend the Mass and other functions of the Church. More learning occurred through chance, the education of the child himself was minor. The goals and objectives of the Assyrian language classes were not clear or maintained.

There is no testing, evaluation, or promotion in the Sunday School program. No student records were available in the school, and there was no school or office clerk. As to preparation, the teachers did not clearly understand their assignments, and they represented a situation that needed to be improved.

Visits to this Sunday language school at the Assyrian Apostolic Catholic Church should be compared with observations of other church affiliated schools, but they should not be compared with elementary

private schools or other public institutions. For example, one must remember that one can only sample accurately when one can make many trips to the school for the sake of systematic observation. Adequate time should also be set aside to arrange for interviews with teachers, administrators, and pupils, as well as for direct class participation.

The visit to the three groups of classes at Mar Gewargis Church may or may not have been previously announced, but it embraced a whole three-hour class period and involved a comprehensive visit, and long interview with the teachers individually, the school administrator, and the Sunday School Committee as a whole.

Yet, on the other hand, it was very obvious that the one visit was rather useful. They were very careful not to mistake the one school visitation for a complete course or a year. This school visit was based on the idea of gathering information on some working guidelines and also to see some teaching methods and textbook recommendations. The team visitors, who were four professionals, offered most valuable comments and elements to the discussion between this informal committee and the researcher.

Obviously, the sample of classes observed at Mar Gewargis' Church have a very simple basic idea or purpose, but it is not defined well in terms of classification, admission, program, testing or evaluation, and graduation. The class periods should not be so long, and an effort should be made to improve curricular integration and articulation. Rather, the teachers who are not qualified should seek help and guidance of qualified teachers, and learn to enhance their

educational objectives in the Sunday School curriculum, teaching methods, and class experiences.

Comparatively speaking, the research shows that it is very important that parents should be freed to attend Mass and other services, while their children are with adult babysitters. However, it is also quite important to American parents to see their children participating in some outdoor activities on the playground, or worthwhile and interesting educational activities; rather than having them kept for two or three hours sitting rigidly in some crowded, cold place. It has always been known that these Sunday Schools are associated with churches, and the churches have always committed themselves to providing church-related educational activities for the children, yet it is known that some of these Sunday Schools have not been successful even though the Church or parishes do their best to help the parishioners and neighbors.

The Assyrian Sunday School at Mar Gewargis Church has had limited success because the church has not committed adequate parish funds on the school, staffing, textbooks, or other educational materials. Of course, religion must influence the teaching and the curriculum of the school because it is conducted by the parish and its parishioners. Obviously, the Sunday School is based on the idea of Christian charity but this alone is insufficient to establish a worthwhile program. And whether or not the program is successful, the church must carry on with the Sunday School to encourage the attendance of the parishioners.

There are other strong factors concerning the relationship of the Sunday Assyrian Language School at Mar Gewargis Church and the community. These factors must be studied carefully. The students do not live around the church; they have to be transported by busses. The school only operates once a week. Most of the parents of these students read and write Assyrian, so the students might seek their parents' help and lose interest in the school. The students are in the program because the bilingual Assyrian teachers would like to indoctrinate the students and use them as a tool for the program to promote their work. Finally, different parents have different views and opinions about these classes which may result in taking their children out of class over such differences. There is not a commonly-held interest in the program. It exists for various individual purposes and under somewhat selfish circumstances. Today no Sunday School program will function successfully without the complete and united concern of all its parishioners.

The children attending Sunday School should not be viewed as children in a nursery school with the teacher as an adult babysitter. The program must be strengthened not only from the language education point-of-view, but also from different social approaches. This program is immature and is not specifically defined. The connection between the purpose of the Sunday School and the Assyrian language teaching is ill-related and tenuous. The program attempts to offer some fundamentals of the Assyrian language with little social, cultural, or individual concerns.

And even if such a program were successful, its educational goals are somewhat immaterial to the needs and learning levels of the pupils. In order to study the Assyrian Sunday school program educationally and socially, the researcher finds herself in a position of not being able to study the program as a model program which is a means for the transmission of the language.

The program cannot avoid separating itself from the religious, spiritual, and philosophic aspects of Sunday School education. The lack of interest of some Assyrians who are members of the church and also the lack of complete participation in the program's official purpose is likely eventually weaken the Assyrian language program at Mar Gewargis Church.

To recapitulate, the researcher's findings, it appears that the existence of some emotional bias among the Assyrians of different churches makes it difficult to distinguish between the general and specific recognition of their own cultural phenomena. Further, there is an unintentional racial attitude which prevents a positive educational religious program from developing at the Assyrian Sunday School. For the claim has been made that:

Behavior, observation, and specific unpleasant individual experiences may be the cause of prejudice springing up in the minds of, perhaps, one-third of a given group, but the minds of the other two-thirds are colored by the attitudes of the adult members of their group who discuss people of other races in their home, taking pains to bring to the fore all the more degrading characteristics of the group instead of stressing similarities of their human failings and virtues. In many homes, persons of another race are always spoken of by the derisive names applied to their

group, instead of the more dignified term applied to them in books of knowledge.¹⁹²

The standards of those Sunday Schools are measured and governed by the form of the school and the consensus of the community which they serve. In addition, they are measured by specific experiences and situations. For instance:

Segregation in neighborhoods, conveyances, schools, churches emphasizes social differences and fosters a spirit of narrowness which makes almost impossible adjustment of races that must by the very nature of the environment come in contact with each other. Because they have no knowledge of each other upon which to base their contacts, people are then swayed entirely by their own emotional reaction toward the other group.¹⁹³

The Assyrian position has shifted with the social changes that occurred during the late nineteenth and twentieth centuries. Previously, the church tended toward preserving the ethnicity of the immigrants. But nowadays the Church is more able to put the traditional concepts into better social connotations and this is what forces the researcher to ask the following question. What racial attitudes influence the membership of the Sunday School itself?

In a sense, this Sunday School teaches children aloofness, certain habits, language, specific concepts and manners, even morals that are different from the ones in the community and the society at large. One of the church members commented on the fact that in a discussion such as this one he was having, "thinking was always

¹⁹²Andrew Greeley, Why Can't They Be Like Us? (New York, Institute of Human Relations Press, 1969), p. 23.

¹⁹³Ibid., p. 35.

pitched on a high level, but later on when they confronted actual situations, their behavior did not show much of the effect of their high thinking."¹⁹⁴

The researcher was interested to observe that this particular group, in spite of the way they laughed at the Nordic myth and adopted the principles of racial equality; nevertheless, were definitely concerned about the Nordic complex. For the very simple reason that when they were discussing what attitudes they should take, no one in the entire class ventured to suggest the need for trying to learn what other races had to teach us. The whole discussion was centered around the question concerning "the spirit in which we should teach other races what they ought to know."¹⁹⁵

The investigator will present research concerning a model Sunday School program which includes the goals for Assyrian language transmission in Chapter V.

Rev. Shahbaz' Assyrian Bible School

On March 26, 1976, George Shahbaz arrived in Chicago from Baghdad. He began classes of Bible studies in his apartment. Later he organized the Friday night 'Youth Gatherings' in the Lake Shore Church basement, consisting of hymn singing and Bible Study, occasionally including games and refreshments. Someone mentioned to the researcher, "Sometimes the teenagers go for trists at the beach... even though George does not allow mixed swimming."¹⁹⁶

¹⁹⁴ Site Visit to Mar Gewargis Church, Idem.

¹⁹⁵ Idem.

¹⁹⁶ Celeste Loucks, American Montage, (Atlanta, Home Mission Board, Southern Baptist Convention, 1976), p. 35.

While present, the children sang in three different languages --Spanish, Assyrian, and English. Rev. Shahbaz stated that:

The Assyrians learned a few Spanish phrases and the Spanish-speaking youngsters clamored for their guests to sing Assyrian songs with characteristic Mideastern melodies and rhythms--including newly learned Spanish phrases.¹⁹⁷

The Sunday School materials used were not printed in Assyrian. They are English language materials, but all the Assyrian refugees who were attending this Bible Study seemed to slowly, slowly learn to read and write some English.

Rev. Shahbaz called the church "The First Assyrian Baptist Mission," but in 1979, the name was changed to the Lake Shore Baptist Church under the leadership of Rev. Benjamin Poppins, when Shahbaz moved to California.¹⁹⁸ The church is located at 4100 N. Greenview in Chicago; south of the church there are a few factories, to the east there are beautiful old homes, and northwest of the church is located the business section of Lawrence Avenue.

Demographically speaking, the community is racially mixed, working class Philippino, Chinese, Black, Latino, and Southern Whites, with a few Assyrians. Although there are only one hundred and fifty regular church members, Mr. Anthony Everett reported in a telephone conversation that, "on certain occasions, the church might attract a crowd of up to five hundred people."¹⁹⁹ Lake Shore Baptist holds

¹⁹⁷ Ibid., p. 38.

¹⁹⁸ Interview with Rev. Benjamin Poppins, Lake Shore Baptist Mission (concerning Rev. George Shahbaz), 4/27/83.

¹⁹⁹ Telephone interview with Anthony Everett, President, Baptist Assoc. of Chicago, Oak Park, Il., 4/26/83.

Sunday School classes at 10:00 A.M. every Sunday for one hour. The morning worship service is at 11:00 A.M.

According to Rev. Poppins, George Shahbaz was invited to start an Assyrian Sunday School class at this Baptist church because he had sponsored a great number of Assyrian refugees in coming to Chicago, a majority of whom lived near this church. Unfortunately, he was not ultimately successful in sustaining his language and cultural Assyrian Sunday School classes. Rev. Poppins explored the problem further by stating that Rev. Shahbaz was not able to attract enough Assyrians for the long run to his classes because the other ethnic groups living around the church for the most part belonged to different churches, and many Assyrians belonged to the Assyrian Church of the East. In addition, many Assyrians had to travel a distance to attend the evening classes of Rev. Shahbaz. Perhaps the new Assyrian immigrants were not accustomed to this neighborhood; possibly, they were attending his classes because they were the children of the parents he sponsored.²⁰⁰

It seemed clear from the interview that Rev. Shahbaz and his students were exposed to individual differences that caused them not to be able to relate to each other. Many other variables seemed to affect his program, such as readiness and motivation that were not correlated to the scope and sequence of his classes. Yet those who teach this are often faced with these problems and reactions. Perhaps the students did learn to speak some Assyrian and English in spite of

²⁰⁰ Interview with Rev. Poppins, Idem.

their low self-confidence. Maybe the "Assyrian Sunday School did not succeed because the students were not able to sort out the complex role identifications of the Assyrian and the American in this program; or they didn't find the balance useful."²⁰¹

Dr. Paulisian's Northeastern University

Assyrian Language School

Since 1950, great efforts were made by various educated and wealthy Assyrians in Chicago to establish the first modern Assyrian language school. An evening school was finally established under the leadership of Dr. Robert Paulisian in 1968. The school remained in operation until 1981 under the auspices of Northeastern University located at Bryn Mawr and St. Louis Avenues on the Northwest Side of the city.²⁰²

For thirteen years, classes were held twice weekly on the Northeastern campus; the school had six teachers, one hundred-fifty students, and a principal. Dr. Paulisian assigned himself as the principal, and he approved the teachers selected for the school. It was noticed that Dr. Paulisian is well-grounded in the Assyrian language, though his professional background is in the medical field. The other teachers came from different backgrounds. Two were formerly teachers; although none of them were graduates of an American teacher-training institution or qualified to teach according to the public

²⁰¹ Idem.

²⁰² Second interview with Dr. Robert Paulisian, M.D. in Northbrook, Il. on April 29, 1983.

school standards. However, the teachers knew the Assyrian language well.²⁰³

During the interview, another factor came to be understood and that was that the Assyrian language instructors did not need to be qualified in the modern sense because a system similar to the independent study program and correspondence courses in America was used to teach the Assyrian language. The teachers qualified in that they had finished Assyrian intensive courses in the Middle East. This meant finishing one book and starting a new one on a higher level, and this is how the students were moved and promoted in Dr. Paulisian's school.

At the time of the investigation Dr. Paulisian did not have any official record available, but he said, "The individual teachers were responsible for their classes, the attendance, discipline, tests, and evaluation. There were no files or school records kept."²⁰⁴

The classes began at 7:00 P.M. and ended at 9:00 P.M. Children were separated from the adults; the school had Adult Beginners and Children Beginners classes. There was a strong commitment on the part of the evening school teachers. They devoted their time and worked on a voluntary basis, in cooperation with Dr. Paulisian.

The textbooks were donated by wealthy Assyrians from Iran and Iraq, and other donations came from Assyrians in Chicago. The school

²⁰³Idem.

²⁰⁴Second telephone interview with Dr. Paulisian, Idem. (Dr. Paulisian said he could provide a personal report if necessary.)

curriculum emphasized reading, writing, and mastering the alphabet and simple grammar. Although when interest was expressed, poetry and literature in Assyrian was included.

Students came from the Assyrian community on the North and Northwest Sides of Chicago. They commuted regularly using a school bus. Students were a combination of American-born Assyrians and children of Assyrian immigrants. Level of interest in the program was high, and generally, everyone took real pride in the program.²⁰⁵

Dr. Paulisian mentioned the fact that the increasing numbers of students attending the program each year showed that the program was certainly important. He also stated that "The original idea of the program was to teach students reading and writing. Teaching of the language did not emphasize the aspects of the Assyrian cultural heritage."²⁰⁶

Teachers and parents who were interviewed at the time agreed with Dr. Paulisian's informal way of teaching the Assyrian language. Although some parents later lost interest in the program because it was easier for the child to learn Assyrian from his parents than travelling the distance to attend the evening classes. It is important to mention at this point that most of the parents of these students read, wrote and spoke Assyrian. They had learned it in one way or another from priests, private classes, or from their parents in Iraq or Iran.

²⁰⁵ Interview with Dr. Paulisian, Idem.

²⁰⁶ Idem.

From the research point-of-view, the five questions which follow, were never asked of the participants when the program was active:

1. How did you measure the continued interest of the student?
2. How much emphasis was placed on the learning process?
3. What other kinds of learning was occurring?
4. How were the students translating the language?
5. What concepts were the students learning?

Unfortunately, answers cannot be based on careful evaluation because the program no longer exists. It is difficult to ignore the fact that motivation for continuing under this type of unsystematic learning situation is liable to become weaker over time. It seems appropriate to ask how much attention was given in this program to students who were highly motivated and seriously interested in learning Assyrian.

Dr. Paulisian stated that it was difficult to maintain such an educational program because of its high financial cost, even though most of the teachers were working on a part-time, gratis basis. He continued to say, "The program was discontinued at the end of 1981 because Northeastern University administrators wanted to adopt and incorporate the Assyrian Program as a part of its foreign language curriculum."²⁰⁷

²⁰⁷ Idem.

But this led to the complete ending of the Assyrian program because the parents of the students now felt that the program had a complex definition, and the students wanted to remain independent. They did not want to pay the tuition and become part of the university. These factors shifted the goals of the program, and the learning environment as well.²⁰⁸

Consideration should have been given to the circumstances of the original program by the university before trying to change it:

1. the identity of the program;
2. the cultural meaning of the Assyrian language school;
3. the purpose of the evening classes; and
4. the results leading to conflict among the students, parents, and the university.

Even though the Assyrian language school was closed, the interest and enthusiasm for starting an Assyrian Language School in Chicago remains very strong. Awareness of the need for this is high in the Assyrian community.

Assyrian Bilingual Education Program

Chicago Public School System

In November, 1969 the Chicago Board of Education completed a survey of all Chicago public schools with an enrollment of children whose first language was other than English.²⁰⁹ According to the

²⁰⁸ Interview with Dr. Paulisian, Idem.

