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No one can be certain that he owns or could own the truth, any truth, which is an issue of controversy and disagreement between himself and anyone else.

The truth!

I should search for it with others, those who are different and of views opposed to mine, in what they believe, see and want, those whom we fear and those for whom we fear, those we are drawn to and those we abhor...

But if I look for the truth, it is to declare my triumph over the others implicitly or explicitly; it is another issue, and all they blatantly reveal is nothing but self glorification.

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December 2008 | issue 44

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spirit

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Telefax: (09) 214205

Email: nduspirit@ndu.edu.lb

www.ndu.edu.lb/newsandevents/nduspirit

Editor-in-Chief

Georges Mghames

English Editor

Kenneth Mortimer

Reporting

Ghada Mouawad

Arabic Typing

Lydia Zgheib

Photographer

Abdo Bejjani

Layout & design

Technopub

Print

Meouchy & Zakaria

(N.B. Opinions are those of the authors and do not engage the editors.)



The President's Message

Once again: Academic Development

A As a follow-up to previous discussions on academic

development, I think that it is appropriate to highlight some of the major ideas along this line.

One of the objectives of this whole endeavor is to assist students, faculty, and staff in increasing their ability, talent, conduct, and strategies to better perform and deliver.

A certain level of achievement should be attained and sustained by the receiver of knowledge, the provider of knowledge, and the facilitator for both the receiver and provider. All three human resources should be successful in order to end up with a successful NDU graduate.

I know this is quite demanding and ambitious. But unless we have a demanding and ambitious plan of action for academic development we will never advance and grow in our ability to deal with knowledge; we will never develop our skills in transmitting, analyzing, criticizing, and finally producing knowledge.

Underdeveloped countries are still at the stage of transmitting knowledge.

Developing countries are at the stage of analyzing knowledge. Only developed countries are at the stage of criticizing and producing knowledge.

It is vital to ask ourselves the fundamental question: what kind of a community are we? What is our role to help develop ourselves and our community in order to assist ourselves and our community to move steadily from the underdeveloped to the developing and developed levels? How can we help our students attain more proficient and competent study skills? How can we help our faculty members accomplish additional effective and successful teaching skills? How can we help them in acquiring better research expertise? How can we provide our staff with superior know-how, and support them to keep improving their level of performance and delivery?

These essential questions have to disturb us every single day and alarm us every single morning if we are serious about our own development, and consequently about the development of our students and potential graduates. Development should become part of our daily life on campus and elsewhere. It should become part of our daily attitude, behavior, aspiration and way of thinking.

In order to make this objective a real one, we ought to think pragmatically along these lines: talking development is discussing continuous assessment, growth, improvement, better achievement, quality performance and competitive delivery. These qualifications are equally true in education and in other human resource businesses; it is equally true for students, faculty members and staff. Let us start playing this very significant game.

○ | we are serious about our own development...

President
Fr. Walid Moussa S.T.D.

NDU President on IAU Board for 2008 - 2012

Utrecht University, 15-18 July, 2008

From 15 to 18 July, 2008, Utrecht University together with the International Association of Universities hosted the Association's 13th General Conference, which brought together more than 430 higher education leaders and other stakeholders from close to one hundred countries. On this occasion, IAU was celebrating the 60th anniversary of its inception in 1948, in the same city, by the Government of the Netherlands and UNESCO, under the Patronage of the Dutch Royal House.

- The 13th General Conference, focusing on the theme *Higher Education and Research Addressing Local and Global Needs*, demonstrated once again the unique, global convening power of the IAU, as a promoter of the ideal of universities and other higher education institutions as guardians of intellectual life but actively conscious of their responsibilities and obligations to society.
- Coming together every four years for a General Conference, this time the membership of IAU elected Dr. Juan Ramon de la Fuente, Former Rector of the National Autonomous University of México (UNAM), as President of the Association for a four-year, non-renewable term. The leadership was further renewed by the election of twenty Administrative Board Members and eight Deputy Board Members who took office immediately. NDU President Father Walid Moussa was elected as a full Board Member

representing Asia and the Pacific region. The Board is once again geographically representative and includes a record number of women leaders, almost approaching parity with men for the first time.

- In the Thematic Programme, keynote speakers and those who spoke in more than a dozen workshops were asked to consider not only the major challenges facing higher education institutions themselves, but also how universities and research address the most pressing challenges facing humanity. Speakers included Nicholas Burnett (Assistant Director-General for Education, UNESCO), Jamil Salmi (Coordinator, World Bank Network of Tertiary Education Professionals), Aart de Geus (Deputy Secretary General, OECD), Hans Stoof and Yvonne van Rooy (Rector and President of Utrecht University, respectively), Brenda Gourley (Vice Chancellor, Open University UK), Wayne C. Johnson (Director, Strategic University Customer Relations Worldwide at Hewlett-Packard), Akilagpa Sawyerr (Secretary-General, Association of African Universities), Juan Alejandro Tobias, President of the "Universidad del Salvador", Argentina, Atta-Ur-Rahman, Federal



Minister/Chairman, Higher Education Commission, Islamabad, Pakistan and many others.

- To help mark this special General Conference, in addition to launching a much improved *International Handbook of Universities* and its online version, the IAU produced a unique International Music CD, presenting pieces composed and/or performed by artists from member institutions. NDU had its share in the CD through **Father Khalil Rahmeh** composing a very special music "minal kalb" (from the heart).

- At its first meeting the newly elected IAU Administrative Board decided to meet at NDU in Lebanon from the 3rd to the 7th November, 2009. Immediately after the two-day meeting of the Board, there are to be a further two days devoted to a thematic conference to be attended by leaders in Higher Education from all over the world.

Utrecht University published a book entitled *Work with Universities: the 1948 Utrecht Conference and the Birth of the IAU* and participants were able to enjoy viewing a video created especially for this Conference to present the work of the IAU.

Gift of *Al Walid Bin Talal Association*

On Friday October 31, 2008, Notre Dame University welcomed Minister Ms. Leila El-Solh Hamadeh , Vice Chairperson of Al Walid Bin Talal Humanitarian Association, on which occasion she donated equipment to the Faculty of Engineering on the Association's behalf.

After the opening speeches of Dr. Elias Nassar, Dean, FE, Fr. Walid Moussa, President of NDU, and Mr. Abd El Salam Marini, Manager of the Educational Division in Prince Al Walid Bin Talal Association, Father Moussa offered two commemorative gifts to Minister El Solh.



▲ Arrival at NDU: second from left, Mr. Abd El Salam Marini, then Fr. Walid Moussa, Ms. Leila El Solh, Dr. Ameen Rihani, Dr. Elias Nassar and Ms. Fadia El Hage.

▼ The playing of the National Anthem.



▲ Master of Ceremonies, Ms. Jeanet Elias

▼ Dr. Elias Nassar, Dean, FE.



In his speech Dr. Nassar highlighted the different stages of the development of the Faculty of engineering and its areas of excellence. He explained the type of equipment that was being donated by the Association and indicated that this equipment would give the Engineering students new competencies and help to increase the Engineering services offered by the Faculty to the outside community. He finally thanked Dr. Ameen Rihani and Mr. Marini for their efforts in coordinating this donation and Ms. El Solh and Prince Al Walid for their generosity and commitment to the education of the future generations.

In his speech Father Moussa affirmed that Ms. Leila El Solh was a friend of NDU and expressed his willingness to continue such cooperation with the Al Walid Association. He pointed out that the growth of a university is measured today by its ability to keep up with the latest technologies and the help of Al Walid Bin

Talal in this regard was greatly appreciated. The challenge facing us, he said, was to master technology without letting technology rule over us. He ended by thanking Ms. Leila Solh, Mr. Abd El Salam Marini and Prince Al Walid Bin Talal, affirming that with God's strength and the efforts of all we shall not be afraid but will keep working for progress and for Lebanon.



▼ Ms. Leila El Solh receiving a gift featuring President El Solh and Prince Al Walid Bin Talal.



▲ Mr. Abd El-Salam Marini, Manager of Educational Division in Al Walid Ben Talal Association.



▲ Fr. Walid Moussa, President, NDU

▼ Ms. Leila El Solh receiving the gift of a fossil fish from the NDU Museum.

▼ Ms. Leila El Solh touring the Faculty of Engineering.



In his turn, Mr. Abd El Salam Marini expressed his appreciation and admiration of NDU and its commitment to the education of students, especially those who suffered from handicaps such as the deaf and the mute. He hoped

to continue the cooperation with NDU which had started with the Faculty of Engineering, since both Al Walid Bin Talal and NDU work for the same goal. He thanked NDU again for displaying the statue of President El Solh at its entrance.

The ceremony was followed by the unveiling of a commemorative plaque and a tour of the Engineering Labs, where the donated equipment was displayed.



▲ Ms. Leila El Solh inaugurating the commemorative plaque.



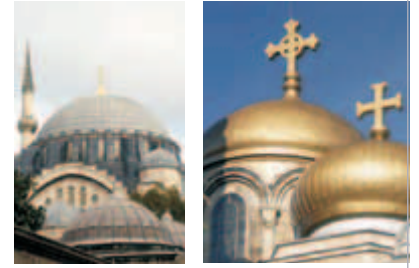
▼ From left to right: Mr. Abd El Salam Marini, Dr. Ameen Rihani, Dr. Elias Nassar, Ms. Leila El Solh, and Father Walid Moussa.



▲ Ms. Leila El Solh and President Fr. Moussa viewing the donated equipment.



▼ Dr. Elias Nassar explaining the operation of the various Engineering equipment.



(google)

"Dialogue of Civilizations"

**World Public Forum 6th General Meeting
Rhodes, Greece – October 9–13, 2008**

○ | Fr. Boulos Wehbe

For the third year running, NDU took an active part in the World Public Forum "Dialogue of Civilizations", together with 700 other representatives from all around the world. Fr. Walid Moussa, NDU President, Dr. Abdo Kahy, Director of the Center for Societal Research, and Fr. Boulos Wehbe, Senior Lecturer from the Social and Behavioral Sciences Department of the Faculty of Humanities, participated with others from Lebanon, all invited through Dr. Suheil Farah, a professor at the Lebanese University with wide ties to the hosting organization and to Russia in general.

The conference touched upon such subjects as social development and dialogue space, vision of economic systems and dialogue potential of economic cooperation, interaction of social and education systems, role of the religious factor in regional conflict prevention and legal aspects for ensuring stable development. It grouped representatives of public, intellectual and economic elites from all over the world from non-governmental organizations, academic institutes and research centers, in order to investigate and unravel the practical problems of the 'dialogue of

civilizations'.

The Lebanese delegation made considerable impact through the presentations its members gave in the various panels of the Forum into which participants were grouped, each panel dealing with a general theme.

Fr. Moussa tackled the issue of "cultural traditions and the educational challenges in the Lebanese context". Studies had been made at NDU on "these cultures and their influence and impact on the attitudes and behaviors of the people, particularly the general behaviors connected to the different Lebanese wars that took place, which can be summarized as wars of civilizations." He explained that on the basis of these NDU had revised its "curricula and renewed them... and reconsidered [its] extracurricular activities to provide our youth with a better humanistic and civic education for the years to come." He added that there were challenges to this, and concluded that this crisis of cultural traditions "is a crisis of lacerated identity whose restoration we, as an educational institution, are called to bring about through all our activities."

Dr. Kahy dealt with the issue of Social

Security in Lebanon and in the Arab region. He said that societies build their solidarity on the basis of equality in rights of the citizens and enumerated the needs of those societies, ending with the following problematic: "Which education do we need to enhance this communal feeling in our schools and universities?"

Fr. Boulos Wehbe tackled the issue of Cultural Personality. He said that the cultural personality of the Arab Christian contains much of the culture of Islam and of the Muslims whose life he shares, and the same is true of the Arab Muslim, whose cultural identity incorporates much of the culture of Christianity and of the Christians with whom he lives. He said that this applies mainly to those who live within the cultural sphere of the Levant or of the Mediterranean, especially the inhabitants of Lebanon, Syria, Palestine, Jordan and Egypt, along with their neighboring regions.

Communio

Communio



On Monday 7th July, 2008, the *Communio* Circle enjoyed the hospitality of Dr. Doumit Salameh of NDU Humanities, welcoming back Father Martin McDermott S.J.. After the usual meditation, Dr. Edward Alam introduced the subject of discussion, namely the second part of the encyclical of Pope Benedict XVI on Hope. Whereas the first part, previously discussed, turned on the question of the material identity between hope and faith, the second part considered how hope was to be practised. Prayer was the means of learning hope and suffering was the means of practising hope. The subject was now dealt with in his very personal way by Mr. Riad Mufarrij. The Pope, he said, linked prayer to the exercise of desire, with Jesus the desire of all nations. "It took the vinegar out of us to put in honey." Personal prayer brings out compassion and tenderness, making one cling to God. There was the question of listening in prayer and of encounter with God. On the other hand, liturgical prayer, using the official text of the Church, guides us so that the Lord meets us. Subsequently, the mingling of private and public prayer leads us to God, with social repercussions. There is the service of transmitting to others what God has said to us. In Corinthians one learns that the ability to listen is one of God's gifts. As a consequence one does not have a high opinion of oneself but learns humility, a sign of hope, which urges to prayer.

Purification is closely associated with this personal encounter and comes through suffering, which is the setting for learning hope, followed by social action. Thus we hope for the great and beautiful Kingdom of God, the gift of God, Father, Son and Holy Spirit. Mr. Mufarrij recounted how he had learnt hope from a poor man in Aleppo who had lost his health and absolutely everything else. Suffering, the meeting agreed, was something that we all fight against but cannot eliminate. There is no doubt that it gives maturity. The example was given of the once well-known London University Professor of Philosophy Dr. Cyril Joad, a religious sceptic on account of the problem of extreme pain in the world. But when he suffered intensely from terminal duodenal cancer (sixty years ago when little treatment was known) he returned to his mother Anglican Church. Dr. Habib Charles Malek as usual made vigorous contributions to the topic under discussion.

N.B. *Communio* meetings are open to all, whether members of the NDU community or of other universities, or simply members of the public interested in the more intellectual aspects of religion. The invitation is extended to members of every religion, for Orthodox and Reformed participate regularly and in the past Muslims have sometimes made interesting contributions to the discussion. Information may be obtained from **Dr. Edward Alam, 09.218950...5, ext. 2405, and from his website ealam@ndu.edu.lb.**



◀ Back row, left to right: Dr. Doumit, Dr. Habib Charles Malek. Front row: Father Vincent McDermott, S.J., K.J. Mortimer.



▶ Enjoying the hospitality of Dr. Doumit Salameh: Dr. Edward Alam, Dina Nseir, Dr. Jean-Pierre el-Asmar, Riad Mufarrij.

Dr. Alam represents NDU in Spain

In July of 2008, Dr. Edward Alam attended the prestigious eighth annual conference of the Metanexus Institute on Religion and Science, titled *Subject, Self, and Soul: Transdisciplinary Approaches to Personhood*, held outside of the United States for the first time. The mere titles of the conferences, which began in 2000, are enough to show the great depth of interest pursued by the Institute, which is fast becoming the leading forum for the exploration of cutting-edge issues involving the relation between Religion and Science. Well-known international scholars, such as Stanley Jaki, theologian and physicist, were in attendance. Former conference titles include Transdisciplinary and the Unity of Knowledge: Beyond Science and Religion Dialogue; Continuity and Change: Perspectives on Religion and Science; Science and Religion: Global Perspectives; Science and Religion in Context; Works of Love: Scientific and Religious Perspectives on Altruism; Interpretation Matters: Science and Religion at the Crossroads; Interpreting Evolution; and Genetics, Bioethics and Evolution.

This year's conference description from the Metanexus website noted that "despite our amazing scientific discoveries and technological powers, we are still a question to ourselves," and thus suggested that "if we are truly to understand ourselves, our place in the cosmos, and our relation to each other and to the divine, we must adopt rich transdisciplinary approaches that cut across fields of knowledge, institutional boundaries, cultural borders, and religious traditions."

Dr. Alam's presentation, *Soul Matters: Apes, Anthropology and Aristotle*, published on the On-Line Metanexus Journal, was selected by the prestigious Journal *Transdisciplinary In Science and Religion* (Bucharest) as one of the outstanding presentations of the conference and is to be published in a developed version of the presentation in the Journal's 2009 issue. As fate would have it, at precisely the same time that Dr. Alam was giving his paper (wherein he argued for a difference not only of degree between the animal soul and the human soul, but also for a difference of kind) the Spanish parliament announced that it would give "human rights" to apes!