²⁰⁹ Illinois Office of Public Documents, An Innovator, Bulletin by Ray Page concerning TESOL (Springfield, Il., November, 1969), p. 1.

Illinois School Code, children of limited English-speaking ability are defined as:

1. Children who were not born in the United States whose native tongue is a language other than English, and who are incapable of performing ordinary classwork in English.
2. Children who were born in the United States of parents possessing no or limited English-speaking ability and who are incapable of performing ordinary classwork in English.²¹⁰

Following this survey, various policies were established to create a bilingual program for the Chicago public schools. High schools with an enrollment of twenty or more students of limited English proficiency and the same language background were required to implement a program of bilingual education. The following components were to be included:

1. a minimum of ninety minutes of daily instruction in core subjects (English, Mathematics, Science, and Social Studies) taught in the native language
2. lessons in English as a second language, for credit
3. bilingual support services, individualized instruction, tutoring, supplemental activities provided to students during study periods.
4. Elective classwork in native language arts for credit.²¹¹

A curriculum development committee was formed in 1970 consisting of bilingual community writers to develop the Chicago bilingual program

²¹⁰ Illinois State House of Representatives, Bill 1223: Amendment to School Code--Transitional Bilingual Education (Springfield, Il.: Supt. of Documents, July, 1976), p. 1.

²¹¹ Joseph P. Hannon, Chicago Public Schools Bilingual Schools Bilingual Education--Differentiated Curriculum: Instructional Design, Elementary & High Schools, Field Test (Chicago: Board of Education, 1979), pp. 1-15.

for secondary schools.²¹² This group wrote suggested learning activities based upon the existing curricula at three levels--primary, intermediate, and upper grades. In addition these learning activities were designed to reflect the culture and lifestyle, as well as the learning styles of non-English-speaking children.²¹³

This was done in accordance with the requirements of Bill 1223 concerning transitional bilingual education, an amendment to the Illinois School Code, conforming to the definition that "Transitional bilingual education is a full-time program of instruction in all those courses which a child is required by law to receive, and also required by the child's school district."²¹⁴

The Bilingual Planning Committee was appointed by the General Superintendent of the Chicago Public Schools to develop and implement programs for non-English speaking children. When the committee began writing materials during the summer of 1970, phase one was initiated.²¹⁵ The Assyrian Bilingual Education Program was established in the 1970-1971 school year in five Chicago public high schools--Amundson, Mather, Roosevelt, Senn, and Von Steuben. It was still being conducted in 1982 in the same high schools and has been expanded into the elementary schools. Those elementary schools are: Bateman, Budlong, Clinton, Haugen,

²¹²James F. Redmond, An Approach to Curriculum Development Involving Bilingual Community Writers (Chicago: Board of Education, 1970), p. viii.

²¹³Ibid.

²¹⁴Illinois State House of Representatives, loc. cit.

²¹⁵Redmond, Ibid.

Hibbard, Jamieson, McPherson, Pierce, Stone, and Trumbell. (See Appendix A for complete names and addresses. A map is provided indicating their locations).²¹⁶

The Bilingual Education Program has provided Assyrian students, who are attending these schools, with instruction in Assyrian to aid them in understanding the lessons conducted in English. Actually, the Assyrian program integrates that cultural heritage into the curriculum and serves as a medium to learn English as a second language. In addition, the program corresponds and parallels the general curriculum of the Chicago Public Schools.

In interviews with Mrs. Lourdes Parker and Mrs. Margaret Woods, it was discovered that the Multilingual Education Department has "implemented the curriculum supplements in Math, Reading, Writing, and Speaking" in the Assyrian Bilingual Program.²¹⁷ Further Mrs. Parker indicated that most of the Assyrian students presently enrolled in the bilingual program speak Assyrian and also speak and understand a certain amount of English.²¹⁸

The number of Assyrian bilingual personnel in this program is twenty-three classroom teachers and three teacher-aides; although, there are thirty-two official Assyrian Bilingual teaching position slots.²¹⁹ Fourteen of these are female and the other twelve teaching

²¹⁶Chicago Board of Education, "Bilingual Programs FY 83" Assyrian Programs for 20 or more Students, (Chicago, Dept. of Multilingual Education, October 14, 1982), p. 1.

²¹⁷Interview with Mrs. Lourdes Parker and Mrs. Margaret Woods, Dept. of Multilingual Education, Chicago Board of Education, 1819 W. Pershing Rd. on October 18, 1983.

²¹⁸Interview with Mrs. Parker, Idem.

²¹⁹"Bilingual Programs F.Y. 83..." Ibid.

are male. Many of these teachers, were teachers in Iraq; one or two have some American educational experience, but few have graduated from American colleges or have taught as certified Chicago public school teachers. Although Mrs. Parker revealed that the Assyrian bilingual teachers must go through various testing procedures before they are hired by the board for this special program,²²⁰ she added that it was the responsibility of the Multilingual Department to identify the needs of the Assyrian Bilingual Program and select the students to participate at certain schools.

Enthusiasm was expressed concerning the Senn High School Bilingual Program which is considered the largest Assyrian bilingual site in Chicago. The TESEL (Teaching English as a Second Language Program) is implemented at Senn. The Assyrian students are placed in this program according to their English proficiency. Four levels are provided--TESEL I, II, III, or IV. Gradually the Assyrian students are phased out of TESEL and placed into basic, essential, or regular English classes according to their English-speaking ability.²²¹

At the present time, Assyrian students who are enrolled in the Bicultural Education Program can be described as follows:

- 1) Native speakers of the Assyrian language or the Arabic language who have lived in the United States for at least two years and have just entered

²²⁰ Interview with Mrs. Parker, Idem.

²²¹ Interview with Mrs. Lourdes Travieso Parker, Director, Dept. of Multilingual Education--Chicago Board of Education, December 3, 1982.

a local Chicago public high school.

- 2) Assyrian students who have graduated from elementary school in Iraq, Iran, or Lebanon; as well as in Chicago. They speak with their parents in Assyrian and with their American friends in English.
- 3) It is estimated that there are 650 Assyrian students in the Chicago Public School System.²²²

According to information surveyed on August 12, 1983 by the Bureau of Bilingual Evaluation, a city-wide school poll revealed that there are 159 Assyrian students who speak and read mostly their native language; 188 students who speak and read some English, but receive at least half of their instruction in their native Assyrian; and 180 students who are proficient in English needing little help in the native Assyrian language. Also, there are 42 monolingual Assyrian students and 21 students with no program because their parents refuse to enroll them in the Assyrian Bilingual Program.²²³

Mrs. Margaret Woods was interviewed concerning the Reading Guide for Assyrian-speaking students. She said it was developed to provide teachers with specific guidelines for teaching Language Arts to the limited English-speaking Assyrian students. In addition, she said it contains simple lessons and classroom activities necessary to meet the required objectives of the Chicago schools' reading

²²² Idem.

²²³ Interview with Carlos M. Rosa, Coordinator, Bureau of Bilingual Evaluation, Chicago Board of Education, 1819 W. Pershing Rd., in Chicago on October 20, 1983.

programs.²²⁴ This reading guide is divided into four strands: word attack, comprehension, study skills, and literature. The first three strands closely parallel the objectives in the English language prototype curriculum. The fourth strand, word attack, does not parallel the English prototype because of the unique characteristics of the Assyrian language. Mrs. Gonzalez explained further that the Assyrian bilingual teachers are expected to present lessons from the four strands in an integrated manner using the Assyrian reading guide as a resource.²²⁵ The purpose of this supplemental guide is to enhance the academic progress and build the self-esteem of the Assyrian students as they bridge the gap between Assyrian and English. Then it is hoped that the Assyrian students will progress to full-time participation in the regular language arts program of instruction.²²⁶

The Assyrian bilingual mathematics guide was presented by Mrs. Tousek who discussed the approach of "continuous progress" employed in the development of mathematical concepts using interdisciplinary and multicultural content.²²⁷ She added that the purposes of the bilingual

²²⁴Ruth B. Love, Supplement for Curriculum Guide in Reading: Assyrian-Speaking Students, Working Draft (Chicago: Board of Education, 1982) p. 194.

²²⁵Interview with Nell L. Gonzalez, Reading Program, Dept. of Multilingual Education, Chicago Board of Education, 1819 W. Pershing Rd., in Chicago on October 20, 1983.*

²²⁶Idem.

²²⁷Interview with Maria G. Tousek, Dept. of Mathematics, Chicago Board of Education, 1819 W. Pershing Rd., in Chicago on October 19, 1983.

mathematics program are:

1. To acquaint students with the mathematical differences in their native language and English.
2. To reinforce their skills in using the language and methodology of their native countries.
3. To help students make the transition from the methodology used previously to the methodology used in the United States.²²⁸

The bilingual mathematics guide also deals with mathematical symbols, algorithmic formats and place value. Mrs. Tousek added that lessons are provided which illustrate some of the differences in mathematic expression between native language and English for which there may or may not be any equivalent in the target language.²²⁹ The most important topics in the bilingual mathematics curriculum are:

1. meaning of numbers
2. ordering of numbers and sets
3. addition and subtraction
4. rational numbers
5. measurement
6. working with geometric shapes and vocabulary
7. concept of place value
8. symbols which express inequality
9. concept of congruence
10. equivalent measurements
11. problems involving money²³⁰

Of the two remaining core curricula--science and social studies, the most important topics in the bilingual science curriculum are:

²²⁸ Idem.

²²⁹ Idem.

²³⁰ James F. Redmond, Suggested Activities in Mathematics for Non-English-Speaking Children, Field Test (Chicago: Board of Education, 1970), p. ii-v.

1. learning about animals and plants
2. the earth, sun, moon, and stars
3. mankind's dependence on animals and plants
4. our universe
5. relationships between living things
6. principles of aviation and space flight
7. classification and processes of animals and plants
8. adaptation to the environment
9. geological nature of Chicago
10. characteristics of simple mechanics of solids, liquids, gases
11. chemical changes
12. heat energy and its application
13. interdependence of human body systems
14. light and sound energy
15. electricity, machines and energy
16. radioactivity and atomic energy²³¹

Finally, the most important topics in the bilingual social studies are:

1. at school and at home
2. in the neighborhood
3. community and other urban areas of the world
4. Chicago--Our Great City
5. living in regions of the United States
6. cultural patterns in the western world
7. world cultures
8. background and beginnings of the United States
9. contributions of classical civilizations
10. important historical documents
11. living together in the United States
12. growth of modern industry
13. challenge of an interdependent world
14. city, county, state and federal systems of government
15. plans for Chicago's future²³²

Testing is an important component in the Chicago Assyrian Bilingual Program. According to Mr. Rosa, functional language assess-

²³¹ James F. Redmond, Suggested Activities in Science for non-English-Speaking Children, Field Test (Chicago: Board of Education, 1970), p. iii-v.

²³² James F. Redmond, Suggested Activities in Social Studies for Non-English-Speaking Children, Field Test (Chicago: Board of Education, 1970), p. iii-iv.

ment is crucial to appropriate student placement in the program.²³³ Administration of the "Multilingual Data Form" is central to this process. This ascertains what non-English language is spoken at home, the home language level of performance, the degree of native language proficiency, the degree of English language proficiency, the current level of mastery learning placement, the English as a second language level of placement, and the instructional needs category of the target student.²³⁴

In conclusion, interviews with personnel at the Department of Multilingual Education revealed that with the development of supplemental bilingual curriculum guides and a comprehensive testing assessment and placement program, the Assyrian Bilingual Program was successfully adapting the required core curriculum in English, Mathematics, Science, and Social Studies.

²³³ Interview with Carlos M. Rosa, Idem.

²³⁴ Chicago Board of Education, Multilingual Data Form for New Students: Functional Language Assessment, Rev. ed., (Chicago Board OF Education, Fall, 1982) pp. 1-7, 21.

CHAPTER V

OBJECTIVES FOR A MODEL ASSYRIAN EDUCATION PROGRAM

To some extent, the investigator has considered aspects of Assyrian ethnic identity in relation to the American character to prepare adequate objectives for a model Assyrian education program. For example, some aspects of the rearing of children in America are uniquely American. One cannot study the character of Assyrians in Chicago only in those terms, but also in terms of their own character formation which is influenced by their past culture and its historical changes.

American ideals and American institutions have experienced the phenomenon of abundance, which has played a major role in shaping American character and personality. We cannot deal with any ethnic group in America apart from abundance and its related and close association with the development of any group.

As a unique people, Americans believe in the unique American form of democracy which has a different connotation when compared to Iraq, Iran, and the Middle East. Words such as democracy, equality, social mobility, classless society, social barriers, democracy as political morality, homestyle, lifestyle, and economic freedom have their fundamental interpretation deeply rooted in the phenomenon of "American Abundance." This is continuously interacting with the individual and the American institutions, physically and spiritually.

David Potter describes this as follows:

In a comparable way, the fulfillment of abundance can free status of its one great historic blemish-- its condemnation of the vast majority to a life of want. This opens the way for a more beneficent form of status which would emphasize the concepts of membership, of identity, of place in the community, and would minimize the hierarchical aspects, as indeed, the new abundance has already minimized them by diminishing the physical differences in standards of dress, of diet, of housing, and of vocation among the various elements in society.²³⁵

In a way, a balancing process must take effect, and consequently historical and cultural changes will differentiate the relationship. Being in America or in Chicago will not automatically create out of any Assyrian a truly conditioned American; nor does the child who is born in Chicago with Assyrian parents resemble in any way the culture of the child who has recently moved to Chicago. There has to be some obvious cultural differentiations--factors relating to language, appearance, ideals to ideas, identification, philosophy, values, and social experiences.

However, history bridges the gap between the people, their past, present, and future, and this is how these people will learn to have the sense of continuity. The understanding of history and its interpretation is the effort of many scholars. Through the development of the historical curriculum, the interpretation of history gave a vast meaning and extensive conception of the past. Expert views concerning the interpretation of history caused the subject to branch out

²³⁵David Potter, People of Plenty, (University of Chicago Press, Chicago, 1965), p. 312.

which helped all learners in their purposes. Nations, societies, families, institutions, communities, schools, churches, and individuals became shaped to some degree by historical interpretation. And this reinterpretation by these groups produced new morals and newly improved values on which democratic societies were promulgated.

All these reinterpretations had to go through highly scientific changes, be it consciously or unconsciously; and subsequently a whole new field of knowledge is built from time to time. This is how Allen Nevin discusses this process:

History is an integrated narrative, description or analysis of past events or facts written in a spirit of critical inquiry for the whole truth. A definition which attempts to be more precise than this is certain to be misleading. For above all, it is the historical points of view, the historical method of approach that is, the spirit or critical inquiry for the whole truth, which, applied to the past makes history.²³⁶

Even though historians of western civilization have made it possible for us to know about the Babylonian literary collections which date back to 3000 B.C., current reinterpretations by scholars may help Assyrians who seriously want to understand their past. The Babylonian inscriptions, legends, hymns, incantations, epics, and many other works certainly explain a considerable amount of the social and the economic conditions of that time.

Much of this collection was gathered by H. V. Vestered Petres Hilprecht, the British historian who collected over twenty thousand

²³⁶Allen Nevin, The Gateway to History, (Quadrangle Books, Chicago, 1963), p. 209.

clay tablets which belonged to the last Assyrian king and which date back to 625 B.C.²³⁷ These inscriptions and manuscripts are found today at the British Museum in London, England.

Now American educational objectives, the curriculum and textbooks have always been influenced by the pressures of historical and social changes in our country's development. As a consequence, the direction and thinking of publishing companies have always changed accordingly to reflect this pressure. Likewise, the Assyrian in Chicago should not be afraid of generalization as well. They should always be able to use the cultural and historical veins of thought in willful reinterpretation correspondingly. Currently, the researcher does not see a great deal of progress among the Assyrians in understanding their history. Current arguments are not useful and few Assyrian people are able to integrate or learn about their heritage from the old vague generalizations.

The negative attitude of the people in understanding their Assyrian history may cause a failure changing nothing and may even precipitate an attitude that it is not worth remembering. The historical process should not be ignored or isolated just because certain history has many myriad details. Every little fragment of evidence will be worthwhile and will demonstrate some relation between the cause and effect.

By no means can the history of the Assyrians be studied by only one domain. Both the cognitive and affective domains are needed,

²³⁷Ibid., p. 98.

some imagination without overdramatization should be involved in the process. These always create a problem among the Assyrians since some types of these historical problems are never solved. Yet the Assyrians' constant challenging of the scholars and their history will make the account of the Assyrians eternally fascinating. In addition, Allen Nevin states:

But historical problems never present themselves as neat logical exercises. Almost every historical puzzle has to be solved in part, and often wholly, by methods peculiar to itself. In determining antecedence and consequence, most historians proceed by plain common sense, not by the rules of logic. However, one general method, the use of the working hypothesis to select what is pertinent and repeat what is relevant in explaining an historical event, is of overriding importance. The hypothesis is a key that "may" fit a complicated lock, a pattern that "may" assemble in their past relations the scattered parts of a jigsaw puzzle.²³⁸

Nevertheless, the Assyrians must learn to carry on the fight, and then they must learn to reach some fundamental agreement because this step will definitely enable them to be more in accord with historical truth. This is necessary, even though currently an effort is being made to assure a degree of unity among the Assyrians to arrest the division among them over the interpretation of their history. At least, Assyrians are realizing that they still have opportunities to formulate their continued proposals to each other. This may put the needed research tasks into new constructive dimensions and a more useful mode of operation to accomplish unity as a community, and greater historical understanding of the Assyrian past and heritage.

²³⁸Niven, op. cit., p. 238.

The circumstances are complicated when developing a model program with specific objectives for the scope and structure, curriculum materials, and pedagogy for two areas: a Sunday School program, and a bilingual program for the public schools. Now it is quite correct that the chief aim of the individual Chicago Assyrian appears to be to have an organized Assyrian community. There are Assyrian clubs, radio stations, churches, and yet there is no coherent Assyrian community in Chicago. Rather, there is much disorganization, disorder, and disagreement among the Assyrians of Chicagoland. Suggestions were made by some Assyrian leaders that there was a need for a definitive Assyrian community with some elected leadership. This is a very important concept because such a system was rather successful when developed by the Assyrian community in Iran.

A number of meetings have been conducted among the Assyrian organizations in Chicago to study proposals to organize better educational programs. Although recommendations have been studied and responses drafted, little substantive recommendations have emerged, nor has anything been resolved--except that each club has been drawn closer together within the membership. However, the outline for a new Sunday School has emerged because of meetings held in 1982. This outline has been incorporated into the objectives discussed in the next section.

Sunday School Program Prototype

As discussed in earlier chapters, various formal and informal meetings have been held with speakers from the Assyrian community in Chicago. These meetings have inspired the Assyrians to promote the idea of a newly established Assyrian school. The vision is the formation of a united Assyrian Sunday School; and much of its success depends on the relationship of good will between the Assyrian community of Chicago and the Assyrian churches.

The following goals give strength to the idea of organizing this school:

- 1) The Assyrian school will serve as a strong element in the Assyrian community.
- 2) The school will incorporate the social and educational ideas that are valued by the Assyrian-Americans in Chicagoland.
- 3) The Assyrian Sunday School will promote the Assyrian cultural heritage.
- 4) This school will help preserve the Assyrian language.
- 5) This school will help to integrate the Assyrian-Americans into the American stream of life.
- 6) The school will probably have a library as an extension service of its programs.
- 7) The Assyrian school will be able to hire teachers and administrators that are qualified.
- 8) The Assyrian school will concentrate on providing

Assyrian bilingual and bicultural teacher training.

- 9) This school will probably publish Assyrian textbooks.
- 10) The Sunday School will bring some establishment of order to the Assyrian community, family, and church.

A model Sunday School prototype must include objectives in the following areas:

- 1) Curriculum--scope and content
- 2) Teaching Standards--qualifications and methodology
- 3) Teacher Training/Staff development
- 4) Sunday School Program--Components and Guidelines

Upon completion of the site visits and personal interviews on the Assyrian Sunday School programs, the investigator visited the facilities of the Moody Bible Institute Library several times in February and March of 1983. The staff was helpful in providing guidance and references to meet the needs resulting from the informal data gathered by the researcher concerning the Assyrian Sunday School programs.

The Sunday School Council should pay careful attention to the curriculum and how it is taught because:

- 1) Some of their teachers may be immature Christians.
- 2) Many teachers are untrained in teaching methods and unfamiliar with materials that are available.
- 3) Teachers often do not see the curriculum as a whole--only caring about what they do.
- 4) The children in public schools are used to modern teaching methods. So the Sunday School teacher must use both modern materials and methods.

- 5) The teachers should have some outline and simple lesson plan prepared for their presentations.

The students who attend this Sunday School will eventually take part in educational experiences at various settings which include social values and other curricular activities such as: a) games, b) slide shows, c) story telling, d) student/teacher discussions, e) purposeful playing or interaction with good educational materials, f) folk-dancing, g) listening to music or singing, h) dramatization, i) oral communication or dialogue, and j) small group projects. The environment will provide comfortable and colorful school equipment and furniture as well. It is important that the elements previously described be included as necessary activities in the curricular objectives of a model Assyrian Sunday School program to ensure that students have a positive school experience when participating in a voluntary learning setting.

Teachers of the Sunday Schools should be trained in the following areas:

- 1) Great Themes of the Old and New Testaments and Bible People and Places.
- 2) Understanding children and youth to be worthy of the calling of Sunday School teachers.
- 3) How to teach the Word of God or "Charting the Course."
- 4) "The Great Commission" and Evangelism through the church.
- 5) How to study the Gospels.
- 6) Successful teaching methods--age appropriateness,

group work techniques, orientation to materials used in a particular Sunday School Department.

- 7) Practice or Apprentice teaching for approximately six sessions.

Upon completion of the above, the prospective Sunday School teacher should receive a Certificate of Completion, more or less similar to a diploma.

Standards for the Sunday School teachers and its curriculum should be implemented. Teachers, even though volunteers, should be expected to prepare a plan or outline for their sessions. Books, magazines, and current religious pamphlets must be selected and used. Teachers or administrator should keep attendance of the pupils in files. Concerning the importance of Sunday School records, Lawrence F. Swanson states that:

A Sunday School class book records weekly attendance and achievement for a year and is kept for reference purposes. If individual perfect attendance recognition is given, the class book becomes very important. These records tell both the teacher and the superintendent of the progress or lack of progress of each pupil. Sunday School teachers can adjust their program to meet pupils' needs and help them in areas indicated on these records.²³⁹

Parents should be encouraged to visit the Sunday School so they can learn the structure and purpose of the Sunday School.

The following qualifications are very important to keep in mind when looking for Sunday School teachers:

²³⁹ Quality Sunday Schools, (Harvest Publications, Chicago, 1969), p. 123.

- 1) The teacher must be quite familiar with the specific school and its specific church.
- 2) The teacher must have certain characteristics appropriate to working with children.
- 3) The teacher should have a broad knowledge of Bible and Christian teaching.
- 4) The teacher must be able to draw on common experience and practical ideas and incorporate them into Sunday School lessons.

When Sunday Schools recruit teachers direct, public advertising often draws negative attention to the Sunday School group and its particular church. Recruiting is usually done through letters, telephone calls, and face-to-face meetings. Sunday School Committees must be very careful to choose potential teachers who do not possess eccentric or wildly differing views from the majority of the parishioners or minister. Sunday School teachers' motives should always be:

- 1) genuine interest in children and young people.
- 2) concern for growth and self-development.
- 3) love of the faith, the church and the Bible.
- 4) willingness to assume responsibility for the time and commitment necessary to do a good job.

What the Sunday School teacher's purpose and motivation should be has been briefly summarized:

Naturally, the aim is of primary importance. It should be the thing uppermost in the teacher's mind as he teaches, prays, visits, and counsels with his students. A worthy aim is a prime

requisite for a successful lesson plan.²⁴⁰

It is quite obvious that great changes occurring in society may require similar changes in church policy. The last twenty years have seen much progress in improving Sunday School methods. For instance, the system of grading in Sunday School should be treated as one of the most beneficial improvements in Sunday School practice. The trend is to operate the Sunday School classrooms more like the public schools. Both Sunday Schools and public schools usually tend to serve the middle class and its values. In sum, modern Sunday School programs should concentrate on improvement in the following program areas:

1) Purpose

2) Setting

3) Relationships

Internal--must be coordinated with the formal
and official activities of the church.

External--should be compatible with the local
community and other institutions.

4) Organization

5) Program Content

6) Personnel and Leadership

7) Participation and membership

8) Administrators and management

²⁴⁰R. O. Woodworth, How to Operate a Sunday School, (Zandurvan Publishing House, Grand Rapids, Mi., 1961), p. 15.

9) Building and Equipment

10) Finance

Yet as one considers objectives for a model Assyrian Sunday School, the following weaknesses seem to merit attention:

- 1) The lack of financial support and the great effort needed to overcome this.
- 2) The lack of trained Assyrian teachers available to begin the program.
- 3) The lack of qualified Assyrian administrators with proven experience.
- 4) The lack of Assyrian unity in the city of Chicago sufficient to sustain the school.
- 5) The Assyrian Sunday School may make the Assyrians less American in some ways.
- 6) This school will not help the Assyrian children assimilate very much into the American Stream of life.
- 7) The school may eventually, even though subconsciously serve racial and religious purposes of separation.
- 8) The Assyrian school may increase the inferiority feelings among Assyrian children.
- 9) The Assyrian school will not promote the concept of Americanization.
- 10) This school will not serve as an extension of the Chicago Public Schools.
- 11) The Assyrian Sunday School will prepare the children

- for nothing in relation to the outside world.
- 12) This school may impede the learning of the English language.
 - 13) The school will not prepare Assyrians for principles of American citizenship and democracy.
 - 14) The school may in fact, even confuse the Assyrian children.
 - 15) This school will serve no function in relation to other American communities.
 - 16) The school will have trouble attracting Assyrians other than from the working class.
 - 17) The school may not survive for very long because of Assyrians various organizations' devisiveness.
 - 18) This school will not succeed unless it can identify specific constructive, and meaningful curricular programs.
 - 19) The Sunday School will foster patriotic Assyrian feelings toward a political homeland.
 - 20) The school may defeat the purposes of the Assyrian Bilingual Program of the Chicago Public Schools.
 - 21) The Assyrian Sunday School may defeat the purposes and objectives of the international studies which are currently being undertaken by the scholars and educators in the city of Chicago.
 - 22) This school may graduate Assyrian-Americans who are ill equipped to deal with issues and policies in contemporary community life.

23) Assyrian Schools will not give enough attention to the English language, so that graduates will have poor reading scores according to the national norms.

24) This school will not be able to prepare Assyrians to enter the professional fields.

In reviewing the needs of the Assyrian Sunday School prototype, one must remember that the school is operating on two levels--

- 1) that of the church--to encourage the members to attend Sunday Mass or services; and
- 2) that of the Assyrian heritage--to increase the interest of students in the Assyrian language and culture.

A new Assyrian Sunday School does not have to seek radical means to encourage the attendance of its members, nor should it have to justify its program by only taking care of the children for a few hours while the parents are in church. Rather the teachers should be able to fashion the content of Sunday School classes to provide stimulating activities and an improved curriculum.

A model Assyrian Sunday School prototype must identify the objectives clearly in both major functions--in Bible teaching and Christianity, and in the Assyrian language and culture. For the approach taken at the present time is not practical and it is also didactic. If the students are only engaged in hearing lectures and memorizing the Bible and various prayers, they will not continue as active and motivated students.

If all the Assyrians in Chicago helped to support the full development of a United Assyrian Sunday School; then it will have a much better chance of surviving. There is at least one other important matter that is left undiscussed, and that is the attitude and motivation of the children toward such learning. To build this up, something more will be required than merely getting the children together in the basement of a church. Much greater attention must be given by the instructors and the leadership to the components of a model Sunday School.

Perhaps the best way to start understanding this would be to study the interests of the Assyrian children in the community. This needed examination would encourage the instructors to teach in a more stimulating manner. Furthermore, the best way to create interest in the Sunday School is to make it worthwhile to the children--making the knowledge and the concepts usable, practical, and fun.

It is understandable that the dual functions of the Assyrian Sunday School would have to keep balancing themselves. The investigator thinks that it would be best if the teachers taught toward both ends: church teachings and the Assyrian language. This can serve as a continuum for the Assyrian child's familiar environment in Chicago.

This model Assyrian Sunday School has been conceived as a means to preserve the language and the Assyrian cultural heritage, but it is also obvious that little attention is being given to the components mentioned previously--content, methods, activities, and program structure. For the present, it has been taught in the

form of indoctrinating and forcing the children to remain in the program. Rather, not only the children, but also the adults and older church members could be stimulated by a more exciting and challenging program.

All of these factors must shape the interest of the responsible Assyrians in the community and the church leaders to make a model Assyrian Sunday School program more attractive and meaningful. Furthermore, the increasing emphasis on these issues will enable this new Sunday School program to cope with the competition of other quality religious educational Sunday School programs in America.

Thus many elements--the church, family, motivation, curiosity, and emotion will operate to keep such a program going. In addition to this, there should be some satisfaction in being with others who are enjoying the Sunday School program. To sum up, the purpose of the special Assyrian Sunday School program in Chicago should be to preserve something of the intimacy, familiarity, and experience which the immigrants had in life back in Iran or Iraq; while also incorporating the values of their new home in American society. After all, the history of the American Sunday School movement provides them with many possibilities and various new learning opportunities that should not be missed.

Bilingual--Bicultural

Education Prototype

As with the Sunday School, the Assyrian bilingual curriculum can be reformed and improved. In addition the Assyrian bilingual personnel can prepare positive proposals to change the educational

climate of the program. Improved attitudes among the teachers, responsible staff, and Assyrian students will provide a good rationale for not only learning English, but also participating in the American educational system and community life.

Undoubtedly, the foregoing research has accepted aspects of this program; certainly, the acceptance of the central idea of Assyrian Bilingual Education has allowed one to provide justification for the existence of the program. Views have not been put forth to say that the Assyrian Bilingual Education Program must be rejected, yet there are obvious aspects which indicate the program is facing problems of a difficult nature at present and for the near future.

It is very difficult to deal with bilingual education problems without understanding and considering the view against it. First of all, the program is opposed by many people in the city of Chicago. Secondly, the program is facing a great deal of criticism from parents, students, and state legislatures.

Certainly, this particular bilingual program does have a contribution which is seen as a reinterpretation of traditional values in the light of twentieth century values. Of course, there is much value to the task of transmitting a second language which is the primary vehicle of communication for the majority of residents.

Despite the fact that the Assyrian community cannot seem to nourish this bilingual program because of its negative attitude, unwillingness to change or even to distinguish between reason and personal emotion; these people and the personnel of the Assyrian Bilingual Program must realize that it is impossible to talk about

the program in isolation. On the contrary, the Assyrian staff members must stop working against each other, for without one another the program has no meaning.