An excerpt from Dr. Alam's paper is given in the section **Opinion and Culture**. To see Dr. Alam's full presentation and to learn more about Metanexus see <http://www.metanexus.net/institute/conference2008/>. –Ed.



WEERC Workshop

Water Storage, Conferences

In the framework of its activities, the Water, Energy and Environment Research Center at Notre Dame University (WEERC-NDU) held various educational and scientific events including seminars and conferences during the year 2008, in collaboration with AVSI, MEW, UNESCO and LCECP.

WEERC-AVSI

Integrated River Basin Management and Monitoring of Nahr El Kalb Watercourse including Chabrouh Dam and Jeita Aquifer

The Italian NGO AVSI is collaborating with the Ministry of Energy and Water (MEW), the Water, Energy and Environment Research Center at Notre Dame University (WEERC-NDU), Notre Dame University (NDU), and the NGO Istituto per la Cooperazione Universitaria (ICU), on a project for studying the basin of Nahr El Kalb.

The main objective of this study is to draw up an implementation mechanism for integrated river basin management along with the neighborhood policy between Lebanon and the EU in order to satisfy the requirements of the EU Water Framework Directive (WFD).

gases, which are a major contributor to global climate change, by improvement of the demand-side management and energy conservation.

LCECP is expected to become the official national center for energy efficiency and renewable energy in Lebanon. LCECP will cater for and support most of the energy conservation activities and quests in Lebanon. It will be the official body of the Lebanese Government handling all energy efficiency and renewable energy matters in Lebanon, as well as coordination with the international organizations and donors.

LCECP has a wide range of activities such as energy audit studies, energy efficiency projects implementation, solar energy studies and implementation, awareness activities, and capacity building activities.

WEERC-LCECP

The Lebanese Center for Energy Conservation Project (LCECP)

The Lebanese Center for Energy Conservation Project (LCECP) is a joint collaborative project between the United Nations Development Programme (UNDP) and the Ministry of Energy and Water in Lebanon (MEW). The project is financed by Global Environment Facility (GEF) and MEW, managed by UNDP and executed by MEW. Its aim is to reduce greenhouse

Energy audit studies show that savings can reach as high as 25% of the total energy bill of a given site. Major sites in Lebanon have joined the LCECP energy audit program, including sites such as Beirut International Airport, City Mall Giant Casino, ABC Achrafieh, Hotel Dieu de France Hospital, Haykel Hospital, Notre Dame University, Solicar, Uniceramic, and many others.



WEERC – UNESCO

National Campaign on “Water Awareness within the Municipalities District after the completion of Chabrouh Dam”

The Ministry of Energy and Water and the Water, Energy and Environment Research Center at Notre Dame University (WEERC-NDU) in collaboration with the UNESCO Regional Office in Beirut organized a National Campaign on “Water Awareness within the Municipalities District after the completion of Chabrouh Dam” at the municipality of Zouk Mekayel on the 28th February 2008. The campaign was under the patronage of the Union of Municipalities of Kesrouan-Ftouh.

The object of this campaign was to increase awareness concerning water (for drinking, irrigation and industry) within the Municipalities after the completion of Chabrouh Dam / Faraya.

The speakers were:

- | *Mr. Souhail Mattar, General Director*

of Public Relations at NDU, representing Reverend Father Walid Moussa, NDU President.

- | *Mr. George Awad, Programme Officer, Communication & Information Sector, UNESCO Regional office – Beirut.*
- | *Dr. Fadi Comair, General Director of Hydraulic and Electric Resources – Ministry of Energy and Water.*
- | *Mr. Nohad Nawfal, President of the Union of Municipalities of Kesrouan – Ftouh.*
- | *Dr. Musa Nimah, Professor at AUB.*
- | *Mr. André Atallah, Professor of Hydraulic Structures.*

The main subject of discussion was the “Integrated use of Water for Drinking, Irrigation and Industry within the Municipalities after the Completion of Chabrouh Dam”.

WEERC-NDU

The Ministry of Energy and Water (MEW) and the Water, Energy and Environment Research Center (WEERC)

at Notre Dame University are jointly organizing a workshop on “The Implementation of Jenneh Dam in Nahr Ibrahim, Jbeil” on Tuesday 18th December 2007 at the WEERC premises in the old Campus of Notre Dame University on

- | Potable Water usage in Costal zone between Jbeil and Beirut,
- | Development of Irrigation,
- | Hydroelectric Production, and
- | Public-Private Partnership for Project Financing,

in collaboration with Consolidated Engineering Company – Khatib & Alami. Sponsored by

Speakers:

- | *Opening with Mr. Suhail Matar, Director of Public Relations, NDU;*
- | *Reverend Father Walid Moussa, President of Notre Dame University – Louaize*
- | *Dr. Fadi Comair, Director General of Hydraulic and Electric Resources – Ministry of Energy and Water and Director of the Water, Energy and Environment Research Center*
- | *Dr. François Bassil, Chairman – General Manager of Byblos Bank S.A.L. represented by Mr. Fadi Nassar, AGM – Head of Corporate Banking*
- | *H.E. Mr. Mohammad Al Safadi, Minister of Energy and Water by Interim.*

▼ *Photo at the Conference at the Municipality of Zouk Mekayel.*



First Session, presided by Dr. Adel Cortas, Former Minister of Agriculture

Public Private Partnership for Project Financing D.B.O.T

By Dr. Fadi Comair, General Director of Hydraulic and Electric Resources, Ministry of Energy and Water and Director of Water Energy and Environment Research Center

Water Management

By Dr. Adel Abou Jaoudé, Civil and Hydraulic engineer Khatib & Alami

Surface Geology and Investigation

By Ms. Laurence Charbel, Geologist Khatib & Alami

Second session presided by Dr. Ali Moumen, FAO Representative in Lebanon

Hydrology of Nahr Ibrahim

By Dr. Hadi Jaafar, Agriculture Engineer, Hydrologist, Khatib & Alami

Project Design

By Mrs. Nisrine Ghattas, Hydraulic Structure Engineer, Khatib & Alami
Mr. André Atallah, Professor of Hydraulic Structures

Hydroelectricity Production

By Dr. Adel Abou Jaoudé, Civil and Hydraulic Engineer Khatib & Alami

Environmental Impact Assessment

By Dr. Ali Zeidan, Environmental Engineer, Khatib & Alami
Ms. Héra Haytayan, Environmental Engineer, Khatib & Alami

Characteristics of the Project:

Height of dam, 100 m. Length of crest, 307m. Width of crest, 12 m. Volume of water held, 2,500,000 m³.



► *Photo of the Janneh Dam location*

A speech of Dr. François Bassil, Chairman and General Manager of Byblos Bank, S.A.L., represented by Mr. Fadi Nassar, AGM, Head of Corporate Banking, covered something of the history of water control and of the way it was being dealt with worldwide.

Dr. Fadi Comair, Director General of Hydraulic and Electric Resources at the Ministry of Energy and Water and Director of Water Energy and Environment Research Center, after greeting the important personalities present, pointed out that while Lebanon was blessed with water, the number of inhabitants and the level of their demands were increasing, while much water was lost in the sea because of the steep slopes and the nature of the underlying strata, which did not facilitate storage at a reasonable price.

Taking into consideration the principles laid down by the United Nations about healthy water supply, the Directorate of the Ministry of Energy and Water Resources was promoting awareness on the administrative level as indicated by the agreements of Rio de Janeiro 1992 and Tokyo 2004. The Ministry had developed a 10-year plan for storage to make good infrastructural deficiencies. There were plans for twenty-four dams with reservoirs.

WEERC – Workshop on "the Development of Fishing in Chabrouh Dam"

The Ministry of Energy and Water (MEW) in collaboration with the Water, Energy and Environment Research Center at Notre Dame University (WEERC-NDU), the Ministry of Agriculture (MoA) and the Food and Agriculture Organisation (FAO) organized a workshop on "The Development of Fishing in Chabrouh Dam" on Thursday 8th May 2008 at

the WEERC premises. This event was under the auspices of the Minister of Energy and Water H.E Mr. Mohammad Al Safadi. The object of this event was to manage Chabrouh Dam for recreational fishing.

Future forecast: tourism planning in Chabrouh Dam area, ecosystem and reservation along with Chabrouh dam.

The speakers were:

- | *Mr. Souhail Mattar, General Director of Public Relation at NDU, representative of Reverend Father Walid Moussa, NDU President.*
- | *Dr. Adel Cortas, Former Minister of Agriculture.*
- | *Dr. Chadi Mohanna, Director of the Rural Development and Natural Resources, representative of H.E Mr. Talal Al Sahili, Minister of Agriculture.*
- | *Dr. Fadi Comair, Director General of Hydraulic and Electric Resources, Ministry of Energy and Water, and Director of WEERC representative of H.E. Mr. Mohammad Al Safadi, Minister of Energy and Water.*
- | *Eng. Andre Atallah, Professor of Hydraulic Structures.*
- | *Mr. Ibrahim Hawi, Head of Rural Development and Natural Resources in Bekaa, Ministry of Agriculture.*
- | *Dr. Imad Patrick Saoud, Aquaculture and Aquatic Science, Dept. of Biology, American University of Beirut.*

Dr. Adel Cortas presided the event and the following subjects were discussed:

- | Climate and hydrological condition of Chabrouh Dam
- | Fresh-water aquaculture
- | Feasibility and environment impact of a fishing development project in Chabrouh Dam

Conclusions and recommendations:

The problems that might arise in Chabrouh Dam are plant growth, mosquito infestation, sedimentation, municipal pollution, stratification and anaerobiasis.

Suggestions proposed:

Stocking with at least three fish species that should be tolerant of cold in winter and higher temperature in summer. One fish species should be a herbivore to control plant growth, one should be a mosquito-eating fish and one should be a predator to control the population of the other two.

N.B. The following LERC items have been shortened but will be found in more detailed form in website www.ndu.edu.lb/lerc

Fifth IMISCOE Annual Conference, Bilbao, Spain

The Fifth IMISCOE Annual Conference was held at the University of Deusto in Bilbao, Spain, from 9th to 12th September, 2008. The conference began with a plenary session on immigration in Spain. Ms. Guita Hourani, Director of LERC, joined the cluster which dealt with migration and citizenship from the perspective of legal status, mobilization and political participation. On the second day the plenary session dealt with Latin American Migration.



▲ From right to left: Director Hourani, Dr. Irina Molodikova, and two other participants, Bilbao, 2008.

Gender & Emigration Conference

o | Reported by **Basma Abdul Khalek** LERC Research Assistant
LERC Associate Researcher Dr. Salwa Karam spoke at a workshop entitled *Gender and Emigration in Lebanon* organized on Friday, 11th July, 2008, at Le Meridien Commodore, Beirut, by the Association of Family Organization, in cooperation with the Friedrich Ebert Foundation in Lebanon. There were talks by the President of the Association of Family Organization Mr. Toufic Osseiran, President of the Population Committee of the Association Dr. Riyad Tabbara, the representative of the Friedrich Ebert Foundation Dr. Samir Farah, and Dr. Salwa Karam.



▲ From left to right: Dr. Karam, Dr. Farah, Dr. Tabbara, and Mr. Osseiran (July 2008)

Role of Women of Lebanese Descent

o | Reported by **Basma Abdul Khalek**, LERC Research Assistant

The Committee of Women of Lebanese Descent in the World Lebanese Cultural Union (WLCU) organized a conference held on Thursday, 7th August, 2008, at Le Royal Hotel, Dbaye, Metn, on the *Role of the Lebanese Woman in the Diaspora*, in the presence of President Sleiman's representative Ambassador Mr. Khalil Karam, Minister of Tourism representative Ms. Ghada Fakhoury, MP Sethrida Geagea, the World President of WLCU Mr. Elie Hakmeh, and the President of the Committee of Women of Lebanese Descent Ms. Haifa Chedrawi. Participants included Dr. Salwa Al Amine, Dr. Soad Al Hakim and LERC Director Ms. Guita Hourani. The conference was moderated by the journalist Mrs. Laure Sleiman Saab.



▲ From left to right: Mrs. Laure Sleiman Saab, Ms. Guita Hourani giving her speech, Dr. Salwa Al Amine, and Dr. Soad Al Hakim. (August 2008)



▲ Ms. Hourani posing with LERC team: Ms. Marinova, Ms. Abdul Khalek and Mr. Elie Nabhan. (August 2008)

LERC at IV CARIM Summer School

Miss Basma Abdel Khalek, Research Assistant at the Lebanese Emigration Research Center (LERC), was chosen from among hundreds of international applicants to participate in the IV CARIM Summer School on Euro-Mediterranean Migration and Development organized by the Robert Schuman Center for Advanced Studies (RSCAS) at the European University Institute (EUI), Florence, Italy, from 7th till 18th of July 2008. Professors affiliated to various universities in Italy, Spain, Belgium, Great Britain, Egypt, and Turkey, and lecturers from international organizations such as the European Commission (EC) and the International Labor Organization (ILO) took part.



Cyprus National Day at Hotel Phoenicia

At the invitation of the Chargé d'Affaires p.i. at the Embassy of Cyprus Dr. Kyriacos Kouros, LERC attended the National Day of Cyprus held at the Phoenicia Hotel, Beirut, on October 6th, 2008, represented by Director Guita Hourani, Research Assistant Basma Abdul Khalek and team member Elie Nabhan.



◀ Dr. Kouros delivering his address on the National Day of Cyprus.

o | Reported by **Basma Abdul Khalek**, LERC Research Assistant



Promoting NDU and LERC in Australia

From July 3rd to July 20th, 2008, the Director of the Lebanese Emigration Research Center Ms. Guita Hourani, visited Australia, to attend the Maronite Youth Forum 08, to present Mr. Victor A. Sahade with an award and to meet with members of the Lebanese communities. Mr. Sahade was also awarded the Medal (OAM) of the Order of Australia in the General Division for Queen's Birthday Honors List of 2008 for "service to the Lebanese community, particularly through the Maronite Church". Saturday saw preliminary contacts between Ms Hourani and H. E. 'Ad Abi Karam, Maronite Bishop of Australia, the Australian Catholic University, and Lebanese in Sydney. With the Maronite Youth Forum 08 fast approaching, meetings were held with the organizers and with Maronite bishops and priests accompanying the Maronite Patriarch, Nasrallah Boutros Sfeir, who were to attend the Forum themselves. Ms. Hourani then met with Professor Brother Jude Butcher, Director, and Mr. Anthony Steel of the Institute for Advancing Community Engagement (IACE) of the Australian Catholic University, and Fr. Paul Rouhana, Dean of the Pontifical Faculty of Theology of the Holy Spirit University, to discuss the Maronite Youth Forum 08 and the joint research project with ACU on Maronite Identity.



▲ Ms. Hourani presents Mr. Sahade with his award, Sydney.

► Following the OAM medal award in Sydney, Mr. Sahade is being congratulated by Lady Marie Roslyn Shehadie, known as Marie Bashir (of Lebanese descent), current Governor of New South Wales, Chancellor of the University of Sydney, and the first female Governor of New South Wales.



LERC at National Conference on Electoral Law

Under the patronage of H.E. the President of the Republic of Lebanon General Michel Sleiman, a National Conference entitled *An Electoral Law Tailored for the Nation* was held at the Phoenicia Hotel, Beirut, on Wednesday 11th June 2008. It was co-organized by the National Commission on Electoral Law (NCEL) and the United Nations Development Programme (UNDP), in cooperation with the Civil Campaign for Electoral Reform (CCER).



▲ During the second session, from left to right: Ms. Sylvana Lakkis, Dr. Fahmiah Charafeddine, Dr. Arda Ekmekji, Ms. Guita Hourani, and Mr. Said Sanadeeki.

Nigerian Independence Day

o | Reported by **Basma Abdul Khalek**, LERC Research Assistant

On Nigeria's 48th Independence Day, LERC responded to the invitation of H.E. Hameed Opeloyeru, Ambassador of Nigeria, to a reception at the Coral Beach Hotel, Beirut, on October 1, 2008. LERC was represented by Elie Nabhan, Nigerian of Lebanese descent, LERC Visiting Researcher Dr. Peter Adebayo, from the University of Ilorin in Nigeria, and Research Assistant Basma Abdul Khalek.



▲ At the National Day of Nigeria (from left to right): Mr. Nabhan, H.E. and Mrs. Opeloyeru, Ms. Abdul Khalek, and Dr. Adebayo.