Much of the anti-social reaction of the Assyrian students is expounded because of the nature of the program itself because the students are thought to be linked, not with the Chicago Public School System, but with some nationalistic and fanatic group of people or agency. Perhaps the refusal of the American students to accept the Assyrian ethnic bilingual, as someone separate unto himself, is a warning against the program and its dangers.

Teaching objectives of the bilingual program should help the students, not create jobs for unemployed Assyrian teachers. As a group, the Assyrian students face many difficulties, partly due to the collective problems within the Assyrian community which are quite complex and very perplexing to them.

The directness and power of the Assyrian Bilingual Program must be distributed more equitably. The most significant illustration of this is proved by the disagreement which exists among the Assyrian clubs, community groups and various organizations. Each club advocates or favors a certain teacher because he or she is a member of his particular club or church. The different groups, churches and the Assyrian community must coordinate the educational planning of the bilingual program. The researcher suggests that it is the educational task of the community to prepare Assyrians to not only meet problems, but to also anticipate ones also. The degree to which such clubs and groups can adequately maintain a coordinated

plan will affect the amount of success Assyrian students have in completing what they have started in a program tailor-made to meet their needs.

Comenius, in his didactic method, said that "all things could be taught to all children."²⁴¹ Comenius was discussing language teaching methods. Maybe here we can benefit from Comenius' methods which make feasible the transmission and expansion of knowledge. Unlike the situation with the Assyrian Bilingual Program which is not serving its true purpose in the area of language transmission, Comenius stated that:

When you teach a language you should not limit yourself to teaching the language apart from the content. The concern for instruction in things as well as words are very essential.²⁴²

Teaching grammar should begin with the short and simple, and progress to the more complex and involved. The researcher agrees with Comenius that it is not necessary to approach a foreign language through the use of the mother tongue. For Comenius wrote, "Language skills were not ends in themselves but merely means toward other ends."²⁴³

It should be obvious that there is a relationship between language and the mental processes and socialization. Language is perceived socially through assimilation, implication, and accommodation. These concepts in Piaget's theory of development aid one

²⁴¹Paul Nash, The Educated Man, (Huntington, N.Y., Robert E. Krieger Co., 1980), p. 170.

²⁴²Ibid.

²⁴³Ibid.

in understanding the symbolic development of the system of language. Although daily experience is external, for it to make any sense, the individual sorts through random confusion and distills it into an internalized structure.

Comenius believed that education could bring about some social change and one can agree that this is what the goals of the Assyrian bilingual program should encompass. Today the idea of culture has a broader connotation than it had long ago. Thus, the Assyrian program should first concentrate on language transmission objectives. The teachers should make these concepts explicit in the students' daily activities, such as in poetry, drama, and debate. The procedures involved in all these activities are relevant in considering the process of language transmission.

It is known that tradition cannot be inherited, one must work on it to obtain it. How can we obtain cultural transmission without the acquisition of ideas which will allow the students to learn more. What can any Assyrian student do? Will learning the Assyrian language help him if he is not able to use his language as an adaptation procedure to the English language? Eliot expressed his views on this subject:

For if any definite conclusions emerge from this study, one of them is surely this, that culture is the one thing that we cannot deliberately aim at. It is the product of a variety of more or less harmonious activities, each pursued for its own sake. The artist must concentrate upon his canvass, the poet upon his typewriter, the civil servant upon the just settlement of particular problems as

they present themselves upon his desk, each according to the situation in which he finds himself. Even if these conditions with which I am concerned, seem to the reader to represent desirable social aims, he must not leap to the conclusion that these aims can be fulfilled solely by deliberate organization.²⁴⁴

Today, the major questions remain:

- 1) What is the purpose of the Assyrian Bilingual Education Program? and
- 2) What are the most effective ways to help students with limited ability in speaking, reading, or writing the English language?

It is important to understand that the purpose of bilingual education must be constantly examined, determined, and re-defined. Analysis should not be used for any personal reasons, only for educational and professional purposes. That one purpose should be to assess the process of English language transmission. Samuel Betances said it this way:

The primary purpose of Bilingual education is to provide equal educational opportunity to students with limited abilities in the English language. Children who were not born in the United States whose native tongue is a language other than English, and who are incapable of performing ordinary classwork in English.²⁴⁵

²⁴⁴Nash, ibid., p. 345.

²⁴⁵"Hispanics, Educational Policies, and the Politics of Bilingual Education," Krug, Mark M. ed., Multi-Cultural Education-- A Re-Evaluation: Conference Proceedings, (Chicago, Loyola University School of Education, 1982), p. 21.

With this in mind, the Assyrian Bilingual Program should go through a great deal of assessment in examining the following components:

- 1) What are the conceptual and linguistic foundations of language assessment for this program?
- 2) Is the program being tested for the sake of the language, or for intellectual growth?
- 3) How is the program promoting English language development in the classroom?
- 4) How is the language promoting concept and language development through the use of ethnographic assessment?
- 5) What are the issues of native language testing for program purposes?
- 6) What is the method employed in curriculum planning? How is it being implemented? Does it work to benefit the program?
- 7) How are instruments being used?
- 8) What is the rationale for native language instruction and assessment?
- 9) How are oral processes and oral production assessed in the classroom?
- 10) What is the influence of public policy on language assessment of this program?
- 11) What are the cultural differences in the languages involved--at least two communicative tactics?²⁴⁶

²⁴⁶Lecture notes, Mary McNamara, Ph.D., "Bilingual/Bicultural Curriculum," CET 474: Inservice Development Course, Board of Education, Chicago, Il., presented at 228 N. LaSalle St. in March, 1978.

The efforts of educational agencies and others who deal with evaluation of the Assyrian program have attracted a great deal of attention to the appropriateness of the content. They have specially looked at the language curriculum to help the Assyrian bilingual teachers improve in the following areas of the Assyrian language-- components including word attack, comprehension, study skills, and literature.

Those interested in examining Assyrian linguistic problems pertinent to this bilingual program should be graduates of American accredited colleges and training institutes. These evaluators should be recognized by the appropriate local and state educational agencies before they study the problem. Any Assyrian linguistic study should be measured and evaluated against modern, systematic factors of language development.

Part of the problem lies with uninformed Assyrians in Chicago who have developed unreliable and unsophisticated systems for discussing Assyrian language limitations, as well as having certain Assyrian bilingual teachers who have taken their own decisive measures concerning Assyrian language instructions which are inappropriate.

Language analysis and studies should be tested clinically if the evaluation results are to be applied to the Assyrian bilingual program in future research. If those results are proven to be scientifically accurate, then they should be implemented in the bilingual program. There is no doubt that more scholarly work must be done concerning the relationship of Assyrian language transmission and the English language in American university language

laboratories. The talent of professional Assyrians who have a strong academic background must be utilized in the processes of language transmission and its linguistic elements: phonology, morphology, syntax, supra-segmented features, elements, and style, and the encoding and decoding of its concepts.

A thorough understanding of these elements combined with knowledge of positive replicable bilingual practices will make it possible for the Assyrians to formulate better guidelines for the development of a model Assyrian bilingual education program.

Teaching materials, guest speakers, and strategies for the Assyrian Bilingual Program should include:

- 1) Filmstrips, slides, and other visual aids
- 2) Parents who are bicultural should be invited to class as guest-speakers
- 3) Story-telling, followed by dramatizations
- 4) Discussion followed by role-playing.

The goals and objectives of these activities should be understood in terms of American and Assyrian values.

The concept of an American is a cluster of many elements and the students must learn about the history, heritage, foods, clothing, religion, festivals, and holidays of all kinds of Americans. Above all, the English language must be the number one learning objective. Eliot summarized this effectively by saying:

For the schools can transmit only a part,
and they can only transmit this part
effectively if the outside influences, not
only of family and environment, but of
work and play, of newsprint and spectacles

and entertainment and sport, are in harmony with them.²⁴⁷

The Assyrian bilingual program staff should recreate and develop a more critical curriculum and its objectives, covering literature and language development. For Locke has said, "Language is a way of translating what is already known (perceived, directly perceived) without the agency of language."²⁴⁸

The Assyrian bilingual teachers must also understand the body of knowledge given in basic, essential, and regular English classes in the Chicago Public Schools, and be able to teach subject content such as:

- 1) The story of the English language
- 2) Building vocabulary, prefixes, suffixes
- 3) Using the dictionary to build word power
- 4) Writing Skills--the paragraph, defining the paragraph, topic sentence, topic outlines
- 5) Ways to develop paragraphs
- 6) Kinds of paragraphs, narrative, descriptive and the explanatory paragraph
- 7) Writing Compositions--what is a composition, finding a subject, planning the composition, writing the introduction, planning the body, and writing the ending

²⁴⁷ Nash, ibid., p. 345.

²⁴⁸ Ibid., p. 216.

- 8) Types of compositions
- 9) Writing letters--friendly letters, social notes, business letters
- 10) Using the Library--classification and arrangement of books, using the card catalog, using reference material
- 11) Developing speaking and listening skills, speaking informally, types of informal speaking
- 12) Speaking formally, topic, audience, purpose, theme, making speeches
- 13) Parts of Speech and Grammar: The Sentence and its Parts--simple sentence, simple subject and predicate, finding the verb, compound subject and compound verbs, types of sentences, avoiding run-on sentences.
- 14) Using Verbs--the work of verbs, verbs and direct objects, transitive and intransitive verbs, linking verbs, parts of the verb, tenses of verbs
- 15) Nouns--Proper nouns, possessive nouns, and predicate nouns
- 16) Adjectives--predicate adjectives and adjective comparison
- 17) Adverbs, of place, of time
- 18) Pronouns, predicate pronouns, indefinite pronouns
- 19) Prepositions
- 20) Compound Sentences

- 21) Subject and verb agreement in sentences
- 22) Capitalization
- 23) Punctuation--period, comma, question mark, quotation marks, exclamation points, etc.
- 24) Spelling²⁴⁹

Teaching standards cannot be neglected in a model Assyrian bilingual program. For instance, the Chicago Board of Education maintains certain criteria for evaluating teachers in the classroom in four basic areas:

- 1) Personal Qualities
- 2) Classroom Organization
- 3) Instructional Skills
- 4) Teacher-Pupil Relationship²⁵⁰

The first area includes punctuality, attendance, appearance, speech (voice, diction, usage), and judgment. In the second is listed: handles practices effectively, keeps records accurately, maintains attractive classroom, has required materials (lesson plans, seating chart, attendance book, etc.), and follows school policies. Instructional skills encompass: evidence of preparation and planning, evidence of competency in content areas, provision for individual differences, evaluation of pupil progress, and techniques used to obtain results. The following is monitored in the final area: maintaining discipline, motivating students to achieve success, and providing for a positive learning environment.

²⁴⁹ John E. Warriner, et. al., English Grammar and Composition, (Rev. ed., New York, Harcourt, Brace & World, 1969), pp. xiii-xviii.

²⁵⁰ Chicago Board of Education, Teacher Visitation Form. (Chicago, Board of Education, 1983), p. 20.

The curriculum for the Assyrian bilingual program presupposes a complete knowledge of both teaching the Assyrian and the English language content. Given this thorough understanding, it is possible to reconstruct model curricular objectives. Above all, if the Assyrian bilingual education program is to retain its worthwhile purpose, the continuing disagreement among the Assyrian groups and organizations in Chicago concerning a model bicultural and bilingual program must be significantly reduced. This will enable the program to define its purpose clearly and set forth its objectives in: language instruction, cultural content, and program standards.

The existing Assyrian bilingual program needs to adequately assess its existing language components, and upgrade the qualifications of its bilingual teachers. At this point, the investigator makes the following recommendations to develop the model prototype:

1. An understanding of the present structure of American society should be presented to students in the program; as well as to the various clubs and service groups.
2. The Assyrian community should unmask certain hypocrisy and make a positive orientation toward the future imprinting a sense of social responsibility on its members, and taking faith from American democratic principles.
3. The rising generation of Assyrian youth must be acquainted with the actual differences in language and heritage and learn to exchange interests and conflicts as well as various social ideas and philosophies.

If constructive curriculum objectives for a prototype can be adopted, then evaluating the outcomes can be accomplished with accuracy and control, and the quality of student learning will be measurable. Subsequently, the program would take on a more serious intellectual tone. Presently, Mr. Isaac Toma, President of the Assyrian National Foundation stated, "The program is not practical; it is useless, and not serving the community's purpose."²⁵¹

John Yonan, a member of the Illinois State Assyrian Bilingual Education Advisory Council has agreed with the investigator's three recommendations mentioned previously, and adds that the Assyrian Bilingual teachers generally are underqualified.²⁵² In fact, the interviews with the Chicago bilingual program staff confirmed the recommendations developed in the model summarized on the previous page by the investigator.

It is probable that changes will be made in the Assyrian Bilingual Education Program being conducted in the fifteen Chicago public schools discussed in Chapter IV. They will occur because of the demands placed upon it by the Assyrian community. The first is that there will be an increasing demand by Assyrian parents for the education of the "whole child." It is also likely that more Assyrian-American teachers will enter the Chicago school system who are qualified and certified to teach. They will be a positive influence on the components of the Assyrian bilingual education program already ongoing.

²⁵¹ Interview in Chicago, Il., on April 15, 1983.

²⁵² Interview in Chicago, Il., on October 10, 1982.

Finally, a successful bilingual-bicultural program prototype must foremost help students succeed in learning English and achieve in the public school system. In addition, the elements of community consensus and parent support are necessary to ensure its continuation.

If adequate attention is paid to program purpose, scope and content of curriculum, and the qualification and training of Assyrian teachers, then the bilingual-bicultural program will begin to meet the needs of the Assyrian students and community in Chicago.

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- May Kano and Ninos Andrews, Assyrian Education Center, sponsored by the Assyrian National Aid Society, under the direction of the Chicago Urban Skills Institute--City Colleges of Chicago, 5509 N. Clark St. in Chicago on October 12, 1982.
- Sada Khano, Elder/Deacon, Mar Sargis Assyrian Church of the East, 1453 W. Rascher (home address) in Chicago on April 28, 1983.
- Kardekh Khoshaba, President and Edward Dinkha, Assyrian Social Club, 1964 W. Foster in Chicago on April 18, 1983.
- Dr. George Kretkoff, Associate Professor of Near Eastern Studies, John Hopkins University, Baltimore, Md., by telephone on October 12, 1982.
- Emmanuel Marcus and Yalda Spandiary, The Assyrian Friendship Unity, 1477 W. Berwyn in Chicago on April 20, 1983.
- Dr. Robert Paulesian, M.D., 3017 Margo Lane in Northbrook, Il., by telephone on October 12, 1982.
- Rev. Benjamin Poppins, Lake Shore Baptist Mission (concerning Rev. George Shahbaz and the first Assyrian Baptist denomination in Chicago), 4100 N. Greenview in Chicago on April 27, 1983.
- Shimshon Rasho, Sargon Marano, and Shlemon Khamo, Sunday School Committee, Assyrian Church of the East, 7201 & 10 N. Ashland Ave. in Chicago on October 17, 1982, and November 7, 1982.
- Carlos M. Rosa, Coordinator, Bureau of Bilingual Evaluation, Chicago Board of Education, 1819 W. Pershing Rd. in Chicago on October 20, 1983.
- Mrs. Lourdes Travieso-Parker, Director, Dept. of Multilingual Education, Chicago Board of Education, 228 N. LaSalle St. in Chicago on December 3, 1982, and at 1819 W. Pershing Rd. on October 18, 1983.
- Isaac Toma, President, Assyrian National Foundation, 1475 W. Balmoral in Chicago on April 15, 1983.
- Maria G. Tousek, Curriculum writer, Department of Mathematics, Chicago Board of Education, 1819 W. Pershing Rd. in Chicago on October 19, 1983.
- Dr. Arthur Voobus, Professor of Near Eastern Studies, University of Chicago on October 10, 1982.
- Margaret M. Woods, Department of Multilingual Education, Chicago Board of Education, 1819 W. Pershing Rd. in Chicago on October 18, 1983.