Jean-Pierre Katrib from "Now Lebanon"

On Friday, September 19, 2008, LERC was visited by Mr. Jean-Pierre Katrib from the Now Lebanon team, who met with LERC Director Ms. Guita Hourani to learn about LERC's project of a publication on absentee voting, being prepared by NDU Professor and LERC Adjunct Research Associate Dr. Eugene Sensenig-Dabbous. They discussed the latest results of the survey set up by LERC to examine the positions of the various large Lebanese diasporas on absentee voting.

LERC and NDU at Uruguay National Day

At the invitation of H.E. Jorge Luis Jure Arnoletti, Ambassador of Uruguay, Ms Guita Hourani, Director of LERC, attended the Uruguay National Day celebration at the Town Hall in Jounieh on Thursday, June 19th, 2008. She represented the NDU President and the Vice President of Research and Development, being accompanied by Mr. Roberto Khatlab, LERC's Liaison Officer for Latin America. The President of Jounieh Municipality Mr. Juan Hobeich attended, as did the Minister of Foreign Affairs Mr. Faouzi Salloukh representing President Michel Sleiman; Deputy Naametallah Abi Nasser representing Speaker of Parliament Nabih Berri, and Mr. Nassif Kallouch, Governor of Beirut and the North, representing Prime Minister Fouad Siniora.



▲ *Uruguay celebrates its National Day: (L-R) Mr. Roberto Khatlab, LERC's Latin America Liaison Officer, H.E. the Ambassador of Uruguay, Jorge Luis Jure Arnoletti, and Ms. Guita Hourani, Director of LERC.*

Maronites of Cyprus: Award for LERC Director

On Saturday, 27th September 2008, under the auspices of H. E. Antonis Haji Roussos, Maronite Representative elected to the Cyprus Parliament, as well as the patronage of Honorable Dr. Kiriakos Kouros, Chargé d'Affaires of the Republic of Cyprus in Lebanon, an award ceremony was held at the invitation of the Mr. John Moussas, of Moussas Publications and publisher of the *MaronitOrama*, at Le Royal Hotel in Dbayeh, Metn.

H. E. Hajji Roussos presented an award to Ms. Guita Hourani, Director of the LERC, for her personal work for the Maronites of Cyprus. This came at a great surprise to Ms. Hourani.

Ms. Hourani's award took the form of a triple-necked incised vase which was a certified copy of an early Bronze Age vessel (2000-1850 BC) in the museum of Nicosia.



▲ *H. E. Hajji Roussos presenting the award to Ms. Hourani while Dr. Torbey cheerfully applauds.*



▲ *Ms. Hourani, H. E. Hajji Roussos, Dr. Torbey, Mr. Moussas, and Honorable Dr. Kouros.*



◀ *H. E. Hajji Roussos, Mrs. Sleiman-Saab and Fr. Saab.*

LERC at Mexico National Day

o | Reported by **Basma Abdul Khalek**, LERC Research Assistant

At the invitation of H.E Mr. Jorge Alvarez, Ambassador of Mexico, the Lebanese Emigration Research Center at Notre Dame University attended the celebration of the 198th Anniversary of Mexico's Independence at the Club Marina in Dbaye on September 15, 2008. LERC was represented by Dr. Edward Alam and his wife Jinane, Mr. Amin Nehme, LERC Consultant, Mr. Roberto Khatlab, LERC's Liaison Officer for Latin America, and Ms. Basma Abdul Khalek, LERC Research Assistant. Representatives of President Michel Suleiman, Prime Minister Fouad Siniora and President of the National Assembly Nabih Berri also attended, as did ambassadors of several South American countries, including H.E. Mrs. Georgina El-Chaer Mallat, Ambassador of Colombia, and H.E Mrs. Zoed Duaji Karam, Ambassador of Venezuela. Nigeria's Ambassador H.E. Hameed Opeloyeru was present with other personalities from the Nigerian Embassy.



▲ *Celebrating Mexico's national Day, from left to right: Ms. Basma Abdul Khalek, LERC Research Assistant, H.E the Ambassador of Mexico Jorge Alvarez, and NDU Professor, Dr. Edward Alam.*

▶ *From left to right: Ms. Husseini, Mr. Nehme, Mr. Khatlab, and Mr. de Araujo (September 2008).*



Lebanese in Nigeria: LERC at Nigeria Week

The Embassy of Nigeria in Lebanon, H.E. the Ambassador Hameed Opeleyeru and the Lebanese Nigerian Friendship Association (LENIFRA) organized the Nigeria Week and the visit of the Nigerian Trade Delegation to Lebanon. The Directorate of Emigrants and the LERC helped organize the event, which took place during the week of July 28th-August 2nd 2008. LERC of Notre Dame University was represented by Director Ms. Guita Hourani, Research Affiliate Ms. Marie-José Tayah-Hicks and Research Assistant Ms. Basma Abdul Khalek.

The visit of the Nigerian Trade Delegation was intended to help the Nigerian business and executive communities interact with their Lebanese counterparts. It consisted of the Nigerian Association of the Chambers of Commerce, Industry, Mines and Agriculture (NACCIMA) accompanied by representatives of the Ministries of Trade and Foreign Affairs. The Nigeria Week is poised to become an annual event.

◦ | Rported by Marie-José Tayah
University of Kent/LERC Research Affiliate
With contribution from Basma Abdul Khalek LERC Research Assistant

President of L.I.B.A.N. visits LERC

◦ | Reported by Basma Abdul Khalek, LERC Research Assistant

On Friday, 8th August, 2008, LERC welcomed the Founder President of Lebanese International Businessmen Associations' Network (L.I.B.A.N.) Attorney Robert Jreissati at its new offices. Here LERC Director Ms. Guita Hourani and Program Developer Mr. Amine Nehme heard a presentation by Mr. Jreissati about the mission and objectives of his organization.

LERC attends Curaçao Square Inauguration

Under the patronage of President of Beirut Municipality Mr. Abdel Meneam El Ariss, and with the presence of the Governor of Curaçao H.E. Ms. Lisa Dindial, the Curaçao Square in Verdun, Beirut, was inaugurated on August 12, 2008. LERC was represented by Research Assistant Ms. Basma Abdul Khalek. Present were Lebanese State representatives and officials, members of the World Lebanese Cultural Union (WLCU) under the presidency of Mr. Ahmad Nasser, winners of Miss Lebanon Emigrant and members of the Lebanese community in Curaçao. The President of the Arab-Latin American Chamber of Commerce Mr. Nasser Hakim said this event was a crucial step towards presenting other nations with a 'civilized' image of Lebanon. ◦ | Reported by, Basma Abdul Khalek LERC Research Assistant



◀ From left to right: Miss Lebanon Curaçao, Mr. El Ariss, H.E. Ms. Dindial, and Mr. Hakim. (August 2008)

Lebanese Orthodox in Australia

◦ | Reported by Basma Abdul Khalek, LERC Research Assistant

"The Migrants and Faithful of St. George's Orthodox Cathedral in Sydney, Australia from 1880 onwards" was the title of the lecture organized on Wednesday 8th October, 2008 by the Lebanese Emigration Research Center (LERC) at Notre Dame University. This lecture was based on a book prepared by a committee of the parishioners of the Cathedral supervised by Mr. Emil Dan (Doumany). Among the guests were H.E. Ms. Lyndall Sachs, Ambassador of Australia, H.E. Mr. Hameed Opeleyeru, Ambassador of Nigeria, Ms. Sevane Chahine for Haitham Jumaa, Director of Migrants at the Ministry of Foreign Affairs, Mr. Jad El Hage, writer and journalist, and NDU Vice President for Research and Development Dr. Assaad Eid, as well as NDU, LU and USJ professors and students, members of the Kandalaft and Melki families, and LERC friends.



▲ A souvenir picture from left to right: Ms. Hourani, H.E. Mr. Opeleyeru, H.E. Ms. Sachs, Mr. Dan, Mrs. Dan, Fr. Wehbe, and Dr. Eid.

Visit of Dr. Nick Kahwaji of WLCU

On Tuesday, 19th August, 2008 Dr. Nick Kahwaji, Deputy World Secretary General of the World Lebanese Cultural Union, Lebanese emigrant and Canadian resident in Vancouver, British Columbia, paid a visit to LERC, where he met LERC Director Ms. Guita Hourani, and was shown around the Lebanese Migration University Museum by Mr. Elie Nabhan. Dr. Kahwaji was impressed by the LERC nucleus collections on Lebanese migration in the Lebanese Migration University Museum at NDU, as well as by the electronic archives collection.

◦ | Reported by Elie Nabhan



◀ Ms. Hourani presents Dr. Kahwaji with copies of LERC publications.

Historian Regina Dantas of Rio at LERC

On Monday, 28th July, 2008, Mr. Roberto Khatlab, Latin American Liaison Officer of LERC, accompanied Historian Regina Maria Macedo Costa Dantas of the Museum of the Universidade Federal do Rio de Janeiro (UFRJ) on her visit to LERC. Ms. Dantas has done research on the Lebanese immigrants in Rio de Janeiro as a staff member of the UFRJ Museum.



◀ From left to right: Historian Regina Dantas with LERC Director Guita Hourani and LERC Latin American Liaison Officer Roberto Khatlab.

Visit of Cyprus Chargé d'Affaires

The Chargé d'Affaires of the Embassy of Cyprus Dr. Kyriacos Kouros visited LERC at NDU on Wednesday, September 24, 2008. He met LERC Director Ms. Guita Hourani, LERC staff Ms. Ghada Khoury and Mrs. Liliane Haddad, LERC team member Mr. Elie Nabhan, LERC Adjunct Research Associate Dr. Eugene Sensenig-Dabbous, Research Associate Dr. Salwa Karam, Consultant Mr. Rudy Kazan, Senior Research Assistant Mr. Rudy Sassine, and Research Assistant Ms. Basma Abdul Khalek.



▲ Ms. Hourani showing Dr. Kouros LERC's collection on Cyprus.



▲ Mr. Rudy Kazan (standing) explaining LEAD to Dr. Kouros (sitting in the middle), and LERC indexers, Ms. Liliane Haddad and Mr. Elie Nabhan.

Visit of Relief International

On the initiative of Mr. Ali Hijazi, Senior Credit Officer at Relief International (RI) – Lebanon and Research Assistant at LERC of NDU, Mr. Imad Hamzé, Lebanon Chief of Relief International, was welcomed on Tuesday, August 19, 2008 at the LERC offices by LERC Director Ms. Guita Hourani, Research Assistant Ms. Basma Abdul Khalek and NDU Professor and LERC Adjunct Research Associate Dr. Edward Alam. RI was able to introduce its new program EMLED, aimed at improving the condition of Lebanese municipalities facing difficulties for development and having basic needs to meet.

▶ A souvenir picture of Ms. Hourani, Mr. Hamzé, Ms. Abdul Khalek, Dr. Alam, and Mr. Hijazi.



IOM Regional Representative at LERC

On Thursday, 30th October, 2008, Dr. Shahidul Haque, International Organization for Migration's Regional Representative for the Middle East, visited LERC accompanied by Mr. Othman Belbeisi, Officer in Charge, and Ms. Cosette Maiky, Consultant and Project Assistant, both of IOM Beirut Office. The visit was at the request of Dr. Haque, who is familiarizing himself with universities, government departments, etc., in the Middle East which deal with migration.

Cuba Minister visits LERC

The Minister in Charge of Consular and Cultural Affairs at the Embassy of Cuba in Lebanon, Mrs. Maria Isabel Velazquez, visited the Lebanese Emigration Research Center (LERC) at NDU on Tuesday, September 23, 2008. Mrs. Velazquez, aware of the uniqueness of LERC's efforts concerning Lebanese migration, was impressed by its plans for the Lebanese Migration University Museum at NDU, for which she offered to provide material.

▼ Over a presentation of the collection on Brazil, from left to right: Ms. Haddad, Mrs. Velazquez and Ms. Hourani (September 2008).



Author Farshee visits LERC

Mr. Louis Farshee visited LERC on Thursday, September 18, 2008. Mr. Farshee (Farshakh), an American of Lebanese descent, was keen to discuss his current manuscript which details the history of his grandfather's migration to the United States in the socio-economic and migration context of the USA between the late 19th and early 20th century. Also present at the meeting were NDU Professor and LERC Adjunct Research Associate Dr. Edward Alam, and Dr. Joanne Farshakh Bajjaly, journalist in archeology and cousin of the author.



Visit of Diava Stasiulis of Carleton University, Ottawa

Professor Diava Stasiulis, an expert on international migration, citizenship studies, gender and discrimination at Carleton University, Ottawa, Canada, paid a visit on Monday, 11th August, 2008, to LERC, where she met Director Ms. Guita Hourani. She was accompanied by her Research Assistant Ms. Louisa Romanos, who was instrumental in introducing Professor Stasiulis to LERC following her attendance at one of Ms. Hourani's lectures in Australia.



► From left to right: Dr. Sensenig-Dabbous, Director Hourani, Dr. Stasiulis and Ms. Romanos.

Ms. Lody Brais from Brazil visits LERC

o | Reported by **Basma Abdul Khalek**, LERC Research Assistant

On Thursday 18th September, 2008, Ms. Lody Brais, President of the Brazilian-Lebanese Cultural Association (Associação Cultural Brasil-Líbano) met with LERC Director Guita Hourani and LERC staff. She was accompanied by Mr. Roberto Khatlab, LERC Liaison Officer for Latin America.

► A stamp lobbied for by Ms. Brais commemorating the 125th Anniversary of Gibran.



▲ Ms. Brais on her visit to LERC flanked by Mr. Khatlab (left) and LERC Director Ms. Hourani (Sept 2008).

Tourism Minister Marouni visits LERC

Tuesday 18th November, 2008

At the invitation of NDU President Fr. Walid Moussa, H.E. Minister of Tourism Elie Marouni visited Notre Dame University-Louaizé on November 18, 2008. He met Fr. Walid Moussa in the presence of NDU Vice-Presidents for Academic Affairs Dr. Ameen Rihani and for Research and Development Dr. Assaad Eid, Mr. Suheil Mattar, Director of Public Relations, Dean of Business Dr. Elie Yachoui and the Director of the Lebanese Emigration Research Center (LERC) Ms. Guita Hourani.



▲ At NDU President's office (from left to right): Dr. Ameen Rihani, Mr. Souheil Matar, Ms. Guita Hourani, Fr. Walid Moussa, and H.E. Minister Marouni (Nov 2008).

o | Reported by **Basma Abdul Khalek**, LERC Research Assistant

FBAE – GRADUATE DIVISION

EVENTS



Faculty of Business Administration and Economics

First Executive MIB Symposium

NDU holds First Symposium on Executive Master Program

In collaboration with the University of Bordeaux's Management School, NDU's Business Graduate Division held the First Executive MIB Symposium on the joint Executive Master Program in International Business at Le Royal Hotel, Dbaye, Metn. Graduates presented three global business plans, before Dr. Elie Yachoui, Dean of the Faculty of Business Administration, Dr. Rock-Antoine Mehanna, Director of NDU's Business Graduate Division, and Dr. Cesar Baena, Director of the Bordeaux Program, as well as Lebanese and foreign faculty members within the Program.

The jury consisted of Mr. Nabil Itani, Chairman and President of IDAL, Mr. Dia' El Behbehani, a well-known Kuwaiti businessman, Dr. Vincent Battle, former U.S. ambassador to Lebanon, and Dr. Carlos Adem, President of the Wines and Spirits Producers Union, in addition to an elite of businessmen, investors, bankers and entrepreneurs.

Mrs. Viviane Nakhle welcomed the audience and presented the speakers. Then, Dr. Mehanna inaugurated the Symposium with a welcome address in which he provided detailed information about the 10-month program, which is followed by a specialized training session that ends with the submission of a thesis before a jury. "This program is dedicated to professionals holding a university degree in Business Administration, Engineering, Banking, Social Sciences, Law, Humanities or Arts, and is accredited by EQUIS and AMBA and affiliated with the *Bordeaux Chamber of Commerce and Industry*," Dr. Mehanna indicated.

Dr. Mehanna also pointed out the amendments that were introduced to the program, in particular that at the end of the learning period the program

members are divided into groups that will each submit a global business plan to a jury consisting of private sector businessmen and investors. These amendments also include holding a *Business Simulation Competition*, he added. The program covers new courses, including *Doing Business in the Middle East, Islamic Banking and Finance, E-business, Supply Chain Management*, and other materials relevant to Lebanon and the region.

Dr. Baena stressed the importance of partnership with NDU as it ranks among the Middle East's leading universities. He also highlighted the major amendments that had been introduced in the program since last year, adding that several Lebanese bankers, general managers and prominent entrepreneurs had already graduated from the program.

The three Global Business Plans included several new initiatives and were put forth for discussion by the jury members. The Best Global Business Plan prize was awarded to the winning team, and a Best Team prize was given for the *Business Simulation Competition*, which consisted of managing a virtual online company

during the period of the program. Students in the program had competed with their counterparts from prestigious universities in America, Europe and Australia. The winners also received certificates of appreciation from NDU and the University of Bordeaux.

Program

- | Welcome Address by Mrs. Viviane Nakhle, FBAE
- | NDU Word by Dr. Rock-Antoine Mehanna, Director of FBAE Graduate Programs, NDU
- | BEM Word by Dr. Cesar Baena, Director BEM MIB Program
- | Program Overview and Testimonials by former MIB students
- | Brief Presentations of three Global Business Plans
- | Brief Presentation of the Winning Team
- | Distribution of Awards to the Winning Team Members in the *Business Simulation Competition*
- | Refreshments

Present Faculty Members

- | Dr. Atef Harb
- | Dr. George Labaki
- | Mrs. Viviane Nakhle
- | Dr. Elham Hashem
- | Mr. Hassan Hamadi
- | Dr. Caroline Akhras
- | Dr. Cesar Baena
- | Mr. Armen Balian
- | Dr. Rock-Antoine Mehanna
- | Dr. Elie Yachoui
- | Ms. Maya Rashed, Adm. Assist.

List of Jury Members

1. Dr. Vincent Battle, former U.S. Ambassador to Lebanon
2. Mr. Nabil Itani, Chairman and General Manager, IDAL
3. Dr. Carlos Adem, President Fakra Spirits, President of the Assembly of Wine & Spirits Producers in Lebanon
4. Mr. Nadim Tabet, President, Bosh
5. Mr. Fadi Martinos, CEO, Motilotop. President of the Assembly of Jbeil Municipalities
6. Dr. George Nicolas, Private Enterprise Partnership for Middle East and North Africa, The World Bank

7. Mr. Talal Ahmar, President, Squarmeters
8. Mr. George Khoury, CEO, Khoury Home Group
9. Mr. Fadi Bejjani, President of Strategix Technologies, Lebanon and Saudi Arabia
10. Mr. Dia' Behbehani, CEO, Behbehani Group, Kuwait
11. Mr. Pierre Beaini, President and Owner of a transportation and logistic company
12. Mr. Bernard Tannoury, CEO, Benta Pharm
13. Mr. Antoine Khairallah, President, Powerline Group
14. Mr. Toufic Tahhan, CEO, Abed Tahan and Sons
15. Mr. Fadi Saab, Chairman & President Trans Mediterranean Airways (TMA)
16. Mr. Marc Abed, Managing Partner, Entertainment Industry



▲ (left to right): Mr. Bernard Tannoury, Mr. Nabil Itani, H.E. Dr. Vincent Battle, Dr. Rock-Antoine Mehanna, Mr. Fadi Saab and Dr. G. Nicholas

▼ (left to right): Dr. Hashem, Mrs. Nakhle, Dr. Hamadi, Dr. Harb, Dr. Labaki, Dr. Battle, Mr. Itani, Mr. Behbehani, Mr. Ahmar



- 17. Mr. Raja Haddad,
President, Starmanship
- 18. Mr. Joe Boulos, CEO,
Acecraft Group and
Teleferique du Liban
- 19. Mr. Mounir Mouawad,
General Manager of
Mouawad Paper Company,
CEO/GM of Beton Mont
Liban Sal.
- 20. Mr. Elie Saab, Director of
Finance, LBC
- 21. Mr. Mohammad Beyhoun,
Bank Med

Testimonials by former MIB students

- ▣ | Ms. Krystel Abi Nasr
- ▣ | Mr. Rabih Osta
- ▣ | Mr. Saad Ghanem
- ▣ | Mr. Jad El Hajj

MIB Class '08

- ▣ | Mr. Zahi Kawass
- ▣ | Ms. Maya Nakhoul
- ▣ | Mr. Charbel Abou Hanna
- ▣ | Mr. Tarek Reaidy
- ▣ | Mr. Hasan Younis
- ▣ | Mr. Nohra Beaini
- ▣ | Mr. Fadi Safi

- ▣ | Ms. Edith Kordahi
- ▣ | Ms. Lara Khabbaz
- ▣ | Mr. Joe Karam
- ▣ | Mr. Michel Ghanem
- ▣ | Mr. Jad Noweisser
- ▣ | Ms. Maria Abboud
- ▣ | Ms. Pascal Azzi
- ▣ | Mr. Hussein Kammouny
- ▣ | Mr. Youssef Abdel Nour

Winning Team in the Business Simulation Competition

Fadi Safi, Charbel abou Hanna, Youssef Abdel Nour, Joe Karam, Jad Noweisser and Michel Ghanem.



▲ MIB Class '08 with Dr. Mehanna



▲ MIB student, Joe Karam, receiving his certificate (left to right): Dr. Mehanna, Dr. Baena, Dr. Yachoui, Mr. Itani, Dr. Battle, and Mr. Behbehani



► The winning team with their Certificates

The FBAE Graduate Division holds its 5th Graduate Orientation Session

In 2007, the FBAE Graduate Division launched the First Graduate Orientation Session (GOS) in collaboration with the Student Affairs Office and the Libraries. The purpose of the GOS event is to welcome the new MBA and Executive MIB students into the Faculty at Notre Dame University. The GOS took place this year on Friday, September 26, 2008 at 5:00 p.m. in the Pierre Abou Khater Hall at the Main Campus of NDU. The focus of the GOS is to clearly and concisely inform the MBA and Executive MIB students of both graduate programs, covering the mission of NDU, the mission of the Graduate Division, graduate programs' curricula and extra-curricula activities, guidelines, policies and procedures, and introducing graduate faculty members and their research interests.

Moreover, the GOS event covered important issues related to student affairs (presented by SAO Director, Fr. Salim Rajji), and graduate research and other library support facilities (covered by Mrs. Leslie Hajj, Director of Libraries). Dr. Caroline Akhras presented the speakers and opened the event with a welcome address, followed by the Director of the Graduate Division, Dr. Rock-Antoine Mehanna, who gave an overview of both graduate programs with their mission and their curricula, pertinent policies, guidelines, rules and regulations. The

Reverend Fr. Salim Rajji aptly covered the role of SAO in the life of the graduate students. Then, Mrs. Leslie Hajj explained very thoroughly the many ways in which students could use the library facilities, databases, off-campus research accessibility, etc. The very successful GOS event ended with an informal get-together of faculty members and graduate students over refreshments.

NEWS

MBA Student Wins *Outstanding Research Paper* in Dallas

NDU MBA student, Shady Remeily '06, has co-authored a paper with Dr. Victor Bahous and FBAE faculty member Dr. Mohamad Hamadeh entitled "The Predictive Power of Financial Measures in Testing Stocks' Irrational Exuberance in Traumas". The paper received one of the ten *Outstanding Research Paper* Awards organized by the International Academy of Business and Public Administration Disciplines Conference, Dallas, USA.

NDU Invited to Guest Edit a Special Issue of Two International Refereed Journals

The FBAE Graduate Division at NDU has been invited to guest edit a special issue of each of the following two international refereed journals: *Journal for International Business & Entrepreneurship* and *Journal for Global*

Business Advancement. Both journals are published by Inderscience (Switzerland and USA) and are jointly sponsored by the CIBER at the University of Connecticut, CIBER at the University of Memphis and the Texas A&M University at Commerce, USA.

NDU, Vice Presidency of AGBA for the Mediterranean Region

At its recent meeting, the Board of Trustees of the Academy for Global Business Advancement (AGBA) selected and appointed Dr. Rock-Antoine Mehanna of NDU as the Vice President for the Mediterranean region for a period of five years.

Additionally, Dr. Mehanna has been invited (full board) by the *AGBA World Congress* and the *AGBA South Asia Chapter* as keynote speaker and chairman for a session on "Middle Eastern Business Issues" and another one on "Regional Business Issues" at their upcoming conferences to be held in Pakistan and Bahrain, respectively, in November 2008.



◀ (left to right):
Dr. Akhras, Dr. Mehanna, Fr. Rajji, and Mrs. Hajj



FBAE GRADUATE DIVISION

Selected Theses in the MBA Program

MBA Candidates, Spring 2008

- | Soha Maalouf. Thesis: "Applying ISO 9001: 2000 in a Software Development Environment: The case of SecurSoftware Corporation" (Supervisor: Dr. Atef Harb, Reader: Dr. Marie Kheir)
- | Racha Naoum. Thesis: "Islamic Banks: Development, Competition, and Future Prospects" (Supervisor: Mr. Raja Shaffu, Reader: Mr. Antoine Khalil)

Selected Theses in the Executive MIB Program

Executive MIB Candidates, Spring 2008

- | Cynthia Karam. Thesis: "Human Capital Mobility: The Case of Lebanese in Australia" (Supervisor: Dr. Akl Kayrouz, Reader: Dr. George Labaki)
- | Bassam Samara. Thesis: "Assessment and Strategic Planning in Engineering Consultancy in India: the Case of a Lebanese Engineering Consulting Firm" (Supervisor: Dr. Atef Harb, Reader: Dr. George Labaki)
- | Tania Salloum. Thesis: "Joint Commission vs. Lebanese Ministry of Health Dietary Standards: Quality Assessment and Analysis. A Case of Saint George's Hospital" (Supervisor: Dr. Atef Harb, Reader: Dr. Antoine Farhat)
- | Carla Ghannam. Thesis: "Byblos Bank Expansion in Qatar" (Supervisor: Dr. Mohammad Hamadeh, Reader: Dr. Akl Kayrouz)
- | Edgar Maroun. Thesis: "Expanding Retail Messaging at PowerMeMobile" (Supervisor: Dr. Atef Harb, Reader: Mr. Elie Debeh)

FBAE GRADUATE FACULTY RECENT PUBLICATIONS

- | Mehanna, Rock-Antoine. 2008. "Strategic Patterns in International Business: Product Differentiation or Complementarity?" *Journal of Transnational Management*, vol. 13, no. 2: pp. 112-131.
- | Mehanna, Rock-Antoine and Mohamed Kabir Hassan. 2008. "Readiness of the Gulf Monetary Union", *Economic Research Forum Working Paper*, no. 441: pp. 1-20.

FAAD Ongoing Exhibition

Think Different, Think FAAD-Express yourself

o | Roula Majdalani

FAAD now has on its premises an exhibition ongoing all year long, as promised in a prior article in NDU Spirit. The exhibition encompasses the best projects from both the Architecture and Design Departments to give a wider overview of the students' creativity and to encourage their expression.



The last exhibition, in April, was entitled *Think different, think FAAD*. Students expressed their individual creativity through a visual language by showing the design process of their work. Digital conceptual projects were organized thematically to provide accessible points of entry to territory unfamiliar to the general public: wall-

mounted panels based on custom-made monograms, musical moods, portraits, arabesque, communication between a knife and a fork, etc..

The exhibition highlighted students' work, to create with the viewers artistic interaction and dialog through critical thinking by analyzing, interpreting and judging the items displayed.

A special free area was included to let students and instructors express themselves on paper by a word, an expression, a drawing, a caricature or anything that might come to their mind.

Hope to see you at our next exhibition!

N.B. This item was received in July, just too late for the summer issue. We are sorry for the delay. –Ed.



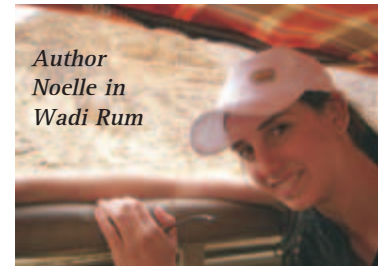
Urban Workshop in Amman

Tuesday, April 22nd, 2008, 6:30 a.m.: we all gathered at the NDU main campus, busy placing our luggage in the bus and eager to start our trip to Jordan. After a long day crossing the frontiers of Lebanon, Syria, and Jordan, we finally reached the ancient city of Jarash, where we were guided through its archaeological remains, the immense amphitheatre, spacious marketplace and intriguing palace. At the hotel in Amman, we unpacked and sat down for dinner together and refreshed ourselves before spending a free night, keeping in mind the prepared seminar schedule starting early the following day. The seminar had been jointly organized by the Jordanian NGO Urban Workshop represented by Mrs. Nashwa Suboh (Architect-Urban Planner-Managing Director) and by Mr. Nicolas Gabriel, Instructor of ARP 562-Urbanism II, a major requirement of the Architecture program of FAAD-NDU.

The seminar opened with a speech of welcome by the General Manager of *Urban Workshop*, Mr. Akram Bou Hamdan. He expressed his readiness to extend further the collaboration between his organization and the Architecture Department of FAAD-NDU by organizing other joint-ventures such as workshops, seminars, and charettes. The main focus of the seminar was the Abdali Project, the new central

business district of Amman. Mrs. Nashwa Suboh introduced the projects and activities of *Urban Workshop* and the final schedule of the seminar. Mr. Fadi Nassim, Associate Architect of LACECO, consultant, presented the Abdali Project with all its relevant phases. Participants were therefore thoroughly exposed to the genesis of the project and its prospects. The Al Abdali project is meant to become the

new Central Business District of Amman. It has been conceived with a modern, concentrated core, bringing into the capital of Jordan a centre of high quality urban community living. It is a large-scale project, an architectural feat that will rise in Amman in 2010. This first urban regeneration project in the city will develop integrated links between business, culture, education, and leisure areas. The project is destined to become a new landmark of construction, development and civilization. The planning, function and design of the Abdali Project is the fruit of Arab creativity.



Author
Noelle in
Wadi Rum



FAAD beauties!



Before the iconic Treasury, Petra



Enjoyable evening in Kan Zamman



Dead Sea mud!

A nap in the Pullman



The total built-up area of the site is 1,000,000 m² consisting of residential apartments, office premises, and commercial and retail outlets, in addition to hotels, hospitals and a central park. As for the financial and economic part of the project, a private shareholding company was established in Jordan through a partnership between Mawared, United Real Estate Company, and Horizon, an international construction conglomerate.

Another main focus of the seminar was the Saraya Project in Aqaba Southern Jordan on the eastern arm of the Red Sea. The Saraya Project is a resort of international scope that is expected to be the jewel of the Al Aqaba seashore. Mr. Shadi Al Majali (General Manager of Saraya Project)

and Engineer Thaer el Hajj delivered an exhaustive presentation on the Saraya Project, where the latest planning tools and techniques are to be used. It involves creating an urban touristic region having hotels, bungalows and most importantly an artificial lagoon integrated inside the land. Since this lagoon will not be replenished by natural waves, a study has been made on the process of flushing the dirty water out of the lagoon. After being pumped from the sea to cool the technical parts in the compound, water is then sent through rivers back to the lagoon. Protecting the environment and specifically the marine life in the Red Sea have not been ignored, attention being given to the regulations set down by ASEZA (Aqaba Special Economic Zone Authority). The presentation given on the second day of the seminar was backed up by a site visit that was organized especially for us three days later.

The main focus of the seminar on Al Abdali and Saraya did not prevent the

organizers from including other important presentations and lectures of interest for Architecture and Urbanism students. In fact, we were lucky to have Dr. Khaled Jayyousi from the University of Petra, Jordan. His presentation dealt with the "Chaotic Urban Development" in the Palestinian refugees camps and their surroundings. The Jordanian experience was enriching in this respect and may well be applied in similar situations. Moreover, Mr. Riko Sibbe from Foster and Partners presented the latest projects undertaken by his firm in the Arab world and internationally. It is worth stating that Foster and Partners is one of the largest architectural firms in the world and that three of NDU's architecture department graduates have been hired by them in the main office in London.

Last but not least, Urban Planner Kamal Jalouka from the *Urban Workshop* presented an insightful lecture about the situation in Arab cities in the light of current



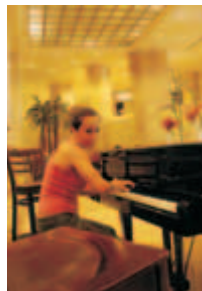
Lebanese-owned restaurant in Aqaba



At Mount Nebo



Noelle Homsy, author of the article, with Bedouins



Rita charming the Sheraton audience

Debkeh at the Zarb dinner



globalization. The seminar was closed in a wrapping-up session during which Architecture students from NDU and from Petra University exchanged email addresses and means of contact, hoping to meet next time in Lebanon.