Amb. John Yonan, Assyrian Universal Alliance, 5757 N. Lincoln Ave.
(Office address) in Chicago on October 10, 1982.

William Ziya and Awesha Khamo, The St. Mar Zaia Assyrian Organization,
3124 W. Montrose in Chicago on April 18, 1983.

APPENDIX A

APPENDIX A
NAMES AND LOCATIONS OF SELECTED ASSYRIAN CHURCHES,
CLUBS, BILINGUAL SCHOOL PROGRAMS,
BUSINESSES, AND SERVICE GROUPS
IN Chicago

These sites are alphabetized by category under letter codes which correspond to map marked with letters to indicate their approximate location on the North Side of Chicago.

The rectangular area bounded by Devon, Broadway, Leland (one block south of Lawrence), and Damon Streets constitutes Andersonville, parts of Edgewater and Uptown; eighteen Assyrian sites are located within these boundaries. The Assyrian community is heavily concentrated there; although, fourteen additional sites are situated directly west of this territory. Three others are located southeast (2) or northeast (1). The first mission to the Assyrians was established by Holy Name Cathedral in the early 1900's on the Near North Side.

One of the service groups is a national membership organization with its 1983 headquarters in Yonkers, N.Y. This is the Assyrian Universal Alliance; it is listed in the service groups.

ASSYRIAN CHURCHES (CODE A)

- . Apostolic Catholic Assyrian Church of the East
Mar Gewargis Church
7201 N. Ashland Ave.
Chicago, IL 60626 AND

Youth Association & Assyrian Sunday School
7210 N. Ashland (Chicago, IL 60626)

- . Apostolic Catholic Assyrian Church of the East
Mar Sargis Church
1850 W. Cuyler Ave.
Chicago, IL 60613
- . First Assyrian Baptist Mission
(Lake Shore Baptist Mission)
4100 N. Greenview
Chicago, IL 60640
- . St. Ephrem Chaldean Church
2537 W. Bryn Mawr Ave.
Chicago IL 60625

ASSYRIAN CLUBS (CODE B)

- . Assyrian American Association
1618 W. Devon
Chicago, IL 60626
- . Assyrian Friendship Unity
1477 W. Berwyn Ave.
Chicago, IL 60640
- . Assyrian National Foundation
1475 W. Balmoral Ave.
Chicago, IL 60640
- . Assyrian National Youth Association
5509 N. Clark St.
Chicago, IL 60640
- . Assyrian Social Club
1964 W. Foster
Chicago, IL 60640
- . St. Mar Zaia Assyrian Organization
3124 W. Montrose
Chicago, IL 60618

ASSYRIAN BILINGUAL SCHOOL PROGRAMS (CODE C)

Elementary Schools

- . Newton Bateman School
4214 N. Richmond
Chicago, IL 60618
- . Lyman Budlong School
2701 W. Foster Avenue
Chicago IL 60625

- . DeWitt Clinton School
6110 N. Fairfield Ave.
Chicago, IL 60659
- . Helga A. Haugen School
4540 N. Hamlin
Chicago, IL 60625
- . William G. Hibbard School
3244 W. Ainslie
Chicago, IL 60625
- . Minnie Mars Jamieson School
5650 N. Mozart Ave.
Chicago, IL 60659
- . James B. McPherson School
4728 N. Wolcott Ave.
Chicago, IL 60640
- . Helen Pierce School
1423 W. Bryn Mawr Ave.
Chicago, IL 60660
- . Leander Stone School
6239 N. Leavitt
Chicago, IL 60659
- . Lyman Trumbell School
5200 N. Ashland Ave.
Chicago, IL 60640

High Schools

- . Ronald Amundsen High School
5110 N. Damen Ave.
Chicago, IL 60625
- . Stephen Mather High School
5835 N. Lincoln Ave.
Chicago, IL 60659
- . Theodore Roosevelt High School
3436 W. Wilson
Chicago, IL 60625
- . Nicholas Senn High School
5900 N. Glenwood Ave.
Chicago, IL 60660

- . Fred Von Steuben High School
5039 N. Kimball Ave.
Chicago, IL 60625

ASSYRIAN BUSINESSES (CODE D)

- . Albany Park Coffee Shop
4750 N. Kedzie Ave.
Chicago, IL 60625
- . Albert and Peter's Music Shop
6418 N. Clark St.
Chicago, IL 60660
- . Atour Food Importers Inc.
5406 N. Clark St.
Chicago, IL 60640
- . Beirut Pastry Shop
5517 N. Clark St.
Chicago, IL 60640
- . Cedars of Lebanon Restaurant
5517 N. Clark St.
Chicago, IL 60640
- . Saliba the Jeweler
5232 N. Clark St.
Chicago, IL 60640

(There are at least forty additional Assyrian-owned businesses serving the Assyrian community.)

ASSYRIAN SERVICE GROUPS (CODE SG)

- . Assyrian Education Center
5509 N. Clark St.
Chicago, IL 60640
- . Assyrian-American National Federation, Inc.
(Assyrian National Aid Society)
5509 N. Clark St.
Chicago, IL 60640
- . Assyrian Heritage Organization
3247 W. Bryn Mawr Ave.
Chicago, IL 60659
- . The Assyrian Star, Inc.
5509 N. Clark St.
Chicago, IL 60640

- . Assyrian Universal Alliance Foundation
(National Membership Organization)
Rotating headquarters with election of President
Yonkers, N.Y. (1983)

Amb. John Yonan
Executive Director
5757 N. Lincoln Ave.
Chicago, IL 60625

APPENDIX B

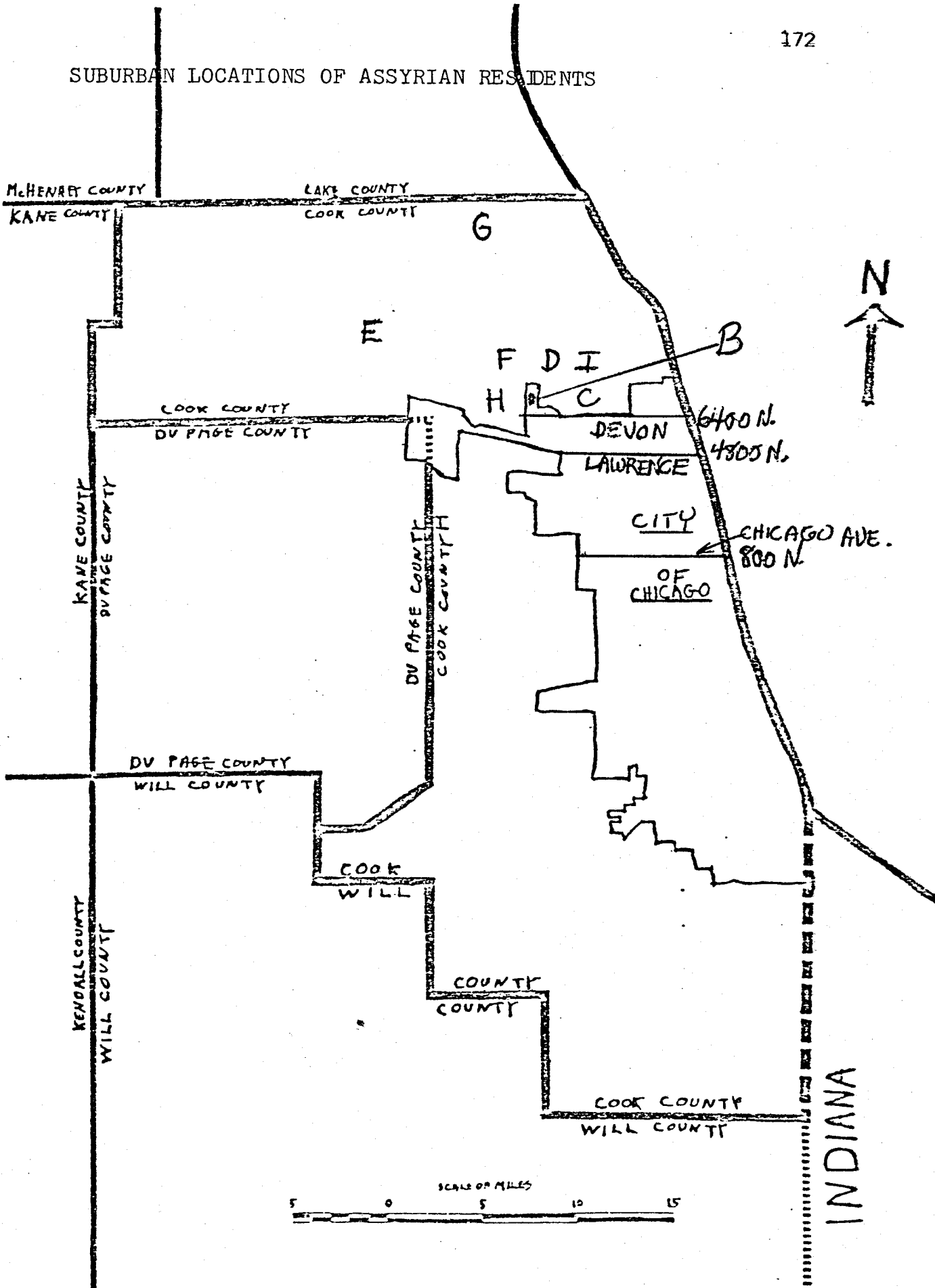
APPENDIX B

SUBURBAN LOCATIONS OF ASSYRIAN RESIDENTS

The investigator has identified seven suburbs in which the Assyrian middle class and professionals live. In addition, the community of Edgebrook, although part of the City of Chicago, has been identified on the following map. These locations have been alphabetized with letter codes which correspond to the map marked with letters to indicate their approximate location in Cook County and adjacent areas.

- . LINCOLNWOOD (CODE C)
- . MORTON GROVE (CODE D)
- . MOUNT PROSPECT (CODE E)
- . NILES (CODE F)
- . NORTHBROOK (CODE G)
- . PARK RIDGE (CODE H)
- . SKOKIE (CODE I)

SUBURBAN LOCATIONS OF ASSYRIAN RESIDENTS



APPENDIX C

AUA *ASSYRIAN CENSUS OF ITS MEMBER AFFILIATES
OF THE WORLD

Iraq	1,250,000
Syria	500,000
USA	276,000
Lebanon	200,000
USSR	125,000
Iran	70,000
Turkey	50,000
Australia	15,000
Sweden	14,000
West Germany	12,000
England	6,000
South America	8,000
Persian Gulf	5,000
France	5,000
Kuwait	5,000
Canada	4,000
Holland	3,000
Belgium	3,000
Switzerland	2,000
Greece	4,800
Italy	2,200
-Other countries -	<u>300,000</u>
	2,860,000

*Assyrian includes: Jacobite, Chaldean, Church of East, Protestant.

Census of Assyrians in USA

Includes: Chaldeans, Jacobites, Church of East, Other.

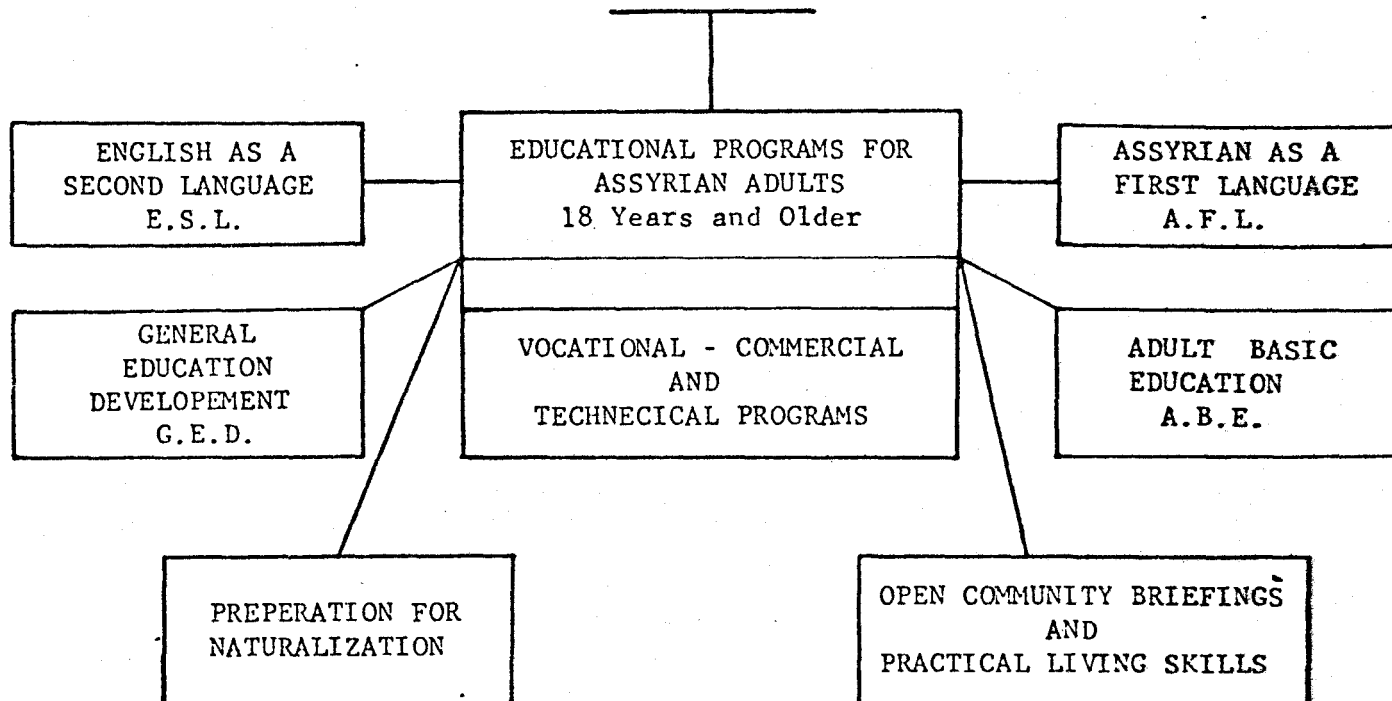
Los Angeles, Calif.	25,000
Turlock, "	8,000
Modesto, "	10,000
San Francisco, "	12,000
San Diego, "	6,000
Other California	10,000
Chicago, Ill. (area)	60,000
Other Illinois	5,000
Detroit, Michigan	55,000
Flint, "	4,000
Gary/Hammond, Indiana	3,000
New York, N.Y.	5,000
Yonkers, N.Y.	10,000
Boston-Hartford area	20,000
Philadelphia, Pa	3,000
Elizabeth, N.J. & area	5,000
Little Rock, Arkansas	5,000
Other USA	<u>30,000</u>
	276,000

ASSYRIAN EDUCATION CENTER

Sponsored By

ASSYRIAN NATIONAL AID SOCIETY
5509 N. Clark St.

OFFERS



- FREE EVENING CLASSES
- PREPARE FOR A CAREER
- GAIN SELF ENRICHMENT
- UPGRADE YOUR WORK EXPERIENCE
- PART TIME STUDIES

OUR GOALS

The goals of the Center are to provide the opportunity for every Assyrian immigrant to help improve himself through English Classes, Citizenship Training, Higher Education, and Vocational Training. To produce self satisfaction and personal enrichment through higher job status for all who attend.

It is also our intencion to retain our identity and perserve our heritage. To make our culture, language and traditions known first to ourselves and then to our fellow American neighbors. This will generate self enrichment and personal progress that is intended to produce finer citizens for a better America.