After enjoying a delicious lunch at the Sheraton Hotel, we headed to the construction site of the Abdali project, which amazed us with its huge scale. Later in the evening, we all went out to spend some time at Kan Zaman, a series of old streets decorated with handcraft shops and local restaurants which reminded us of Lebanon's Zouk Mikhael.

The visit to Aqaba provided an opportunity to visit Mount Nebo in Madaba, famous as the mountain from which Moses perceived the Promised Land as mentioned in the Old Testament. This revealed to us the religious aspect of Jordan, which was further emphasized by our arriving at

the Jordan river, where Jesus Christ was baptized.

On arriving at the Dead Sea, we did not waste a minute before having a dip in the very salty water famous for its beneficial effect on the skin. A mud bath was not something we could miss while we all enjoyed an hour of relaxation and fun.

After waking up the following day in the city of Aqaba, we spent some time in its souk before going for an unforgettable trip in a glass-bottomed boat and enjoying the wonders of the Red Sea before visiting the construction site of the Saraya Project as had been planned earlier. The afternoon was reserved for a jeep tour in Wadi Rum, one of the world's great deserts described as "vast and echoing". Sheer-sided mountains of sandstone and granite emerged from open valleys to reach heights of over 1700 meters, and narrow canyons cut

deep into the mountains, often concealing ancient rock drawings. This remarkable landscape is now a protected area covering 720 square kilometres, available for everyone to explore. The mountains of Rum are home to several Bedouin tribes, a fact which allowed us to enjoy a hearty Bedouin dinner with "zarb", lamb roasted deep in embers.

After a long drive to Petra, a clean and comfortable room at the hotel was the one thing we needed. The ancient city there considered to be one of the Seven Wonders of the World was indeed the most amazing work of architecture and natural treasure I had ever seen. Famed as "the rose-red city half as old as time" and carved into the



Mr. Akram Hamdan, Urban Workshop General Manager



Ms. Nashwa Suboh, Co-organizer



Sibbe Rikko, Principal Architect at Foster's



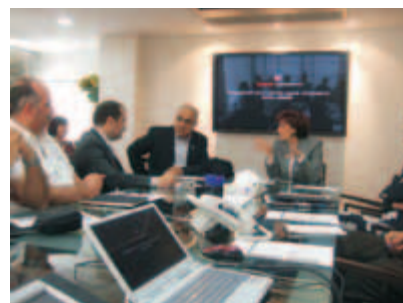
Tamer Akiki, who obtained the sponsorship



The wrap-up session



Urban Workshop Headquarters, Amman



Workshop at Amman

sheer rock face by the Nabataeans, Petra is considered the most glorious, valuable, and mysterious treasure of Jordan. It is an eternal monument to a lost civilization founded by people who settled there more than 2,000 years ago, turning it into an important junction for the silk, spice and other trade routes that linked China, India and Southern Arabia with Egypt, Syria, Greece and Rome. Although much has been written about Petra, nothing really prepares you for this amazing place. It has to be seen to be believed. Entrance to the city is through the "Sig", a narrow gorge over 1 kilometre in length, which is flanked on either side by soaring 80 metre-high cliffs. Just walking through the Siq is an experience in itself. The colours and formations of the rocks are dazzling. Coming upon Al-Khazneh (the Treasury) is an awe-inspiring experience. The massive

façade, 30m wide and 43m high, carved out of the sheer dusky-pink rock-face and dwarfing everything around it, was hewn out in the early 1st century as the tomb of an important Nabatæan king and represents the engineering genius of these ancient people.

Finally, after our journey had ended, we headed back to the Syrian frontier bringing back with us to Lebanon memories of unforgettable experiences.

Special thanks go to Mrs. Nashwa Suboh, Managing Director of *Urban Workshop*, for her hard work in making the seminar one of the most beneficial experiences we have ever enjoyed; to Indevco Foundation for their generosity in partially covering the expenses of the trip; and to Mr. Suhail Matar, Director General of Public Relations and Information at NDU, for facilitating the donation of Indevco Group; to Acting Dean Mr. Habib Melki and Chairperson Dr. Jean-Pierre Asmar for their support and help in making this seminar come true; and to Instructor of the course Urbanism II Mr. Nicolas Gabriel for his time and

efforts in organizing this seminar jointly with Urban Workshop and for his patience and sense of humour that made the trip even more enjoyable.

Finally, I would like to express my most earnest wish that this kind of activity may become a tradition, or even a requirement in the Architecture Program.

Participants in the Seminar:

MELKI Habib, Acting Dean, FAAD; GABRIEL Nicolas, FTM-FAAD (Initiator and Organizer of the Seminar); BECHARA André, FTM-FAAD; HAJJ Gabriel. FTM-FAAD; DAGHFAL / SHOUGHARI Graziella, FTM-FAAD; SAMRA Christine. PTM-FAAD, DADOUR Stéphanie, PTM-FAAD; BTEICH Chadi, Co-Academic.

Students:

ABI FARAH Georges, ACHAA Millie, AKIKI Tamer, CHAHINE Robert, CHEDID Roy, HELAYEL Rita, HOMSI Noëlle, KENDIRJIAN Saro, NASR Wassim, NOUFAILY Dany, ROUHANA Rana, YAZBECK Michel.

o | **Noelle Homsy**
Architecture Student



Excavations of the Abdali Project

In Wadi Rum



Jarash, panorama



Zaha's winning design the Amman Opera



NDU and Jordan students

ASME – Smart Robotics Challenge

The American Society of Mechanical Engineers – NDU Student Section organized its first inter-university student design competition. The competition's idea was based on the 2005 ASME international student design challenge. Teams from AUB, LAU and NDU were challenged to design a small robot collector-transporter that could be guided by one person and could deliver moderate amounts of gravel over a pre-specified course.

Fifteen teams from the three universities registered for the competition, hoping to win the grand prize of \$2000 offered by Smart. However, on June 2nd, only 7 teams were able to make it to NDU's main campus with working robots. Two

teams represented AUB, three represented LAU and two represented NDU.

A jury formed of professors from all three universities examined the robots, and the competition was launched at 10h45. The first running robots found the track slippery, and had a hard time climbing the first bumps. The last robot to run was the only device that had no difficulty at all in climbing the stairs and delivering the gravel. Thus, the winning team was AUB's team led by student Hazem Khayat. Second and third places were won by LAU teams. However, it was NDU's own undergraduate, student Charbel Khoury who won the Best Design award, for his conveyor belt collector.

The competition was a huge success, and

we are already planning next year's bigger and better challenge. We are also determined to win next year's challenge. I would like to take the opportunity to thank the ASME-NDU executive committee and volunteers, our adviser Dr. Ghazi Asmar, the competition's coordinator Dr. Najib Metni, and the Mechanical Engineering Department at NDU. Thank you for helping us set the standard, again.

◦ | **Charles Haddad**
ASME NDU Student Section
2007-2008 Chair

► AUB's
winning
team



◀ NDU Student
Charbel Khoury,
winner of the
Best Design
Award



Abu Dhabi Professor visits NDU Engineering

*Dr. Toufic Mezher talking to
Engineering students about The
Masdar Initiative in Abu Dhabi.*

On Friday October 17, 2008, the Faculty of Engineering hosted Dr. Toufic Mezher, Professor at Masdar Institute of Technology in Abu Dhabi. Dr. Mezher gave a presentation about the Masdar Initiative, which is building the first zero-emissions city in the world, Masdar City. He also presented the newly established Masdar Institute of Technology (MIST), a graduate engineering school that focuses on research in sustainable energy. Dr. Mezher also encouraged NDU Engineering students to apply to MIST, which offers full financial support for its students. More information can be obtained from <http://www.masdar.ac.ae/>



NDU at Byron Conference

NDU participation in international conferences on Romantic English Literature was repeated this year when Prof. Naji Oueijan accompanied three of his Literature students, Ms. Sandra Bechara, Ms. Marina Mansour, and Ms. Celine Bou Chedid to the 6th International Student Conference organized by the Messolonghi Research Byron Center in Messolonghi, Greece, 18-25 May, 2008. The theme of the conference was *Byron's Other Selves*. Ms. Bechara made a presentation entitled *Byron's Sublime Self*, and Ms. Mansour talked about *Byron's Oriental Narrative Self*. Both were exemplary in exposing the high educational standards of Notre Dame University. This is evident in the commendation letter sent by Prof. Peter Graham, a well-known Byron scholar and organizer of the academic program of the conference (see Letter). Prof. Oueijan insists that such involvements of NDU students in international activities are most needed to promote NDU in the world and to encourage students to become more and more involved in research and genuine scholarship.

Dear Naji:

As has been the case in previous years, the Notre Dame University presence enriched the International Student Byron Conference in academic, cultural, and social ways. I'll mainly address the first of these matters. Because the trio of papers by Professor Oueijan and his two students comprised a well-calculated unity of approaches to the conference theme of "Byron's Other Selves", all three were grouped together in an academic session that went very well indeed. Sandra Bechara's "Lord Byron's Sublime Self" was a fine example of solid research in primary sources and clear, jargon-free expression. Ambitiously drawing upon Edmund Burke and other romantic theorists of the sublime, Sandra found concrete expressions of the philosophers' abstract ideas in poetic texts by Byron. Her close readings of those texts nicely illustrated principles of sublimity at work in human situations. Marina Mansour's approach in "Lord Byron's Oriental Narrative Self" was a good complement by dint of foregrounding critical and narratological principles in her examination of Byron's *The Giaour*. Familiar as I am with the Byron scholarship of Naji Oueijan, I was able to detect and appreciate Marina's mastery of some literary arguments he's laid out in published form and her ability (remarkable for an undergraduate) to apply those arguments in well-focused discussion of a particular text--a very subtle one at that. Finally, Professor Oueijan's more broadly conceived "Lord Byron's Universalism" supplied a highly desirable intellectual complement to the two previous presentations.

Both Sandra and Marina are such polished, fluent speakers of English that their skills in using a language not their own proved almost invisible. One forgot that English isn't their first language, and that in itself is a high compliment to how well they've been taught by Professor Oueijan and others on the English faculty at Notre Dame. Along with their colleague Celine, they were friendly, courteous, welcome additions to an international group including students and professors from Greece, the United States, Canada, the Czech Republic, Scotland, and England. As in previous years, Professor Oueijan's students have brought real credit to their university--and their success also reveals what a challenging, inspiring, and fatherly teacher he is.

o | **Peter W. Graham**
Director of International Relations,
Messolonghi Byron Research Center
and Professor of English, Virginia Tech"

For abstracts of the students' presentations, see [OPINION](#) and [CULTURE](#).



Professor Naji Oueijan on the podium.

NDU School Poetry Competition

The aims of the NDU Faculty of Humanities, First Secondary School Student Competitions in the fields of Poetry and Translation, were as follows:

- ❑ | To offer secondary school students interested in English Literature and in Translation the opportunity to reveal their linguistic and literary talents.
- ❑ | To create a platform where these students can compete and exhibit their skills.
- ❑ | To enable them to publish their works in university publications and journals.
- ❑ | To stress and make generally known the significance of the English and Translation majors on the professional and artistic levels, and
- ❑ | To financially reward the most skilled and talented among the students and so encourage them to pursue their dreams of proper university education

The number of contestants in the two Contests was 53. They came from five distinguished schools, namely Adma International School, Antonine Sisters School, Jesus and Mary School, Notre Dame de Loueize, and La Sagesse School, with one competitor coming from a public school in Ukraine.

The winners of the Translation Contest were as follows: first Prize, Mr. Joseph Khoury (NDL); second prize, Ms. Madeleine Farah (NDL); and third prize, Ms. Ellen Francis (Jesus and Mary).

The winners of the Poetry Contest were the following: first Prize, Ms. Clara Dabaghi (Antonine Sisters); second

prize, Mr. Jerry Ghazal (NDL); and third prize, Ms. Serine Abi Rached (Jesus and Mary).

The jury members for the Translation Contest were Dr. Jamil El-Doueihi, Mrs. Zeina Chalhoub, and Ms. Marly Nasr. The members of the jury for the Poetry Contest were Dr. Amal Malek, Dr. Edward Alam, and Dr. Naji Oueijan. Dr. Oueijan, who chaired the Organizing Committee of this activity, and its members Rev. Fr. Boulos Wehbe, Dr. Amal Malek, Dr. Edward Alam, and Dr. Joe Ajami, were all impressed by the work of almost all the contestants. Students of Dr. Oueijan's class (LIR 302-Introduction to Poetry) acted as masters of ceremony and ushers.



▲ *Dean of Humanities
Dr. Carol Kfoury
presiding.*

▲ *Dr. Naji Oueijan,
Chairman of the
Organizing Committee.*

▼ *Expectant students.*



▲ *Mr. Joseph
Khoury, NDU, 1st
prize Translation.*

For the winning poems see OPINION and CULTURE.

A Panel Discussion Report

○ | By Naji Oueijan

At the request of Prof. Assad Eid, VPSRD, to commemorate the EU Year of Cross-cultural and Inter-Cultural Dialogues, and to encourage research activities among NDU faculty members and students, a series of panel discussions entitled, "Common Platforms for Bridging World Cultures" were planned for Spring and Fall 2008.

The first panel discussion was held on Friday, May 30, 2008. Faculty members and students (graduate and undergraduate) from the several Faculties and research centers at NDU were represented on this occasion, which took place at NDU Friends' Hall. Twenty-minute presentations were made over three sessions. All endeavored to provide answers to the following question: *How and where do cultures meet (Integrate, Compete, and/or Conflict) in the fields of sciences, arts, humanities, business, and the professional fields?* Prof. Naji Oueijan, Chair of the Organizing Committee, which included also Dr. Eugene Sensenig, Dr. Ramez Maalouf, and Dr. Hassan Hamadi, presided the Introductory Session, during which Prof. Assaad Eid, VPSRD, addressed the audience with emphasis on the significance of the event especially that the International Association of Universities have adopted this theme for their forthcoming conference at NDU. Prof. Ameen Rihani, VPAA and Keynote Speaker, gave a seminal presentation addressing the issue of multiculturalism and its significance amidst current affairs. The introductory session was followed by three during which twelve panelists from five faculties deliberated the main issue (program attached).



The activity was a successful one especially that six students were given the chance to present in public their research. The discussions were both stimulating and enriching and the attendance was better than expected.



Analysis, Computational Mathematics and Statistics

September 18-19, 2008
 ○ | Dr. Elias Saleeby

Mathematics is a diverse discipline that aims at revealing and describing hidden structures and patterns in all phenomena that we encounter. Mathematics is more or less unique in the sense that it has a solid foundation based on logic and set theory, and therefore, old theories are almost never out of date. One may consider that mathematics is essentially made up of three main branches: algebra, geometry and analysis. For over three centuries, it has been well known that many mathematical theories and problems involve aspects from all three branches. This understanding, motivated to a large extent by extensions to higher dimensions, led to a rapid synthesis during the twentieth century between these three apparently different branches revealing further the unity of the subject. Indeed, this synthesis has led to the development of many new powerful methods and tools and to the solution of many difficult problems.

Mathematics is an evolving field with many problems old and new. Many of the new problems arise from the developments and advances that are taking place in the natural and social sciences, such as physics, biology, genetics, economics, finance, computer science, etc. It is not hard to see that the reverse is also true - these sciences develop themselves under the influence of mathematical applications. With the advent of computers, the bringing together of theory and applications has become much more possible and more fruitful. It is perhaps safe to say that in most of these applications, the "analysis branch", which is largely the study of function theory and operators, has the most to offer, as among its applications are differential equations, probability theory, statistics, and numerical analysis - to mention a few. The main goal in all these applications is to identify and build all sorts of models, and then to develop methods

for solving these models - as most often this is necessary. The models help in data reduction, and often they allow us to identify and describe the laws and mechanisms generating this data. The solutions are indispensable for making predictions.

In general, conferences in the mathematical sciences tend to be focused on a particular area or a particular topic. Experts in the area are invited to speak, and almost all other participants are specialists or students in that area. Conferences of this sort require a decent size budget to organize, and are certainly not of the best type for a country like Lebanon where the number of active



Analysis, Computational Mathematics and Statistics
Analysis, Computational Mathematics and Statistics

specialists in any one area is rather small, and, moreover, budgets are meager. Considering these factors and the political situation that was present in the country early this year, it was decided that it was best to organize a conference that was broad enough to appeal to a good number of mathematicians and statisticians in this country and in the neighboring countries. This explains the title of the conference and the relatively large number of topics that this encompassed. However, this is not unusual, and it is not at all at odds with educating and training mathematicians and statisticians. This conference was the first to be organized by the Mathematics and Statistics Department at NDU, and it was only the second conference organized by FNAS. The conference was organized with the help of Dr. Friedemann Brock, a professor of mathematics at AUB, and Dr. Wassim Daher, who is now a professor of mathematics at GUST in Kuwait.

The conference had four invited keynote speakers. Dr. Gilbert Saporta, who is Professor and Chair of Applied Statistics & CEDRIC, Conservatoire National des Arts et Métiers, Paris, gave the opening lecture on Linear Functional Data Analysis. Professor

Saporta has been a president of the French Statistical Association, and a Vice-president of the International Statistical Association. Dr. Nabil Nassif, who is a Professor of Mathematics at AUB, gave a lecture on Scaling and Parallel Integration for Systems of Differential Equations. Professor Nassif is a graduate of Harvard University, and has taught at a number of prestigious European universities. He has played a significant role in establishing and improving a number of programs in mathematics and statistics at a number of Lebanese universities. Dr. Abdallah Lyzzaik, who is a professor at AUB, gave a lecture on the Riemann Mapping Theorem for Harmonic Mappings. Professor Lyzzaik is well known internationally as a specialist in the area of Geometric Function Theory and Harmonic Maps. Our scheduled fourth speaker, Professor Vincenzo Ferone from the University of Napoli, Italy, who is a specialist on the Theory of Elliptic Partial Differential Equations, was unable to join us due to health reasons. There were a number of other speakers and participants from Jordan, Iran, Syria and some other Lebanese Universities including NDU. The proceedings of the conference will appear in print in the spring of 2009.

Dr. Chahine Ghais & IQEF

Dr. Chahine Ghais of the NDU Faculty of Political Science, Public Administration and Diplomacy received the following letter dated 5th October, 2008 from Jens Mueller of the International Quality Education Foundation (sic):

Dear Dean Dr. Chahine A. Ghais:

Thank you for your interest to work with IQEF as a reviewer of accreditation applicants. Please accept my apologies for taking so long to reply to you. We had more than 1,800 expressions of interest from academics around the world, and it took longer than expected to process those.

I am delighted to advise that IQEF has appointed you to the

IQEF Regional Review Board – Middle East

Where you will join another group of esteemed academics to review IQEF applicant schools as their application process develops.

We are progressing well with the creation of a global benchmarking system for institutions, and can I please ask your help to contribute to this benchmark?

If you could complete the IQEF Benchmark report at ... (address given – Ed.) we will send you a comprehensive results report for your institution, and you will then also strengthen the IQEF benchmark data base. This report is confidential to your institution. I would be very grateful for this support. I would assume that the results will assist you with the positioning of your own institution and thus contributes value to as well.

I have also enclosed information on grant program which allows a few institutions a subsidy of up to 75% of IQEF membership fees, and is open to a limited number of applicants. If you could distribute this information to institutions that might be interested in a global accreditation, we would be greatly appreciative.

With warm regards,

o | Jens Mueller

NDU Spirit joins the Administration in congratulating Dr. Ghais on his appointment.

Parkour Group from USA

On Friday October 17, 2008, NDU, with the collaboration of the US Embassy in Beirut, hosted the "American Parkour Group", a group of nine dancers who presented a dynamic spectacle akin to



urban acrobatics. The performance of the troupe allowed the audience to share the diversity of American dance.

The American Parkour dancers, based in California, conducted several workshops for Lebanese youth combining skills-training with the group's professional performances and highly charged demonstrations of physical ability, agility and acrobatics. The workshops were practical and safe, teaching participants the basic moves (jumping, landing, rolling and vaulting) in a padded environment.

The focus of those events is the demonstration of the diversity in the United States entertainment field (dance) while improving the skills of aspiring Lebanese. Young Lebanese from different disciplines, who have long endured conflict, are encouraged to interact with each other for the purpose of experimenting with a new art form. This program will be a message of support and encouragement for them.

Parkour is the art of moving through your environment using only your body and the surroundings to propel yourself. It can include running, jumping, climbing, even crawling, if that is the most suitable movement for the situation. Parkour can best be grasped by imagining a race through an obstacle course; the goal is to overcome obstacles quickly and efficiently, without using extraneous movement.

Parkour is a training to overcome obstacles. The name itself is derived from the phrase *parcours du combattant*, meaning "obstacle course". Parkour's philosophy involves finding oneself in an environment and discerning the path to take to achieve a goal. The point is to find one's own path, see it and travel it. When a difficult situation surfaces in daily life, a *traceur* (Parkour practitioner) can view this as any other obstacle to overcome quickly without disrupting the intended path.



STUDENT UNION 08-09

The Student Union Elections were held on November 7, 2008 in an amicable environment. They were preceded by a competitive campaign involving two lists, each grouping candidates from each of the seven faculties, since the new by-laws of the Student Union (previously called Student Cabinet) stipulated that representation was to be according to faculty, not class (sophomore, junior, or senior), as was previously the case.

The elections were for thirty members, comprising the new Student Union. The by-laws stipulate that each faculty should have at least two members in the Student Union and that each additional 150 students should have a representative. The elections took place at the SAO and at the Admissions Office, while life was going on as usual on campus. The day passed off without friction despite the normal campaigning fever. The results were officially announced by the SAO Director, Fr. Salim Rajji, on November 10 as follows:

- | | |
|---------------------|--------------------|
| □ Raphael Elias | □ Louis Saghbini |
| □ Wassim Badr | □ Chris Nawfal |
| □ Zeina Abi Ghanem | □ Sara Abou Zeid |
| □ Elie Chaftari | □ Osheer Manoutian |
| □ Rani Keyrouz | □ Abdo Sebaaly |
| □ Roy Haddad | □ Gllio Nemr |
| □ Salloum Dadhdaah | □ Ralph Janohan |
| □ Richard Tannous | □ Cedric Breiss |
| □ Nasrat Abi Tahyeh | □ Ralph Maroun |
| □ Fadi Barakat | □ Akram Hajj |
| □ Jad Ghosn | □ Rosiella Antoun |
| □ Antranik Dochoyan | □ Robin Saghbini |
| □ Guinista Aoun | □ Serge Boustany |
| □ Patricia Tannouri | □ Rima Nehme |
| □ Rodrigue Harb | □ Lea Ghoussoub |

The new SU met on November 17 and elected its Executive Board as follows:

Elie Chaftari, President
 Nasrat Abi Tayeh, VP
 Rani Keyrouz, Treasurer
 Richard Tannous, Secretary
 Fadi Barakat, Chair
 Wassim Badr, Secretary, SU
 Zeina Abi Ghanem, Advisor
 Salloum Dahdaah, Advisor
 Roy Haddad, Chair

This was followed by the SU being sworn in before NDU President Fr. Walid Moussa in the presence of the SAO Director, Fr. Salim Rajji and the SAO Associate Director, Fr. Boulos Wehbe. The ceremony opened with a prayer, followed by a word from the President. Fr. Moussa stressed the spirit of service of the SU towards all students without distinction, and the need to work together as students, faculty and staff for the betterment of NDU. The ceremony concluded with the traditional photo at the entrance of the Administration Building.

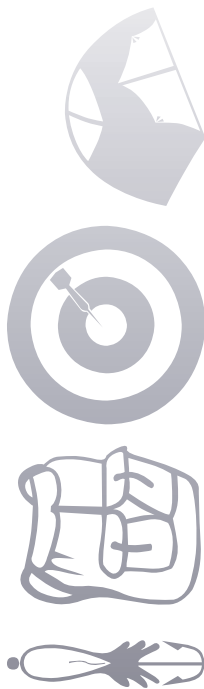
○ | Fr. Boulos Wehbe
 Associate Director, SAO

Sports Office Traditional Games in Korea

Students from Notre Dame University-Louaize took part in the 4th World Traditional Games, held at Busan in Korea from 26th September to 4th October. They were as follows: Ray Bassil, Rana Sebaaly, Rita al-Murr, Tony Samrani, Roderick Kassis, Edgar Ghanimeh and Paul Khoury, accompanied by Elie Boutros of the Sports Office.

Participants in the Games came from seventy-eight nations, bringing their various traditional games and dances. Prominent among these activities were the Lebanese debkeh and village contest presented by NDU. Students from NDU took part in all three previous Traditional Games, the Games being held every four years, the next time in 2012.

Our photographs show the NDU debkeh team in Lebanese costume and the NDU group led by Mr. Elie Butros.



2nd Asian University Games

The NDU basketball team, which represented the Lebanese universities, returned from the 2nd Asian University Games held in Taiwan 11th-16th October after having come fourth and having played six matches in seven days. The results were as follows:

In the first match, NDU won 86/63 against Taiwan University, the latter team being formed from three universities, the National and the Cultural, two categories. In the NDU team, the greatest number of points was scored by Miguel Martinez with 12.

The second was played with the Korean Hanyang University, which won 73/69. The best score on the NDU side was that of Marwan Ziadeh, 19 points.

The third match opposed NDU to Gwandong University of China, the latter winning 82/70, and Marwan Ziadeh again scoring 19 points.

In the fourth game the Iranian University Selection beat the NDU team 78/67, with NDU player Rudy Farraj scoring 16 points.

NDU then beat Hong Kong University 95/67, with Marwan Ziadeh this time scoring 24 points. With this striking victory, NDU took the third and fourth places,

having lost in the final moments against Korea, which won 74/72. George Badawi scored 21 points.

Iran beat Taiwan in the final 78/71, with Lebanese World Referee Fawzi Ashqouty in charge.

In fact most observers agreed that luck was out for the Lebanese team, which suffered from partial refereeing, as though it were the first time a private Lebanese university took part in this Asian sporting event.

At the closing ceremony, Father Beshara al-Khoury, head of the NDU participation, presented commemorative shields to the Taiwan Minister of Sports, the Vice President of the Asian Federation and the Chairman of the Organising Committee. Our photograph shows the NDU basketball team.



Social

Our photographer Mr. Abdo Bejjani desires to thank all those who showed their concern for him during and after his illness last summer. He wishes them all good health, happiness and joy during the Christmas festive season. Ed.

OBITUARY

The sad news of the untimely decease of NDU staff employee and former student *Elias Kamal Akiki* in July of 2008 came too late to be included in the summer issue of **NDU Spirit**. But we now extend our sympathy to his family and to his many friends. –Ed.



At the Safadi Foundation.

Polish Cultural Contact

On Thursday November 6th, 2008, students of FAAD at North Lebanon Campus, with their instructors and the PR Office, took part in an art exhibition of Polish culture at the Safadi Foundation. The Cultural Department of the Polish Embassy gave a brief outline of Polish culture.



Fr. Samir Ghsoub NOW at NLC

Following his appointment as Director of NDU North Lebanon, Father Samir Ghsoub paid a number of visits to prominent personalities in the region. He started with His Lordship Bishop George Abou Jaoudeh (Maronite), H.E. Mufti Malek El Shaar, and His Lordship Bishop Elias Korban (Orthodox). Our illustrations show Father Ghsoub and P.R. Director Edgard Harb at the Safadi Foundation and with Bishop Korban.



NLC Student Union

The Student Union election took place on Friday 14th November with the following results:

Sophomore: Mr. George Chahda and Miss Stephanie Metri

Junior: Mr. Antar el-Maarawi and Mr. Robert Antoun

Senior: Mr. Semaan Frangieh and Mr. Andrew al-Bacha



They are seen in the accompanying photo. Fifteen NDU-NLC students took part in a workshop organized by UNESCO for North Lebanon University students entitled "Techniques for Sorting Out Differences Respecting the Opinions of Each Other" and held at St. Joseph's North Campus. Our photo shows Mrs. Baasiri, UNESCO's head manager, giving a certificate of participation to an NDU student.





GRE or GMAT for MA/MS or MBA Admission?

○ | Ameen A. Rihani
NDU V.-P. for Academic Affairs

According to institutions administering the Graduate Record Examination (GRE), or the Graduate Management Admission Test (GMAT), for students wishing to be admitted respectively to MA/MS programs, or to MBA, the objective is to “predict success in graduate school.”¹ The present debate centers on the possible comparison of one with the other, and eventual substitution, since both have similar objectives and both include similar verbal reasoning, quantitative reasoning, and analytical writing. Among the few technical differences is the fact that GRE does not have a total combined score for the verbal and the quantitative reasoning; they are used separately for admission purposes, whereas the GMAT combined score is usually used for admission.

□ | Objective and philosophy

More important than such comparisons is the standard both tests try to set for students at the end of their undergraduate studies and at the very beginning of their graduate programs. Both GRE and GMAT tend to envisage the level of achievement expected in graduate curricula. This is a tool to examine the way of thinking students show at the beginning of the first year of graduate studies. Yes, it demands from students high skills of verbal interpretation, measurable analysis, and critical written texts.

What is each section all about? It is significant to know, for example, that the verbal reasoning requires students to “analyze and evaluate written material and parts of sentence structure, and to recognize relationships between words and concepts.”² For the quantitative reasoning the student needs to solve problems in algebra and geometry in a quantitative setting. The analytical writing requires from students the knowledge of how to “articulate complex ideas clearly and effectively with reasons and examples...and sustain a well-focused, coherent discussion, in written English.”³

The philosophy of GRE and GMAT is based on knowledge challenge: how much the student knows, and how substantial this knowledge is in comparison with the knowledge of other students. This is the meaning of the percentile in the score results worldwide, and this is one of the strong points of such exams. The knowledge in this sense is directly related to a self-explicit aptitude and problem-solving capability compared with the aptitude and capability of other competitors.

□ | Average scores and percentiles

It is important to know the average scores and percentages of these exams in order to better understand the accepted passing score. The average score for verbal reasoning in the GRE is 490; the average for quantitative reasoning is 680. If we want to combine both scores, as in the GMAT case, the predicted total score would be 570. The percentage of students scoring 570 is around 60%. This means that such an average is a barely accepted score for admission. Universities with a history of high level of achievement would consider this

score as unacceptable. Universities with a short history in GRE and GMAT would consider a range of 550 to 575 as the bare minimum for admission.

A quick browsing around university websites would give the reader a clear idea on the high level of accepted students, based on such scores, as an admission requirement for graduate programs. It is interesting to know that universities do not determine any more the accepted minimum score; they rather move to the best results by showing percentages of high scores of admitted applicants for graduate programs.

Examples of best universities in terms of average GMAT scores: University of Chicago: 709; INSEAD: 685; Cornell: 670; Georgetown: 655; and the University of Pittsburgh: 620. The average GMAT score for class 2008 is 682. According to the Test Prep Institute "The prestigious business schools report that their students score 700 on the GMAT on average... State universities report an average GMAT score of 550... In between those extremes, scoring 650 on the GMAT will beat the average and make you a competitive candidate at most business schools."⁴

The percentile measure is a statistical tool where a score, on a scale of one hundred, indicates whether a distribution of other scores is above or below it. Examples: when a score of 720 falls at the 97th percentile, it means that only three percent of students taking the same exam may

beat it; or when a score of 630 falls at the 84 percentile, it means that 16% of examinees may score better; or once a score of 570 falls at the 67 percentile, it means that 33% of examinees may score better; and when a score of 500 falls at the 45 percentile, it means that 55% of examinees may score better.

□ | Test Preparation

Usually the best time to prepare and sit for the SAT is during the last year of the high school. Similarly the best time to prepare and sit for the GRE or GMAT is usually at the university senior year before graduation. The practice for these tests usually starts at the junior year when the student's knowledge and ability to grasp and comprehend is still at its peak. The best plan for completing this academic task is to prepare it in such a way as to get high scores in one of these exams by the time a student graduates with the BA or BS. A strong applicant for graduate studies is the one who carries with him a high GPA of 3/4 and above, together with a high GRE or GMAT score of 600/800 and above.

The most effective way to practice the test is to use the computer-based version. This practice is adaptive to the student responses and interactive with his abilities. In other words the computerized test program "adjusts the level of difficulty of questions until you have provided all the answers...to calculate your score."⁵ These exams require the student's proper attitude and the appropriate approach. In order

to develop the right attitude the student may take the following steps; this exam is a challenge. This means that "learning how to match your wits against the test makers can be a very satisfying experience, and the reading and thinking skills you'll acquire will benefit you in...your future career."⁶

Like a high GPA, the high score in GRE or GMAT is the student passport to graduate studies. If this is a challenge it is worthwhile accepting it. If it is an intellectual attitude it is advisable to adhere to it. In both cases students engaged in such exams will end up with a much more valuable graduate degree than those without such educational engagement.