TRAINING CENTER : LOCATED AT
5509 N. CLARK ST.

Under the Direction of :
Chicago Urban Skills Institute - The City Colleges of Chicago

APPENDIX E

Questionnaire 1

EDUCATIONAL PRACTICES AND PROCEDURES OF THE CHURCH

Name of church _____ Phone _____

Address _____ Denomination _____

Name: Mr. _____
Mrs. _____
Miss _____

Position in the church _____
Be as exact as possible in giving your answers. Be conservative where you may have to estimate. The information you give can help your church accomplish the task Christ intended. This questionnaire will be one of the sources to help formulate a three to five year plan of growth. Your help is greatly appreciated.

I THE CHURCH AND ITS COMMUNITY

Name of church _____

When was the church begun? _____

List all of the pastors of the church since its inception.

Pastor	From	19	To	19	Years in Office
_____	_____	19	_____	19	_____
_____	_____	19	_____	19	_____
_____	_____	19	_____	19	_____
_____	_____	19	_____	19	_____

During the term of which pastor did the church see the most numerical growth? _____

What is the reputation of the church in the community? (You may check more than one item)

<input type="checkbox"/> Bible preaching	<input type="checkbox"/> stodgy
<input type="checkbox"/> fundamental	<input type="checkbox"/> cliquish
<input type="checkbox"/> separatist	<input type="checkbox"/> other (specify)
<input type="checkbox"/> friendly	_____
<input type="checkbox"/> evangelistic	_____

What number of the church members who are family heads or single adults are in the following occupation?

- (1) professional and proprietors of large businesses
- (2) semi-professional and smaller officials of large businesses
- (3) clerks and kindred workers
- (4) skilled workers
- (5) proprietors of small businesses
- (6) semi-skilled workers
- (7) unskilled workers

What number of the church members who are family heads or single adults have the following sources of income?

- (1) inherited wealth
- (2) earned wealth
- (3) profits and/or fees
- (4) salary
- (5) wages
- (6) private relief
- (7) public relief
- (8) other

- ___ (2) very good houses
- ___ (3) good houses
- ___ (4) average houses
- ___ (5) fair houses
- ___ (6) poor houses
- ___ (7) very poor houses

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8. What number of the church members who are family heads or single adults live in the following types of dwelling areas?

- ___ (1) very high: north shore, etc.
- ___ (2) high: the better suburbs and apartment areas, houses with spacious yards, etc.
- ___ (3) above average: areas all residential, larger than average space around the houses, apartment areas in good condition, etc.
- ___ (4) average: residential neighborhoods, no deterioration in the area.
- ___ (5) below average: area not quite holding its own, beginning to deteriorate, business entering, etc.
- ___ (6) low: considerably deteriorated, run down and semi-slum
- ___ (7) very low: slum

9. Name or give other identifying phrase (beyond the tracks, etc.) for each neighborhood area in the community. List the number of church members from each neighborhood area.

Neighborhood	Number of members

10. Which of the above neighborhoods have special needs or social problems? Describe the specific need or problem.

Neighborhood	Problem

11. How many members of the church participate in the following civic activities?

- ___ (1) high elected office (mayor, councilman, etc.)
- ___ (2) elected office (school board, etc.)
- ___ (3) P.T.A., neighborhood association, etc.
- ___ (4) civil defense, rescue squad, volunteer fireman, etc.
- ___ (5) service or fraternal organizations (Rotary, Lions, etc.)
- ___ (6) other (specify)

12. In what community activities is the pastor involved (ministerium, Rotary, etc.)?

B. The community

Information for this section may be obtained from:

- ___ Chamber of Commerce
- ___ School Board
- ___ welfare and social agencies
- ___ public library
- ___ city planning commission
- ___ urban renewal agency
- ___ Census Bureau

1. When was the community first settled? _____
2. Is the community conscious of its history and heritage?

- ___ progressive
- ___ very progressive

3. Rate the occupation of the average family head or single individual in each of the neighborhood areas mentioned under "The church" question 8. Using the following rating system list the neighborhood name or designation, and the rating number.

- (1) Professional and proprietors of large businesses
- (2) Semi-professional and smaller officials of large businesses
- (3) Clerks and kindred workers
- (4) Skilled workers
- (5) Proprietors of small businesses
- (6) Semi-skilled workers
- (7) Unskilled workers

4. In the same manner as the above question, rate the sources of income of the average family head or single person in the neighborhood areas.

- (1) Inherited wealth
- (2) earned wealth
- (3) profits and fees
- (4) salary
- (5) wages
- (6) private relief
- (7) public relief
- (8) other

5. In the same manner rate the type of housing.

- (1) Excellent houses
- (2) Very good houses
- (3) Good houses
- (4) Average houses
- (5) Fair houses
- (6) Poor houses
- (7) Very poor houses

6. In the same manner rate the neighborhood as a dwelling area.

- (1) very high: north shore, etc.
- (2) high: the better suburbs and apartment house areas, houses with spacious yards, etc.
- (3) above average: areas all residential, larger than average
- (4) average: residential neighborhoods, no deterioration in the area
- (5) below average: area not quite holding its own, beginning to deteriorate, business entering, etc.
- (6) low: considerable deterioration, run down and semi-slum

7. What zoning classifications exist in the immediate vicinity of the church? Please give an explanation of the local zoning code's symbols.
8. Indicate by a check the nature of any current land development in the community. In the blanks to the right record the distance in miles of the development(s) from the church.
- ___ (1) very high residential _____
 - ___ (2) high residential including better apartments _____
 - ___ (3) above average residential and apartments _____
 - ___ (4) average residential _____
 - ___ (5) low income housing _____
 - ___ (6) clean industrial _____
 - ___ (7) industrial _____
 - ___ (8) business _____
 - ___ (9) shopping center _____
9. Is there undeveloped land with potential for a residential area within a one mile radius of the church? ___ yes ___ no
10. Has the church delineated a particular geographical area for its specific responsibility? ___ yes ___ no. If so give the boundaries of that area. _____
11. Is a map of the public transportation system of the community attached to this questionnaire? ___ yes ___ no
12. What is the population of the community?
 Census of 1960 _____
 Census of 1970 _____
 Now _____
13. What population is projected for 1980? _____ 1985? _____
14. What is the population of the particular geographical area of the church's specific responsibility? _____
15. What is the population of the county?
 Census of 1950 _____
 Census of 1960 _____
 Census of 1965 _____
 Now _____
16. List the racial and/or ethnic groups living in the community, giving the population of each.
17. What is the population of the following age groups in the community?
 (1) children 0-12 _____
 (2) youth 13-20 _____
 (3) young adult 21-40 _____
 (4) middle adult 41-60 _____
 (5) older adult 60- _____
18. What is the percentage of annual population turnover in the community?
19. What are the percentages of annual population turnover in the neighborhoods in the geographical area of the church's specific concern? _____
20. In what neighborhood in the population the most stable? _____
21. Are young adults remaining in the community in any sizable amount? ___ yes ___ no. Of what occupational class(es) are most of those who are remaining? _____

23. State in percentages the current dispersion of the tax dollar.
24. What are the principal industries of the community?
 Industry _____ Approximate number of employees _____
25. What percentages of the working citizens are employed within the community?
26. How many people work in the community but do not live there? _____
27. What is the current rate, in percentage, of unemployment? _____
28. How many families are there on welfare rolls? _____
29. How many of the industries are union shops?
 ___ very few
 ___ some
 ___ about half
 ___ most
 ___ all
30. Are the unionized industries open ___ or closed ___ shops?
31. What vocational training is offered the youth in terms of trades and other skills?
32. List the denominations represented in the city. _____
33. List the churches within the geographical area of the church's specific concern and their approximate membership.
- | Name | Denomination | Members |
|------|--------------|---------|
| | | |
| | | |
| | | |
| | | |
34. Name any other religious agencies in the geographical area of the church's specific concern.
35. Name the governmental social agencies in the community.
 Agency _____ Level of government (county, city, state) _____
36. Name the private social agencies in the community.
37. Are there psychological services for low income families? ___ yes ___ no. Is far counseling available for low income families? ___ yes ___ no. Check the other professional services available for low income families.
 ___ medical
 ___ dental
 ___ recreational
 ___ legal
 ___ other (specify) _____

- ___ city manager
- ___ county board
- ___ other (specify)

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39. Is an annual report from the local police department attached to this questionnaire?
 ___ yes ___ no
40. What recreational facilities are readily available?
 ___ swimming pools
 ___ gymnasiums
 ___ parks
 ___ youth centers
 ___ tennis courts
 ___ garden clubs
 ___ senior citizens clubs
 ___ other (specify)
41. How many of the following amusements are there in the community?
 ___ bowling alleys
 ___ spectator sports
 ___ bars
 ___ pool halls
 ___ museums
 ___ theatres
 ___ golf courses
 ___ casinos
 ___ zoos
 ___ parks
 ___ road houses
42. Is an annual report from the Board(s) of Education attached to this questionnaire?
 ___ yes ___ no

II ENROLLMENT, ATTENDANCE AND RECORDS

1. What is the present enrollment of your Sunday School? _____
2. What was the enrollment one year ago? _____
3. What was the enrollment five years ago? _____
4. What was the average attendance one year ago? _____
5. What was the average attendance five years ago? _____
6. At what age do most children enroll in Sunday School? _____
7. At what age do most students drop out of Sunday School? _____
8. Are drop-outs increasing ___ or decreasing ___?
9. If there has been an increase or decrease in attendance, how do you account for it?

10. What is the local church membership? _____
11. Who is responsible for the attendance records and other related records of the Sunday School?

 Who is responsible for other agencies such as clubs, young people's, etc.?

12. Is there a master file in the Christian Education office, or another centrally located place that covers all church activities of each person?

13. Check what information is recorded about each attender.
 ___ attendance
 ___ Bible
 ___ offering
 ___ on time
 ___ church
 ___ study lesson

4. Check what use is made of the records.
 ___ follow up
 ___ building project
 ___ attendance
 ___ evaluation of growth
 ___ personal evaluation of individuals
 ___ other (specify)
5. Are the records used regularly? ___ yes ___ no
6. Check what recognition is made for perfect attendance.
 ___ cross and crown
 ___ yearly pins
 ___ cups
 ___ Bibles
 ___ other (specify)
7. Are student records kept up-to-date? ___ yes ___ no
8. Are the figures compiled and distributed weekly ___ monthly ___ quarterly ___ or yearly ___
9. Who has access to these records? _____
20. Is there any kind of confidential file that would describe in depth the activities of individual student? ___ yes ___ no
 If so, check what is included.
 ___ conversion
 ___ full time service decision
 ___ emotional background
 ___ family background
 ___ date of baptism
 ___ date of membership
 ___ offices held
 ___ personal achievement
 ___ other (specify)

21. Check other sets of records that are kept.
 ___ financial
 ___ audio-visual
 ___ library
 ___ other (specify)
22. Is there a church historian? ___ yes ___ no
23. How are records preserved?
 ___ record books (bound)
 ___ card files
 ___ loose leaf forms
 ___ other (specify)
24. When is a student's name added to the Sunday School roll? _____
25. When is a student's name removed from the Sunday School roll? _____

III ADMINISTRATION

- Do you have a general Sunday School superintendent? ___ yes ___ no
- Do you have departmental superintendents? ___ yes ___ no
- Check the departments for which you do have superintendents.
 ___ Cradle Roll
 ___ Nursery
 ___ Kindergarten

- Junior High
- Senior High
- College and Business Youth
- Young Adults
- Adults

3. Does the entire Sunday School staff meet together? yes no
How often? _____
4. Does the Sunday School Executive Committee meet? yes no
How often? _____
5. List in order of priority the matters handled when the Sunday School teachers meet. (Use 1 for most important to 8 the least important.)
 Sunday School business
 instruction on how to teach
 inspiration
 devotional approach
 evaluation of past effectiveness
 discussion of Sunday School lesson
 information on local church educational resources, materials, etc.
 planning for the future
6. Do you have the following appointed officers (please check)?
 librarian
 registrar
 visitation chairman
 assistant Sunday School superintendent
7. At what time of year do you have promotion? _____
8. Do you have a printed handbook telling the aims, duties, qualifications, etc., for Sunday School teachers? yes no
9. How often is this printed copy given to Sunday School teachers? _____
10. What do you consider to be the best new idea practiced in the administration of the Sunday School in the past two years? _____
11. What do you consider to be the main administrative problem in your local Sunday School?

**IV
ORGANIZATION**

Sunday School

1. Indicate the departmental attendance in your S.S. and how many classes are in each department.
 Cradle Roll
 Primary
 Senior High
 Adult
 Nursery
 Junior
 College
 Kindergarten
 Junior High
 Young Adult
2. Are all the departments closely graded? yes no
3. What is the average size of a single S.S. class? _____
4. Do S.S. departments meet together as departments for the opening activities?
 yes no
5. Does the whole church meet together for opening activities? yes no
6. What is the primary aim of the S.S.? (rate from 1 to 3)
 evangelism Bible knowledge Christian living
7. How many are there on the total volunteer S.S. staff?
 teachers staff workers
8. How are teachers elected to their position?
 S.S. board

- pastor
 - other (specify) _____
9. How are substitutes elected? _____
 10. Are the substitutes required to work closely with the regular S.S. teachers?
 yes no Sit in the class? _____
 11. What are the specific aims for the S.S. classes? _____
 12. Are the regular teachers given at least one Sunday per quarter off? yes no
 13. What percentage of the teachers usually attend teachers' meetings?
_____% of the substitutes ____%
 14. Are teachers required to be present and sit with their class for opening activities?
 yes no
 15. Are the teachers appointed for a regular length of time?
 yes no How long? _____
 16. Who decides which teachers should be reappointed? _____
 17. Can teachers be reappointed to the same class? yes no
 18. To whom are teachers directly responsible?
 S.S. superintendent
 Christian Education Director
 pastor
 other (specify) _____
 19. Are parent-teacher meetings used? yes no If so, how often? _____
 20. Do teachers actively contact absentees? _____
 21. Are regular reports made in writing?
 from teacher to the S.S. superintendent _____
 from the S.S. superintendent to the C.E. Board _____

Church Organization

1. Is the job of S.S. Superintendent separate from the job of chairman of the C.E. Board?
 yes no
2. Is there a church calendar? yes no If so, when is it constructed? _____
3. Are all church organizations required to clear their activities on this calendar?
 yes no
4. What persons are represented on the Executive Board of the church?
 pastor
 treasurer
 financial secretary
 Christian Education Director
 Chairman of Trustees
 Chairman of Deacons
 moderator
 church clerk
 S.S. superintendent
 other (specify) _____
5. Is the pastor also the moderator? yes no
6. What is the primary aim of the church? _____
7. Are new members of the church required to enter a membership class? yes no
8. Do new members sign a covenant? yes no
9. Is any member allowed to hold more than three positions of responsibility in the church?
 yes no
10. Who decides matters of policy in the church?