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1. Educational Testing Services (ETS) at: www.ets.org/Media/Tests/GRE/
 2. Graduate Record Examination (GRE) at: www.takethegre.com
 3. Ibid.
 4. GMAT Test Prep at: www.testprep.about.com; and Premium GMAT Preparation Services at: www.800score.com
 5. Martinson, Thomas H., GMAT CAT (2003). New Jersey: Petersons Publishers, p. 5.
 6. Kaplan staff, GMAT 2004 (2003). New York, London: Simon & Schuster, p. 225.

Two papers at the Byron Conference
(See under Academic and Student Activities, HUMANITIES)

Byron and the Sublime Self

This paper will discuss Lord Byron as a literary figure who experienced sublimity in his personal life only to share it with his readers in his major works. Although Byron has a noticeable penchant towards Schiller's concept of the sublime, traces of Longinus's, Burke's, and Kant's theories are also noted in his works. To prove my point, I will investigate four of Byron's personal sublime experiences which correlate with sublime incidents in one of his Oriental tales, *The Giaour*. I will refer to his true life experience of drinking from a skull and relate it to Hassan's mortal demise. The second sublime experience comes from the potential attack of robbers while Byron was on his journey to Tepelene, when the dragoman fired off his pistols for fear of robbers and caused fear among the ones accompanying him. This experience seems to resonate well with the scene of the Giaour's attack on Hassan. The final

two incidents are sea related: Byron's sea storm experience and his swimming from Sestos to Abydos, both of which resonate with the drowning of Leila as they both outline the fear of drowning and the fervent struggle to stay alive. As a conclusion, I will expose Byron's sublime Self, which is both a creator and a seeker of the sublimity. Byron, I believe, is a unique personage of sublimity all by himself, a personage representing the sublime Self.

Sandra Bechara
reading her
paper.

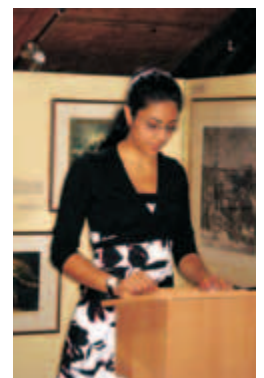


Byron's Oriental Narrative Self

In his Oriental tales, Byron deviates tremendously from his Western poetic style to prove himself an Oriental writer. He employs Eastern narrative forms, diction, and metaphor, all of which do not seem to be used just to be used; rather, they are used as properly and as normally as original Eastern writers do. This indicates clearly that Byron's Oriental narrative Self is best revealed in his Orient-related tales. His description of the Oriental settings and characters, the customs and costumes, and his use of Eastern imagery are not only precise but also, in their minute details, convey to the Western reader the particular Oriental narrative skills that transport the reader to the real Orient. The Oriental frame-tale, metaphors, and phraseology which kept up with the original Eastern style provide the Eastern reader a feeling of Byron's belonging to the East. This sense of belonging is clear in *The Giaour*, *The Bride of Abydos*, *The Corsair*, and *The Siege of Corinth*. In these tales, Byron feels at home though in a world different than his, because he not only understands the local colorings of Oriental life and culture but also enjoys exposing them to his Western audience. In this

paper, I claim that because Byron visited and participated in Eastern life in Greece and Turkey, he was capable of attaining a genuine vision of the East and of proving himself to be an Eastern writer with an Oriental identity. I will discuss Byron's Oriental narrative Self via an analysis of his Eastern narrative style in the above-mentioned tales. My purpose is not to disregard his Western British identity but to appreciate this part of his Self which is genuinely Oriental.

Marina Mansour
reading her paper.



o | Abstract by
Sandra Bechara
of her paper given at the
Byron Conference

o | Abstract by
Marina Mansour
of her paper given at the
Byron Conference

Check Your English!

Stress: The verb *stress* takes a direct object, without preposition. Only the noun is followed by *on*.

Wrong: He stressed on the importance of hard work.

Correct: He stressed the importance of hard work.

He laid stress on the importance of hard work.

Intervention: This word should not be used indiscriminately to mean a speech or a talk. In this there is a difference between the English and the French usages. It has the idea of some interruption or interference. For example:

The noisy demonstration in the street was broken up by the intervention of the riot police.

The argument between the two speakers was brought to a stop by the intervention of the chairman of the meeting, who said political discussion was not allowed.

Convent: In French the word *couvent* is used for religious houses of men as well as of women. In English the word *convent* is used only for communities of women. The most common word for a small monastery is *priory*, although *friary* is also used for communities of Franciscans or Carmelites. The word *nun* is commonly used for members of all religious sisterhoods, not merely for contemplatives, unlike the French word *nonne*.

Formal titles: For superiors of religious houses and canons (Latin Church), Very Reverend Father... . For chorbishops and monsignori, Monsignor (Msgr. For short in USA, Mgr. in UK, Commonwealth and European usage.) For bishops and abbots, His/Your Lordship, My Lord (as conversation continues, one usually says Monsignor.) For Archbishops and Metropolitans, His/Your Grace. For cardinals, His/Your Eminence. For patriarchs, His Beatitude. For the pope, His/Your Holiness.

Closing comma for insertion: When one opens inverted commas or brackets, they must be closed. The same is true for commas in similar circumstances.

Wrong: Tony Blair, former British Prime Minister has declared...

Correct: Tony Blair, former British Prime Minister, has declared...

Guilt: Popular perversions of Freudian psychology have made a bogey of guilt as though it were man's worst evil, a "complex" from which he should be freed. In fact guilt means responsibility for a sinful or criminal action. A criminal is found guilty. But guilt is often confused with *remorse*, the feeling of sorrow felt by an individual who realises the wrong he has done. When the Pope visited Australia recently, certain demonstrators seen on TV wore T-shirts bearing the slogan "No God, no guilt". Obviously these people were atheists who thought that feelings of guilt were evil, so we had better stop believing in God and his moral law and enjoy sexual freedom. But in this world where acts of abominable cruelty are perpetrated, innocent victims massacred as in former Yugoslavia and tortured in prisons, is there no guilt? Are the perpetrators free of all guilt? When sexual freedom means fatherless children out in the streets forming violent criminal gangs in the cities of the West and when children are the victims of sexual deviants (perhaps themselves hapless victims of bad and irreligious upbringing) who torture and murder them, are the great religions wrong to insist on personal responsibility before God and Man?

NDU School Poetry Competition

Called to Life

o | Clara Dabaghi
Antonine Sisters School

I was plunging into the deepest crevasses ●
Weighed down by my own filth
Wrenching terror twisting my shivering heart
My soul atrophying, dissolving like smoke through wind

I was but a whisper through elusive screams ●
A quiet tear through raging streams
I was bloodless, faceless, voiceless, crying
Breathless, hopeless, strengthless, dying

I was nothing to anyone, nothing at all ●
"Why hold on to anything? Let me just fall!"

I closed my eyes as I approached my doom ●
Preparing for my end that was coming soon
And I stopped...
And everything stopped.

I felt myself hovering above the ground ●
And I slowly descended till I got down
But what slowed me down? What saved me from
myself?

Who's the One who loved me so much as to save me
from Hell?

I looked around, in a vain attempt to see ●
I was surrounded by smoke, and a piercing light
blinded me

I cried questioningly, "Who are You? Why have You
set me free?
Restore my sight. Show Yourself to me!"

Moments later, a finger softly caressed my sightless eyes ●
And a voice answered: "I am the Father. Welcome
home, my child."

With that, the past was gone, with all its anger,
faults, and lies

And I was free again, for He has heard my cries

My Savior is burning fire on the wings of the wind ●
A craving desire to Whom I praise and sing
I long to see His face; to rest in His mighty arms
Where He would hold me forever and protect me
from harm

From the domination of darkness into the light ●
From the weakness of the flesh to the Spirit's might
That's the point of redemption, that's how I was set free
That's the point of redemption, that's meant for you
and me

Wounds of a Patriot Heart

o | Jerry Ghazal
Notre Dame de Louaize

These are the words of a Lebanese boy ●
Implanted in sadness, but masked by joy
These are the words of an aching heart
Something so precious it must now depart...

It was a drab and gray morning, yet another heart-
breaking sky
As I bitterly packed my suitcase, trying so hard not to
cry
I looked out from my window, images that will
forever last
A last glance at my childhood; a fleeting gaze at my
past

It was time for me to go, to leave the places I held
dear
As their endless memories faded away with my
burning tear
A tear reflecting the words that were left unspoken:
"Why should every Lebanese boy live heartbroken?"

Will the distant happiness away from home be a lie? ●
And will I ever mean the true meaning of "goodbye"?
Why can't big dreams come true in the land where I
belong?
For the sting of the distance seems to be so strong!

With a deceptive dream that our broken wings will ●
heal
I wake up every morning to realize it's not real
And as I get back to my reality, it seems

That my perfect world exists only in my dreams ●
I could feel the seconds race the beats of my heart
As the ending of an old chapter was beginning to
start
And as my hand liberated hers, I could feel her pain:
"Take good care my son", she whispered again

"Let them see what it means to be Lebanese ●
Let them see that our hearts hunger for peace
Show them how we consecrate what we believe
And give from our souls to reach and achieve

No distance or lapse of time will make you faraway ●
For the loved ones close to the heart will always
stay",
Circumstances compelled me to leave my country
But nothing could make my country leave me...



Royal Misery

○ | Serine Abi Rached

Jesus and Mary

Sleepless night full of hidden desires
Forbidden dreams are what I aspire
Death and murder love and lust
Fame and fortune gained and lost
Life of luxuries life of confusions
Full of fantasies life of illusions
Stuck in a whirlwind full of lies
Prisoner of my own mind filled with cries
Wrapped around these savaged things
Once an angel now I've lost my wings
Broken down torn apart
Darkened shadows around my heart
Weeping spirits troubled souls
Fragile bridges broken walls
Harsh pain buried so deep
Seeking revenge is no longer sweet
A whole lot of pleasure filled with guilt
Feels like murder too well-built
Pain and emptiness fill my heart
Lethal wounds leaving me forever scarred
Denial has finally found a way in my head
Didn't take time after all the tears I shed
I am the girl with the missing soul
The girl that can no longer feel
I am the girl who has lost it all
The girl in eternal sleep
Never been so vulnerable never been so weak
Never have I experienced a pain so deep
Take me home where I belong
Play full blast that depressing song
My tears will fall, tears of regret
All these things I try to forget
Haunting me down they're here to stay
The life in me was taken away
So hold me close and hold on tight
Be the shadow that roams my night
Look at me, look at my crown
Look into my eyes and don't look down
My royal misery my royal pain
My tears my poems they go in vain
So take my hand and make me feel
Be the only thing in my life that's real

Dr. Alam: The Soul, Animals and Man



(Google)

The quest to know who we are cannot be separated from the quest to know who we were. Not only is this true for the human race as a whole, but also on the individual existential level. We all have a story of who we once were, and the better we know and tell it, the more we can say about who we are now. My personal past history and present identity form a unity, which is necessarily related to the unity formed by the past history and present identity of the race as a whole. The empirical narrative for the latter is complex indeed, with paleontologists, anthropologists, geologists, biologists and, most recently, geneticists all in on the discussion. But no mere empirical narrative is able to capture all the depth of either an individual life or of the life of the race as a whole.

This is not to say that the rational accounts fare much better. For more depth, philosophers must be seated at

the table; but here, too, even after the most enlightened and scientifically informed philosophers from both the empirical and rational traditions have had their say, we are still dealing with what will always be, perhaps, one of the greatest human mysteries: the mystery of human origins. But as great as the mystery is, we are compelled to investigate it in the hope that we just might gain more insight into why, indeed, "we have become a question to ourselves," and perhaps go on in this twenty-first century to live better lives than we did in the previous one.

The twentieth century, in fact, is a good place to begin the present investigation, since, in addition to the two world wars, it will also be remembered for two great scientific revolutions, both of which are directly relevant to the themes in this paper, namely the revolution in physics that marks roughly the first half of the century, and

the revolution in genetics, which marks roughly the second half. Both have had philosophical implications ranging from the absurd and the ugly to the profound and the beautiful. Not least among these implications with respect to the revolution in physics, and weighing in on the side of the profound and the beautiful, is the new insight into the nature of matter. One crucial philosophical result of this revolution is the revival of Aristotle's conception of matter as potency. And as no Aristotelian doctrine of matter can be accepted without also appropriating, to some degree, his doctrine of form, the age-old question of the soul is again back on the table—with only a few brave anthropologists willing to take it up. Thus enter the second scientific revolution, which culminated towards the end of the century when scientists specified the entire DNA sequence for the virus phiX 174 in 1980 and, of course, with teams of molecular biologists from the U.S. and Europe completing the first map of the entire human genome some twenty years later.

Just as the revolution in physics immediately spawned superficial and hasty conclusions in philosophy, only to be gradually overcome by more profound and thorough insights, such as the one that is reviving Aristotle's conception of matter as potency, the genetic revolution seems to be following a similar course. The immediate and still dominant philosophical fallout usually revolves around one particular stunning fact, which was discovered in the early days of the revolution, but confirmed and specified in an unprecedented way only in 1997, namely, that 98.4 per cent of the genetic material of chimpanzees is the same as the genetic material of human beings. We are genetically so close, in fact, that some taxonomists justifiably speak of humans and chimps, along with gorillas, as sibling species. One superficial conclusion was predictable enough, as scientists and even philosophers hastily and categorically excluded once and for all, so they thought, any talk of a human soul, or of any soul for that matter. Of course, the attempt to preclude serious discussions of soul and form from philosophy has antecedents, going as far back as the thirteenth century, with William of Ockham's Nominalism; but armed with the new genetic facts, some philosophers today, following certain outspoken anthropologists, claim they now have hard evidence that any discussion of soul or form is simply unscientific. As time passes,

however, and reflection deepens, the tides are beginning to turn, and just as with the revolution in physics, some of the really important insights began to emerge, somewhat surprisingly, from the physicists themselves, and so too the deeper philosophical implications have begun to emerge from some of the anthropologists themselves. Chief, perhaps, among these bright anthropological lights, comes the work of René Girard, who brings to the discussion not only his expert knowledge of Cultural Anthropology, but also his proficiency in the disciplines of Psychoanalysis, Literary Criticism and Scriptural Exegesis. His transdisciplinary approach to the mystery of human origins produces a rich and sophisticated linguistic apparatus that sheds light on, among other things, traditional Aristotelian accounts of the soul. In the light of the work of anthropologists such as Girard, and while mustering up support from philosophers like Ludwig Wittgenstein, the present reflections probe the nature of the new anthropological insights generated by the genetic revolution and specify how these new scientific insights may be able to sustain a revival of Aristotelian accounts of form—analogue to the way the revolution in physics has so far sustained a revival of Aristotle's account of matter."

The Consumer: Society's Top Priority

o | By Professor Louis Hobeika



In the economics and business articles in the press and in academia, there tends to be much more worry about business interests and needs than about consumer rights and wants. The financial element is important but should never overshadow the greater role played by consumption in any modern society. Clearly, business success is critical to any society's progress and development. Business success is measured by value and profitability, which are needed for continuity, expansion and development. Business cannot however succeed if it does not respect consumer rights and preferences.

Through its financial means, the business sector tends to have a tremendous influence over any society's choices. Advertising and promotions are very important to the success of any modern press publication or information vehicle. Therefore, politicians and the media tend sometimes to forget the "unknown soldier" or the average consumer who constitutes the basis of any modern society. In Lebanon and the Arab region, we tend unfortunately to place more emphasis on business interests than on consumers' choices

based on their preferences and rational behaviour.

Contrary to what many people think, consumption is the most important element of GDP. After all, the business community is also a consumer community and therefore joins the rank and file of the consumer society. We learned and then teach in business schools that the consumer is king and therefore business energy and efforts should be directed to satisfy his needs and wants as the late J.K. Galbraith said few decades ago. Henry Ford said a century ago, "I love consumer rights as long as they buy a black Ford." Today, as the Ford motor company understood many decades ago, consumers deserve far more attention and respect.

Businesses which are successful in one country may not prosper in other ones because of the different consumer tastes and needs. For example, Walmart, the world's largest retailer, spent over one billion dollars in Japan but its stores there are incapable of overcoming consumer apathy and employee distrust. The Walmart model does not seem to work in Japan, where consumers are willing to pay top prices

for exclusive high-quality goods. After all, the consumer is king and therefore Walmart should either upgrade its services or it will have to leave Japan. We all know the challenges that Carlos Ghosn faced when he tried to introduce imported reforms in Nissan. He succeeded when he really understood the society's interests, structures and preferences and modified his reform plan accordingly. A business cannot succeed if it doesn't understand and satisfy consumer needs, interests and culture. Business models cannot always be imported or exported successfully.