Training Courses

1. Does your church require training courses for all teachers? yes no
For all substitutes? yes no

- 4. Has the opportunity of the present training program been presented to the entire congregation? yes no
- 5. Are any requirements prescribed for teachers? personal spiritual
For officers? personal spiritual
- 6. Does your church provide inservice training for teachers?
 yes no
- 7. Is there organized presentation of methods of leading people to Christ? yes no
- 8. Does your S.S. cooperate with local or regional S.S. conferences or workshops?
 yes no
- 9. What percentage of your teachers attend at least one conference or workshop a year? _____
- 10. In your training course:
 - a. Are there regularly scheduled classes yes no
 - b. Is the teacher well prepared yes no
 - c. Are achievement awards given upon completion of the course yes no
 - d. Is attendance required yes no
 - e. Are tests given for successful completion of the course yes no
 - f. Is there specialized training for each age group of the S.S. yes no
 - g. Is observation of good teachers a part of the training program yes no
 - h. Does the church library have sufficient reference material for this training yes no
 - i. Is a visual-aid program outlined yes no
 - j. Is Bible content knowledge tested yes no
 - k. Is Scripture memorization required yes no

V
SUPERVISION

- 1. Are Sunday School departmental superintendents and heads of other agencies appointed by the Board of Christian Education? yes no
- 2. Does the Board of C.E. replace these people? yes no
- 3. Is there a systematic method of evaluation for these people done by the Board of C.E.? yes no Explain _____
- 4. Are Sunday School departmental superintendents responsible only to the Sunday School superintendent? yes no
- 5. Do the heads of other agencies know who they are specifically responsible to? yes no
- 6. Is there confusion in some agencies over who is really in charge? yes no (If yes, explain) _____
- 7. What is the title of the person that represents the Sunday School on the Board of C.E.? _____ Is he a voting member? yes no
- 8. Is there a board member assigned to oversee the youth activities? yes no
- 9. Does each member of the Board of C.E. have a specific agency to oversee and report to the Board on? yes no Explain _____
- 10. Do some agencies have little voice or representation on the Board of C.E.? yes no Explain _____
- 11. All Sunday School departmental superintendents have attended some form of leadership training in supervision. yes no (If no, what percentage have not?) _____
- 12. Have the heads of other agencies been trained in leadership directly related to their agency? yes no Explain _____
- 13. Do your supervisory personnel attend additional leadership training sessions? yes no
- 14. Do the departmental superintendents meet regularly to evaluate and plan? yes no How regularly? _____

- How far ahead do most agencies plan their program? _____
- Do most agencies evaluate past activities to build a better program for the future? yes no In what way? _____
- Does the Sunday School maintain a 12 month calendar of activities? yes no
- Do other agencies maintain 12 month calendars of activities? yes no Which do not? _____
- 1. Must agencies clear their dates for activities through a proper channel? yes no What channel? _____
- 2. Are there times during the year when there is competition among agencies due to too closely scheduled activities? yes no Examples _____
- 3. Is there a "fair" method of sharing important dates or services (i.e. Sunday night before Christmas) among agencies, or does one group always "get what they want"? Explain _____
- 4. Does the Board of C.E. or the D.C.E. know what curriculum each agency is using? yes no
- 5. Is there an attempt made among agencies who serve the same age group to work together in planning the curriculum? yes no
- 6. Do Sunday School departmental superintendents ever meet together to evaluate the total curriculum of the Sunday School to point out strengths and weaknesses at various age levels? yes no
- 7. Does the curriculum of each agency require the approval of the Board of C.E.? yes no
- 8. Are there any specific weaknesses in the curriculum of any agency at the present time? Explain _____
- 9. Does the Sunday School superintendent confer with the departmental superintendents with regard to budget allocations? yes no
- 10. Does the head of each agency submit a budget to the C.E. Board only after he has conferred with his staff? yes no
- 11. Do the Sunday School superintendent and departmental superintendents frequently offer help and advise in problem areas? yes no Explain _____
- 12. Are there any noticeable problems in the working relationship between supervisory personnel and general workers? yes no Explain _____
- 13. Does the pastor cooperate readily with the C.E. Board? yes no
- 14. Does the pastor cooperate with and advise the S.S. superintendent? yes no
- 15. Does the pastor's relationship with general workers emphasize a spirit of helpfulness and cooperativeness? yes no Explain _____
- 16. Describe the relationship between the D.C.E. and the C.E. Board. _____
- 17. Describe the relationship between the D.C.E. and the S.S. superintendent. _____
- 18. Describe the relationship between the D.C.E. and the heads of the various agencies. _____
- 19. Does the D.C.E. have a written job description? yes no (If so, attach a copy)
- 20. Does the S.S. superintendent have a written job description? yes no
- 21. Does each agency head have a written job description? yes no
- 22. List the supervisory personnel who do not have job descriptions written out for them _____
- 23. Do those who have written job descriptions follow their responsibilities stated therein? Explain _____

VI
BUILDINGS AND EQUIPMENT

- 1. How many teaching centers do you have that are used for Sunday School rooms? _____

2. How many rooms do you have that could be used for Sunday School teaching centers?
3. What is the total educational floor space in your building? (Do not count halls, offices, and stair wells in computing floor space footage) _____
4. Please diagram the floor plan of your present building(s), specific purpose(s) for each room.
5. Have you increased floor space in your educational unit in the past two years? yes no How many square feet? _____
6. What is the size of your plot of ground? _____ Draw a rough scale of the plot.
7. What are your plans for future expansion? _____
- Where will you put the new building? _____
- What will be the purpose or function of the new building? _____
- How many square feet will be in the new building? _____ How many additional persons will the new building accommodate? _____
8. What building material was used for construction of your present plant? _____
9. How many toilets do you have in your present system? _____
10. Approximately how much square floor footage do you have for storage? _____
11. In the columns below, please indicate the number and size of tables and chairs in the various departments. NOTE: The number indicated under the line is that recommended by the National Sunday School Association (NSSA).

Department	No. Chairs	Height (avg.) Chairs	No. Tables	Height (avg.) Tables
Cradle Roll	_____ (cribs)	_____	_____	_____
Nursery	_____	_____ (8")	_____	_____ (18")
Beginner	_____	_____ (10")	_____	_____ (20")
Primary	_____	_____ (12-14")	_____	_____ (24")
Junior	_____	_____ (16")	_____	_____ (26")
Junior High	_____	_____ (18")	_____	_____ (28")
Senior High	_____	_____	_____	_____
Adult	_____	_____	_____	_____

12. Do you have at least one chair per pupil? yes no
13. Please list the number of items that are now used or accessible in the department indicated.

Cradle Roll
 cribs
 refrigerators
 bottle warmers

rocking chairs
 change tables
 storage areas

Toddlers (birth-2)
 coat racks
 storage areas
 rugs
 toy boxes
 toys

blocks
 pictures
 Bible picture books
 Bibles
 cuddle toys

Nursery (2-3)
 low clothes hooks
 storage areas
 display tables or interest centers
 books
 blocks
 dolls
 puzzles
 picture display areas
 rugs
 bulletin boards on eye level of pupils

NSSA indicates that there should be between 25-30 square feet per person on the first floor near a bathroom. How many square feet do you have per person? _____

Where is it located? _____

Beginner (4-5)
 low clothes hooks
 storage areas
 pianos
 interest center tables
 crayons
 blunt tipped scissors
 Bibles
 books
 rhythm band instruments
 bulletin boards
 rugs
 papers
 flannel boards
 chalkboards

NSSA indicates that there should be between 25-30 square feet per person on the first floor near a bathroom. How many square feet do you have per person? _____

Where is it located? _____

Primary (6-8) (Grades 1-3)
 clothes racks
 storage areas
 piano for department
 teaching pictures
 display tables
 flannel boards
 Bibles
 crayons
 pencils
 scissors
 teaching aids suggested in curriculum
 chalkboards

NSSA indicates that there should be between 20-25 square feet per person. How many do you have? _____

Junior (9-11) (Grades 4-6)
 coat racks
 storage areas
 piano for department
 pencils
 paper
 hymnals
 display tables
 bookcase with Bible dictionary
 concordance
 pictures
 flannel boards
 bulletin boards
 chalkboards
 maps
 charts
 teaching pictures
 Bibles
 other teaching aids suggested in curriculum

NSSA indicates that there should be between 15-20 square feet per person. How many do you have? _____

Junior High (12-14) (Grades 7-9)
 coat racks
 storage areas
 piano for department
 hymnals
 bulletin boards
 chalkboards
 reference books
 teaching aids suggested in curriculum

NSSA indicates that there should be 10-15 square feet per person. How many do you have? _____

High School (15-17) (Grades 10-12)
 coat racks
 storage areas
 piano for department
 hymnals
 chalkboards
 teaching aids suggested in curriculum
 bulletin boards

NSSA indicates that there should be between 10-15 square feet per person. How many do you have? _____

Young People (18-24) (College, etc.)

- _____ piano for department
- _____ teaching aids suggested in curriculum
- NSSA indicates that there should be 10-12 square feet per person. How many do you have? _____
- Adults (25 and up)
- _____ coat racks
- _____ storage areas
- _____ piano for department
- _____ hymnals
- _____ chalkboards
- _____ teaching aids suggested in curriculum

- NSSA indicates that there should be 10-12 square feet per person. How many do you have? _____
14. How often is equipment examined for need of repair or replacement?
- _____ 6 months _____ 12 months _____ 2 years

VII
TEACHING AIDS

- Please list the number of teaching aids below that are available for use in the church.

_____ 16 MM projector	_____ tape recorder
_____ 8 MM projector	_____ tape file
_____ flannelgraph file	_____ record players
_____ flat picture file	_____ records
_____ slide projector	_____ other
_____ slide file	_____
_____ filmstrip projector	_____
_____ filmstrip file	_____
- Name the audio-visual aids (other than those listed above) which you have used this past year (rent or borrow). _____
- Where are the audio-visuals kept? _____
- Is one person designated to be in charge of all "teaching aids"? _____ yes _____ no
- How is this person designated into office? _____
- Is he/she instructed as to the use, care and maintenance of the various pieces of equipment? _____ yes _____ no
- What check-out process is followed for use of an aid? _____
- What procedure do you follow to add to the present audio-visual aids? _____
- What percentage of teachers would use an aid each Sunday? _____
- What visual aid is most generally used in classroom teaching? _____
- Do you have files on the following available to teachers? (Indicate by a check)

_____ flat pictures	_____ film strips
_____ object lessons	_____ flannelgraph lessons
_____ maps	
- How many volumes are contained in your library? _____
- What system of classification is used? _____
- What are the major division headings of your books? _____
- Do you have written guide lines or procedures for your library? _____ yes _____ no (If so, please enclose a copy with this report)
- Who is in charge of the library? _____
- To what board or committee is the library accountable? _____
- What is the annual budget of the library? _____
- What other method do you use to acquire books? _____
- How many books are checked out each month? _____
- Is the library considered an educational arm of the church? _____ yes _____ no

- List those experiences which are available to students in your Christian education ministry in order of frequency. (Mark most frequent 1, next frequent 2, etc.)

_____ service opportunities	_____ leadership opportunities
_____ worship	_____ programs for the family together
_____ doctrinal teaching	_____ Bible content teaching
_____ memorization	_____ denominational doctrine
_____ social work	_____ witnessing
_____ missions	_____ prayer
_____ use of talents (music, etc.)	_____ other

- Who designs or chooses the curriculum in the Christian education ministry of the church? _____
- Who designs or chooses the curriculum of the Sunday School? _____
- How often is the curriculum of the Christian education ministry reviewed?

_____ yearly	_____ other (specify)
_____ semi-annually	_____
_____ every five years	_____
- Are the curricula of the other church's agencies besides the Sunday School reviewed at the same time as above? _____ yes _____ no
- Has the curriculum material been changed in the last five years? _____ yes _____ no If so, what was used before? _____ Why was the change made? _____
- What publishers does your denomination suggest? _____
- Why are you or why are you not using that material? _____

- Does the Sunday School use printed materials? _____ yes _____ no List the publishers by departments:
- Cradle Roll _____
- Nursery _____
- Kindergarten _____
- Primary _____
- Junior _____
- Junior High _____
- Senior High _____
- Young Adult _____
- Adult _____

- How is the quarterly used in the Sunday School? (You may check more than one item)

_____ printed scripture portion read from it
_____ teacher teaches from quarterly
_____ students do homework
_____ used for lesson preparation
_____ not used in the classroom
_____ other (specify)
- Are materials purchased to assist the leaders of worship time in the Sunday School? _____ yes _____ no Do the materials purchased suggest activities for pre-session? _____ yes _____ no _____ sometimes
- What material do you purchase for each student?

_____ pupil quarterly (workbook)	_____ other (specify)
_____ activity packet (handwork)	_____
_____ take home papers	_____
_____ none	_____

- ___ films
- ___ filmstrips
- ___ records
- ___ tapes

13. Is there an official version of the Bible in the Sunday School? ___ yes ___ no
 If so, what is it?
 ___ King James
 ___ Revised Standard
 ___ Other (specify) _____

- ___ American Standard
- ___ New English

14. What is the view of the Bible in your Sunday School? (You may check more than one item)
 ___ good literature
 ___ myth
 ___ not to be taken literally

- ___ Word of God
- ___ normative for faith and practice

15. Who is Jesus as taught in the Sunday School? (You may check more than one item)
 ___ a good man
 ___ The Messiah
 ___ truly human
 ___ a living Savior

- ___ a great teacher
- ___ the Son of God
- ___ a dead person
- ___ other (specify) _____

16. Is there a Bible memory program for ___ children, ___ for youth, ___ adults.

17. In your experience how often is application to the pupils' lives made of the daily lesson in your Sunday School?
 ___ very seldom
 ___ rather often
 ___ always

- ___ not very often
- ___ very often

**IX
OUTREACH**

1. Is there a coordinating committee of some kind that has the overall responsibility for visitation? ___ yes ___ no What positions in the church are on the committee? _____
2. Do the visitation efforts of the church come under the direction of the Board of C.E.? ___ yes ___ no
3. Do agencies which serve the same age group cooperate together in visitation efforts? ___ yes ___ no
4. Has there been a duplication of visitation efforts in the past? ___ yes ___ no Explain _____
5. Are visitation records kept and promptly turned in after each visit? ___ yes ___ no
6. Are the visitation records made available to the various agencies? ___ yes ___ no
7. Is there a systematic procedure within each agency, or with the visitation committee, whereby visitation assignments are made available and/or recommended? ___ yes ___ no Explain _____
8. Does each agency have a systematic plan of informing workers when an absentee student should be visited? ___ yes ___ no Explain _____
9. Is there a standard policy in the school as to how many times a student may miss before he should be visited? ___ yes ___ no
10. What other methods are used to contact absentees besides personal visits? _____
11. Does each agency have a systematic plan of visiting prospects (people who have indicated an interest in attending)? ___ yes ___ no Explain _____

14. Does every person who visits attempt to introduce the person to Christ? ___ yes ___ no Explain _____
15. Are visitation workers trained in personal evangelism? ___ yes ___ no
16. How many people have received Christ through the specific efforts of visitation (within the last year)? _____
17. Does the church hold any special visitation for evangelism emphases during the year? Explain _____
18. Is there a simple, but effective way for church members to turn in the names and information about possible prospects? Explain _____
19. Do church members turn in the names of people they are witnessing to? ___ yes ___ no
20. Is any use made of community programs that serve new arrivals in the community (i.e. Welcome Wagon, Junior Chamber of Commerce, etc.)? ___ yes ___ no Explain _____
21. Is there a periodic canvassing of the community made to determine new prospects and make the community aware of the church? ___ yes ___ no How often? _____ Explain _____
22. When was the last canvass done? _____ What were the results? _____
23. Do the church and the various agencies of the church feel responsible for locating prospects? Explain _____
24. Is there a good core of witnessing Christians in the church? ___ yes ___ no
25. Are the results of individual witnessing seen by an increase in church attendance? Explain _____
26. Is there an emphasis by each agency of the church to encourage, train and challenge Christians to witness? ___ yes ___ no Give the strong and weak areas of this: _____
27. Does each agency receive C.E. Board approval (or its properly appointed committee) before publicizing an activity in the community? ___ yes ___ no Explain the procedure: _____
28. Does the public relations committee seek to develop a year-round program of consistent and regularly spaced promotion to the community? ___ yes ___ no
29. Who is included in the public relations committee? _____
30. Place a check by the image (or images) that you think best represents the church as you see it.

- ___ Bible-believing
- ___ fundamental
- ___ evangelical
- ___ liberal
- ___ social
- ___ lower class
- ___ middle class
- ___ upper class
- ___ conservative
- ___ strict
- ___ friendly
- ___ youthful
- ___ Republican
- ___ socially concerned
- ___ bigoted
- ___ biased
- ___ prejudiced

- _____ growing
- _____ dying
- _____ religious
- _____ old-fashioned

Place a zero (0) by the image (or images) that best represents the church as the community sees it.

31. What is being done to improve the image of the church? _____
32. Is there general agreement among the various agencies what the image of the church should be? Explain _____
33. Please indicate, in order of importance (1, 2, etc.) the methods and media used to promote the various programs and activities of the church to the community.
- _____ visitation
 - _____ newspaper stories
 - _____ newspaper advertisements
 - _____ radio
 - _____ posters
 - _____ direct mail
 - _____ telephone contacts
 - _____ church newsletter
 - _____ weekly bulletin
 - _____ pulpit announcements
 - _____ door to door flyers
 - _____ television
 - _____ parades (floats)
 - _____ yellow pages listing
 - _____ school publications
 - _____ city directory listing
 - _____ door to door
 - _____ booths at fairs, etc.
 - _____ airline terminals
 - _____ bus terminals
 - _____ train terminals
 - _____ hotel and motel lobbies
34. What kinds of contests or special events have you used to attract outside attention? _____
35. Please list a typical plan of the outreach thrusts of the various agencies of the church. (Visitation, Promotion, Special Meetings, Contests, etc.)
- September _____
- October _____
- November _____
- December _____
- January _____
- February _____
- March _____
- April _____
- May _____
- June _____
- July _____
- August _____
36. Do all of the agencies of the church cooperate successfully in the total outreach thrust of the church? _____ yes _____ no Explain _____
37. Is there a 12 month calendar that is actually used to plan for public relations, etc.? Explain _____
38. Is there a general budget for outreach? _____ yes _____ no Explain _____
39. Must all outreach expenditures be approved by the public relations committee? _____

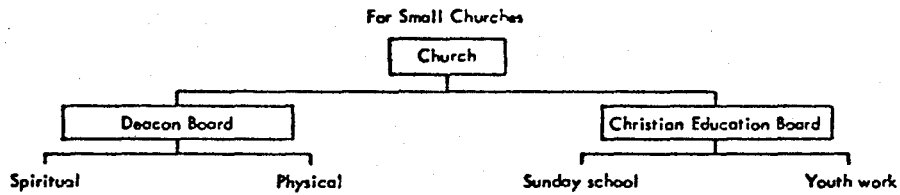
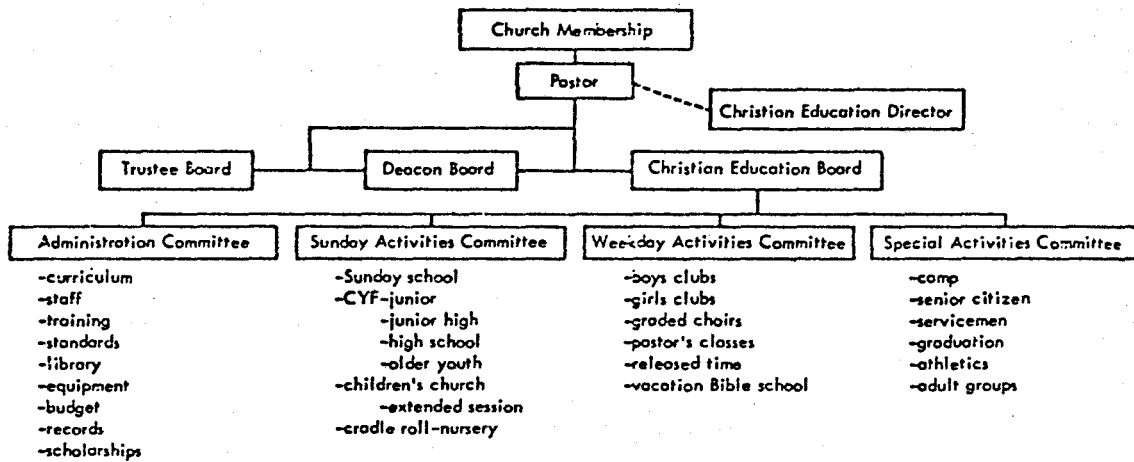
- What percentage of the budget is the total outreach spending? _____
4. Has the Board of C.E. determined any goals for the outreach program of the church? _____ yes _____ no Explain _____
2. Have numerical goals been established for the Sunday School or other agencies? Explain _____
3. How many people received Christ as Savior last year as a result of the outreach program of the church? _____
4. Is there a transportation committee in the church or within any agency? Explain _____
5. What kind of transportation is available, and for what agencies? _____
6. Is the community aware of the available transportation? _____ yes _____ no
7. Are there agencies which suffer because of the lack of transportation for prospects? Explain _____
8. Do church members know who to contact to arrange transportation for people? _____ yes _____ no Who? _____
9. Is any remuneration given to those who provide transportation? Explain _____
10. Does the burden of providing transportation fall on the shoulders of just a few (i.e. pastor, D.C.E., youth sponsors, etc.)? _____ yes _____ no
- Has anything been done to rectify the situation, if no? _____
11. Are buses used to transport students to and from the church? _____ yes _____ no
12. How many buses are used? _____
13. How many are brought to Sunday School each week on these buses? _____

PARALLEL INFORMATION

To do a thorough job of evaluating your church and constructing a 3-5 year plan of growth, as much information is needed as is available. Please attach to this questionnaire the following:

1. Church Constitution
2. Annual Budget
3. Sunday School Teachers' Handbook or Constitution
4. Copy of the Annual Report
5. Sample copies of Church Brochures or Publicity Items
6. Other printed matter that reveals the educational nature of your church

SUGGESTED CHRISTIAN EDUCATION BOARD ORGANIZATION



from Lawrence F. Swanson, Build an Approved Sunday Bible School, (London, G. Allen & Unwin, Ltd., 1935), p. 32.

APPENDIX F

LINGUISTIC CORRESPONDENCE

The Sound System

The symbol (+) indicates the presence of these phonemes in the Assyrian language; the symbol (-) indicates the absence of these phonemes in the Assyrian language.

<u>Vowels</u>	<u>Diphthongs</u>	<u>Consonants</u>	
/i/ +	/ai/ -	/p/ +	/ / +
/ / +	/au/ +	/b/ +	/t / +
/e/ +	/oi/ +	/t/ +	/d / +
/ɛ/ +	/ju-yu-iu/ +	/d/ +	/h/ +
/æ/ -		/k/ +	/l/ +
/a/ +		/g/ +	/m/ +
/ɔ/ =		/f/ +	/n/ +
/ɛ/ +		/v/ -	/ / +
/U/ +		/e/ +	/ / +
/u/ +		/t/ +	/j-y/ +
/ɔ/ +		/s/ +	/w/ +
/ə/ +		/z/ +	/hw/ -
		/ʃ/ +	

In English and Assyrian, the beginning of a sentence is signaled by a capital letter and its end by a period, question mark, or exclamation mark. Within individual sentences, pauses are cued by colons and/or dashes. Pitch and stress are not marked.

Assyrian is read from right to ^{*}left, it uses a twenty-two consonant Arabic alphabet. The seven vowel sounds are signaled by dots placed over or under the consonants to denote the required vowel sounds. A silencer stroke over a consonant signals that it is not to be pronounced. Pauses are also cued by inverted commas which resemble the quotation marks of English.

English is read from left to right; it uses a twenty-six letter Roman alphabet. Within individual sentences, pauses are also cued by commas and/or parentheses.

Structure, Form, and Parts of Speech

The relationship of English sentence patterns, sentence forms, and parts of speech to those of Arabic is indicated by these symbols in the chart below.

- X Similar
- Ø Significantly different
- 0 Unique to English

Sentence Structure

Simple Sentence Patterns

- X Subject + Verb be + Complement
- X Subject + Verb + Complement
- X Subject + Verb
- X Subject + Verb + Direct Object
- 0 Subject + Verb + Indirect Object
+ Direct Object
- X Subject + Verb + Direct Object
+ Indirect Object Expressed in
Prepositional Phrase
- X Subject + Verb + Direct Object
+ Complement

Compound Sentence Patterns

- X Independent Clause + and/but/or
Independent Clause

Complex Sentence Patterns

- X Independent Clause + Dependent
Clause
- X Dependent Clause + Independent
Clause

Sentence Form

Statements

- X Affirmative
- Negative
- X Verb + Negative
- 0 Do + Negative + Verb

Questions

- "Yes"?"No"
- Ø Affirmative
- Ø Negative
- Or
- 0 Affirmative
- 0 Negative

Tense

- Present with/without Model
 - Simple
 - Continuous
 - Perfect
 - Perfect Continuous
- Past with/without Model
 - Simple
 - Continuous
 - Perfect
 - Perfect Continuous
- Mood
 - Indicative
 - Imperative
 - Subjunctive
- Voice
 - Active
 - Passive

Determiners

- Articles
 - Definite
 - Indefinite
- Adjectives
 - Demonstrative
 - Possessive

Pronouns

- Demonstrative
- Interrogative
- Personal
 - Subject
 - Object
- Possessive
- Reflexive
- Relative
- Indefinite

Prepositions

- Single Word
- Multiple Word

Conjunctions

- Coordinating
- Subordinating

Interjections

- Wh-
- Ø Affirmative
 - Ø Negative
- Tag
- Ø Affirmative
 - Ø Negative

Responses

- Ø Affirmative Short
- X Affirmative Long
- Ø Negative Short
- X Negative Long

Parts of SpeechNouns

- Ø Common, Proper
- Ø Non Count, Regular/Irregular
Count
- Ø Common Case, Genitive with/
without inflection

Adjectives

- Ø Function as Premodifiers or
Complements
Comparative, Superlative
- O Expressed through
Inflection
- X Expressed through
Premodification

Adverbs

- O Comparative, Superlative
Expressed through
Inflection
- X Expressed through
Premodification
- X Neither Inflected nor
Premodified
- X Descriptive of Time, Place
Manner, Degree

Verbs

- Forms
- Ø Single Verbs; Verb + Particle
 - X Verb + to + Verb
 - X Verb + Noun Phrase + to + Verb

(1) ܐܠܠܢܐ

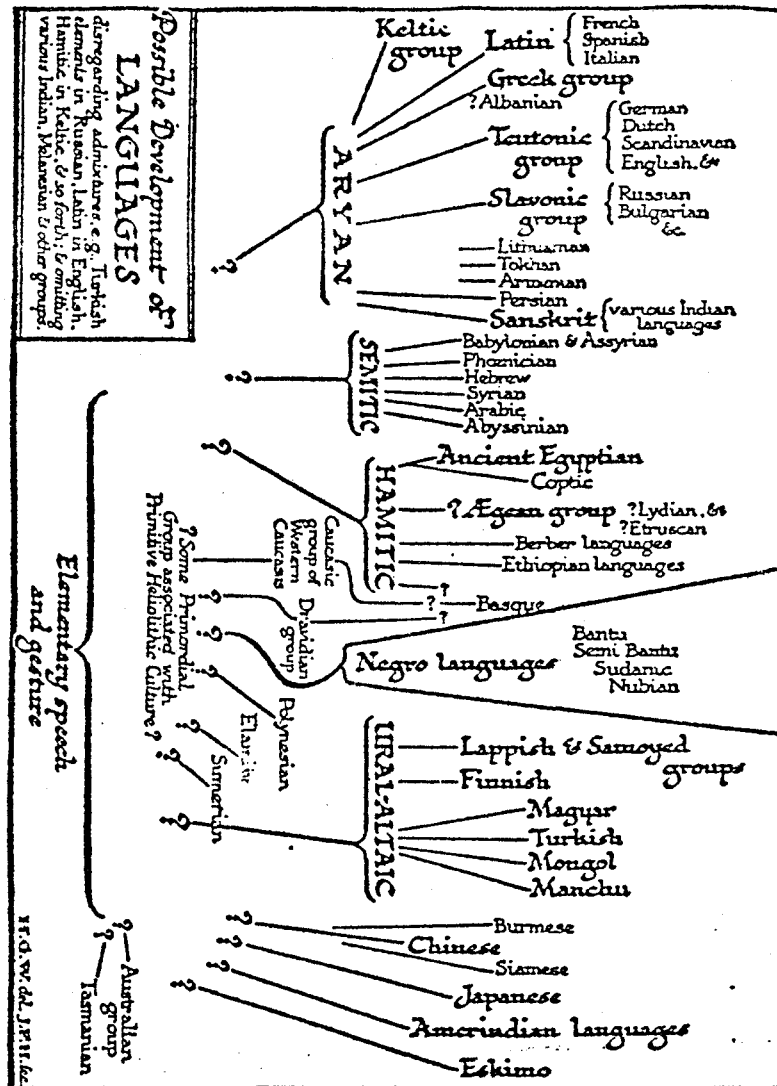
ALLAP BEIT

	<u>ܐܠܠܢܐ</u> WESTERN	<u>ܐܠܠܢܐ</u> EASTERN	<u>ܐܠܠܢܐ</u> ESTRANGELO
ALLAP	ܐ	ܐ	ܐ
BEIT	ܒ	ܒ	ܒ
GAMMAL	ܓ	ܓ	ܓ
DALLAT	ܕ	ܕ	ܕ
HE	ܗ	ܗ	ܗ
WAO	ܘ	ܘ	ܘ
ZEIN	ܙ	ܙ	ܙ
KHAIT	ܟ	ܟ	ܟ
TAIT	ܛ	ܛ	ܛ
YOUT	ܝ	ܝ	ܝ
KAP	ܩ	ܩ	ܩ
LAMAT	ܩ	ܩ	ܩ
MEEM	ܡ	ܡ	ܡ
NOON	ܢ	ܢ	ܢ
SIMKAT	ܣ	ܣ	ܣ
A	ܐ	ܐ	ܐ
PE	ܦ	ܦ	ܦ
SADE	ܨ	ܨ	ܨ
QOAP	ܩ	ܩ	ܩ
RAISH	ܩ	ܩ	ܩ
SHEEN	ܩ	ܩ	ܩ
TAO	ܩ	ܩ	ܩ

- EASTERN STYLE ALPHABETS IS USED BY ASSYRIANS (NESTORIANS, CHALDEANS).
- WESTERN STYLE ALPHABETS IS USED BY ASSYRIANS (JACOBITES, MARONITES).
- ESTRANGELO STYLE IS COMMON AMONG ALL ASSYRIANS (NESTORIANS, CHALDEANS, JACOBITES, MARONITES).

THE OUTLINE OF HISTORY

many other, ineffective centres of speech which were afterwards overrun by the speakers of still surviving tongues, and of elementary languages which faded out. We find strange little patches of speech still in the world which do not seem to be connected with any other language about them.



Sometimes, however, an exhaustive inquiry seems to affiliate these disconnected patches, seems to open out to us tantalizing glimpses of some simpler, wider and more fundamental and universal form of human speech. One language group that has been keenly discussed is the Basque group of dialects.

from H.G. Wells, The Outline of History, Vol. I
(Garden City, N.Y., Doubleday & Co., 1956), p. 24.

APPROVAL SHEET

This dissertation submitted by May Abraham
has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

April 9, 1984
Date

John M. Wozniak
Director's Signature