Consumer lawyer Ralph Nader of Lebanese descent understood a few decades ago that no business can ignore consumer rights. He legally and publicly fought the giant General Motors when no body dared to criticize it. He changed business mentality and forced it, through new legislation introduced by US Congress, to take care of

consumer needs and rights. In the Arab region, we still need to introduce what America did over 40 years ago. We need to understand that the consumer is king and therefore society's prosperity depends on the extent business respects the consumer. In the Arab region, we need to create our own Ralph Nader.

Respecting consumer rights is part of respecting citizen's rights and choices. To reach the stage of modern respect for consumers, we need to reform our electoral laws, allowing for the citizen to speak up and choose. We need to develop consumer laws in Arab societies to allow the consumer to sue business when it cheats the consumer in quality, price, service or otherwise. We need to develop the consumer culture which pushes the individual to defend his own rights and force business to respect them. It is well understood that no one will give consumers what they should have. It is up to them to request what they deserve from politicians, legislators and business. It is no surprise that no effective consumer groups have been formed in the Arab region. What we need first is public awareness and strong lobbies to reach the desired rightful objectives.

Finally, microfinance was created by Mohammad Younes, Peace Nobel laureate, to allow citizens to enter the official economy in producing and then consuming. Democracy promotes liberty and therefore free choice in any society. Over 3000 microcredit

institutions worldwide were able to reach 92 million clients as they applied for their first loan. The spread of microfinance enabled developing countries to enlarge their consumption base and therefore contribute more to society's prosperity. Microfinance remains without influence in Arab economies especially in non-oil economies where poverty remains overwhelming. Microfinance enables the citizen to be independent, aware, open and free, and therefore to request everybody to respect his rights and wants.

N.B. –Ed.: Doctor Hobeika keeps the name of NDU in the international media. The Business pages of *The International Herald Tribune* carried an article by Alistair Lyon (Reuters) titled "Harsh reminder for Mideast investors", from which we quote the following: –

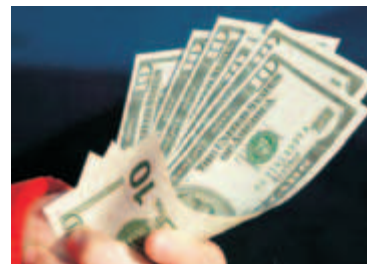
"The Arab region is not yet fully globalized," said Louis Hobeika, an economics professor at Notre Dame University in Lebanon. "It represents no more than 2.5 percent of the world economy, from which it is still Odisconnected, except for oil."

That disconnect might provide some protection from global upheaval, he added.

"However, during a period of recovery, we lose a lot because we don't grow with the rest of the world," Hobeika said.

Qu'est ce qui fait bouger le Dollar?

o | Par le Professeur Louis Hobeika



Les monnaies internationales ont été dernièrement très volatiles. La variation des taux de change entre le Dollar américain d'un côté et les autres monnaies principales d'un autre côté est suivie à tout instant par les agents économiques, investisseurs et consommateurs. C'est un climat général international non favorable à l'investissement. La chute des négociations commerciales appartenant au cycle de Doha de l'OMC a fortement contribué à ce climat d'incertitude. Si on y ajoute les conflits militaires et politiques régionaux qui continuent à nuire à la stabilité politique mondiale, on comprend les éléments majeurs derrière les évolutions monétaires.

Le Dollar a fortement chuté ces dernières années pour reprendre un peu de souffle depuis des semaines. Qu'est ce qui a changé pour que le Dollar s'améliore? Les raisons sont-elles fondamentales ou simplement des corrections techniques ? Voit-on des changements permanents ou temporaires dans les taux de change? Quelles sont les relations entre le Dollar et les prix des matières premières, surtout le pétrole ? Des questions importantes pour les

marchés financiers internationaux ainsi que pour toutes les économies dollarisées comme celle du Liban.

Pourquoi le Dollar a-t-il chuté ces dernières années, par exemple de la parité avec l'Euro à un taux de change d'à peu près 1,6 Dollar pour un Euro ? Les réponses sont bien liées à l'état de santé de l'économie américaine, qui souffre toujours d'un déficit double du budget et de la balance courante. Le nouveau budget américain présente un déficit de 485 milliards de Dollars, en excluant les dépenses prévues sur l'Irak. Le déficit de la balance courante demeure de l'ordre de 6% du PIB, et il est principalement dû au déficit commercial. La baisse du dollar a stimulé les exportations américaines, mais d'une manière insuffisante. Les Américains ont déjà acquis le goût des produits importés, et la machine industrielle américaine n'a pas su s'adapter aux changements requis surtout dans les domaines de l'environnement et de la consommation pétrolière. C'est la raison pour laquelle l'industrie automobile connaît des difficultés financières majeures malgré la compétitivité supérieure des voitures provenant de Detroit.

L'économie américaine souffre aussi depuis plusieurs trimestres d'une croissance lente spécialement dangereuse dans une année d'élection présidentielle. Pour faire face à cette situation, le gouvernement a rendu des impôts aux citoyens dans l'espoir qu'ils soient dépensés pour stimuler l'économie. La Banque centrale indépendante a baissé les taux d'intérêt jusqu'à l'ordre de 2%. Les Américains encaissant les impôts ont décidé de les épargner ou de rembourser des dettes antérieures, rendant cette politique fiscale sans effet. La politique monétaire favorable à la croissance a contribué à alimenter l'inflation et surtout à pousser le Dollar vers une plus grande chute dans les marchés.

L'Europe a été gênée par la politique monétaire américaine aboutissant indirectement à la hausse de l'Euro et donc affectant



négativement les exportations et la croissance. Le Président Sarkozy s'est déclaré plusieurs fois insatisfait de la politique du Gouverneur Jean Claude Trichet. La Banque centrale européenne indépendante est restée passive quant à l'évolution de l'Euro en espérant que l'économie américaine se redresse. La Banque centrale européenne n'a pas fait bouger ces taux d'intérêt car elle ne savait pas quoi faire. En fait, une hausse des taux aurait créé une récession et aurait renforcé l'Euro, et une baisse aurait alimenté l'inflation qu'il est mandaté de combattre. Il est normal de penser qu'une baisse des taux sur l'Euro aurait été souhaitée pour faire baisser l'Euro et ainsi empêcher l'influence négative des taux de change sur les exportations.

La réalité est que l'économie américaine ne s'est pas redressée, mais elle a montré d'un autre côté une résistance formidable aux chocs extérieurs négatifs. Quant à l'Europe, les économies principales qui souffrent sont surtout celles de la France, de l'Allemagne et de l'Espagne. La croissance économique britannique est négative, expliquant ainsi la baisse du Sterling par rapport au Dollar. Pour

résumer, la hausse du Dollar est indirecte car elle est due à la faiblesse récente et nouvelle des autres économies, y compris celle du Japon.

A notre avis, le Dollar continuera à s'améliorer pour les raisons indirectes citées ci-dessus. Le prix du pétrole baissera à court terme mais reprendra sa hausse une fois l'économie américaine reprendrait sa croissance vers la fin de 2008. Pour les économies dollarisées, cette hausse du dollar améliore le pouvoir d'achat des consommateurs mais pourrait nuire aux exportations. Pour le Liban, qui a une économie principalement importatrice, cette hausse modérée du Dollar est une bonne nouvelle surtout si elle dure. Finalement, la dernière évolution du Dollar permettrait aux investisseurs en titres dollarisés de garder leurs actifs et de ne pas s'en débarrasser comme il s'est produit durant les dernières années. L'économie mondiale converge maintenant, en fait, vers l'équilibre qu'on espère continu et durable.

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-Ed. - Google

Bubbles



o | Dr. Walid Assaf

Mechanical engineers are very concerned with water use. The consumption of this very valuable resource can be a very costly affair. For example: water-cooled air-conditioning equipment is often replaced by air-cooled machines in arid regions at the cost of over sizing such machines by 20% or more, thus increasing electrical consumption.

Water treatment, water transport and storage are an expensive business.

A faucet supplying rinsing water with abandon costs a lot more than first meets the eye.

Is the marvelous automatic dishwasher the means for conservation of water and energy? Probably it is not.

No one is suggesting a return to stone-age methods in domestic use of water. However, judicious use of soap and water is unavoidable.

Any liquid including water is a detergent that can carry away undesired dirt and grime. The trick is in

making water a more effective detergent. Regular Lebanese village home-made soap can work well. Like any soap, it has a two-ended molecule. One end attaches itself to the undesired dish grease and the other remains soluble in water. Mechanical agitation enhances mixing of soap, grease and water molecules. The resulting miscible mixture of oil and water is then carried away by rinsing.

Shortage in supplies of animal fats and oils that were used in soap-making caused their replacement by chemicals from the hydrocarbon industry.

Effective advertising for all kinds of surfactants promoted large markets for these detergents. Manufacturers increased the addition of extra sudsing and bubbling agents. Wash basins became filled with froth. This became a sign of "product superiority and excellence".

It is not unusual to watch the user add a generous amount of a detergent to a clothes washer or kitchen sink. Bubbles are now a measure of how much soap

to add. Lots of bubbles give the impression that a cleaner wash is in the making.

But bubbles are hard to get rid of. Adding an inappropriately large dose of soap to the wash will oblige you to spend unnecessary time trying to purge the soap from machine and floor.

Some people object to the use of "local" home-made, olive oil-based soap. Yes, it can cause undesirable deposits of bath water rings especially in areas where the water contains too many minerals (hard water). Some claim that it is rough on bare hands. But these objections have easy solutions too numerous to list here.

Bubbles can be avoided too. Lower the temperature of the wash if you don't mind cold hands and use less detergent!

Yoga and Martial Arts

○ | K.J. Mortimer

3rd Dan Judo, 2nd Dan Japan Karate Federation
(and 4th Dan Honorary, from Yotaka Yaguchi, 9th Dan)

The true martial arts are forms of physical, mental, psychological and moral education based on the arts of war. Unfortunately, since Judo entered the Olympic Games, they have largely degenerated in the West into simple competitive sports, the aim being to overcome all opponents and win gold medals. This is in clear opposition to the teaching of all the great Japanese masters, who insist on conquest of oneself, not of others. Dr. Jigoro Kano, intellectual and educationalist who played a leading role in the foundation of the modern Japanese university system, adapted the old Jujitsu to create Judo, the most widely practised of the martial arts. Shortly before his death he wrote his famous Last Testament: "Judo is the way to use most efficiently one's mental and physical strength. By training, one should discipline and cultivate one's body and spirit through practice of the techniques of offence and defence, thereby to master the essence of this Way. And, by dint of these means, it is the ultimate goal of Judo to build oneself up to perfection and to serve the world."

Ueshiba Merihei, founder of Aikido, most refined and subtle of the martial arts, was a nature mystic who declared that Aikido was a way of love. M. Nakayama, who made Shotokan Karate known worldwide, wrote, "If Karate is practised solely as a fighting technique, this is cause for regret. The fundamental techniques have been developed and perfected through long years of study and practice, but to make any effective use of these techniques, the spiritual aspects of this art of self-defence must be recognised and play the predominant role... Deciding who is the winner and who is the loser is not the ultimate objective... Karate-do? is a martial art for the development of character through training..." (*Best Karate*, M. Nakayama, Kodansha International).

Understanding of the martial arts comes only with practice, and elderly Japanese who have devoted a lifetime to any one of them still consider themselves to be learning. However, some idea of their background may interest anyone who considers embarking on such a Way. There is even a religious point that one may consider. Obviously a person who has a strong, well-balanced character, with power of self-control, who can better clear his mind of distraction, will be able to lead a deeper spiritual life. Far from condemning the traditional Eastern forms of spirituality and asceticism, in NOSTRA AETATE the

Council Vatican II declared:

"Religions, however, that are bound up with an advanced culture have struggled to answer the same questions by means of more refined concepts and more developed language. Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philosophical inquiry. They seek freedom from the anguish of our human condition either through ascetical practices or profound meditation or a flight to God with love and trust. Again, Buddhism, in its various forms, realizes the insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, either by their own efforts or through higher help, supreme illumination."

It is of interest to follow the evolution of the Eastern disciplines particularly because Western spirituality has never used psycho-physiological means as a groundwork for spiritual progress, beyond perhaps the used of breathing in the Hesychast asceticism of St. Gregory Palamas, the Prayer of Jesus. We must start in Ancient India, before even the Aryan invasions of the mid-second millennium B.C.. Yoga is a very wide general term to describe Indian schools of wisdom and may include

such practices as Bakhti Yoga, the Yoga of piety and prayer, and even Tantric Yoga with its dubious magic. Here we use it in the more usual limited sense of Hatha Yoga, techniques of control of self, now used everywhere scientifically and medically, for example by Russian cosmonauts.

From the Indus to Japan, the underlying idea of the training is the unity of body and soul. This of course is also basic to the philosophy of Aristotle and of the medieval scholastic theologians such as St. Thomas Aquinas and is implicit in St. Paul's teaching of Christ's resurrection as a promise of our own bodily resurrection. Without going into detail, we point out two basic elements of Yoga. The various positions taken in succession stretch opposing muscles to induce a state of physical relaxation immediately followed on the principle of body-soul unity by mental relaxation. Secondly, one breathes in by relaxing the muscles of the abdominal wall so that the intestines fall by their own weight. This drags down the diaphragm and with it the lungs, so they are filled to their depths by new air. One sees the error of people who contract their abdomen when asked to breathe deeply, as though a balloon were smaller when

inflated. As any swimmer will know, the effort comes with breathing out. In this way, one remains relaxed when engaged in physical activity such as fighting, the effort coming only at the decisive moment of a punch, kick or throw. Fatigue is avoided. Yoga techniques can easily be practised at home, even while studying or praying. The cross-legged Lotus position cuts off blood to the lower parts of the body the better to irrigate the brain, so helping concentration. The relaxing techniques before sleep are of great help against insomnia. In bed one may also concentrate one's attention on one's feet, one's knees, and so on up to the brain, the parts left behind seeming to no longer exist. Then one wakes up next morning!

Five centuries before Christ there lived in Northern India the prince Siddhartha Gotama, also known as Sakyamuni, and later as the Buddha or Enlightened. His father tried to confine him in the palace to lead an idyllic life of pleasure, not allowing him to know about the sorrows of mankind. But one day he escaped, only to be shocked by the sight of a decrepit old man, a sick man and a dead man. After receiving an explanation from his servant companion, he decided to find how to end suffering. Extreme asceticism

provided no answer, but he finally concluded that the cause of suffering was desire. Out of compassion for mankind he then set out on a life of itinerant preaching, teaching that desire must be cast aside, and founding an order of monks to put this aim into practice. Note that Buddhism can hardly be considered a religion in the usual sense as it makes no reference to God; Christian Humphreys, Old Bailey judge and the leading British authority on Buddhism, paints an atheist picture of Buddhism in his classic but rather uncritical book *Buddhism* (Penguin Publications), and insisted on this atheism in a personal letter to me after I had raised the question.

Buddhist monks used to be derided in the West, but this is no longer the case. The Dalai Lama and his retinue have made a deep impression, even in Vatican circles. The famous Cistercian spiritual writer Thomas Merton stayed and studied with monks of the Theravada school in Thailand, where incidentally he was accidentally electrocuted while trying to mend a fitting in one of the monasteries. In *Way of Zen*, page 185, Tenshin Fletcher and David Scott mention Jesuit priests who have studied with Zen masters and even become certified



Yutaka Yaguchi, Vice-Chief Instructor ISKF/JKA and author K.J. Mortimer between Japanese Embassy Second Secretaries Daisuke Okabayashi (Cultural Attaché) and Hidehiko Asai, at closing dinner after the 2008 Training Seminar.

teachers themselves.

The way that desire can be an obstacle to the achievement of its own aims may be seen in simple examples. It is the effort to go to sleep that prevents one falling asleep. It is the effort to be holy that prevents many "pious" but neurotic people, including monks and nuns, from becoming holy, as holiness means forgetting oneself, not thinking about oneself. But there is a contradiction to be unravelled. How can one lose desire without having the intention to lose desire? However, there is an answer.

About five hundred A.D. a semi-legendary Indian Buddhist monk known as Bodhidharma crossed the Himalayas into China, where Buddhism had found little fertile soil as the contemplative tradition of India accorded ill with the Chinese work ethic. He despised intellectual speculation and developed physical exercises to strengthen his body for the intense effort that his form of

search for Enlightenment demanded. These also served as a form of defence for his peregrinating disciples on the roads. Through this strangely violent ascetic, Buddhism came into contact with the Chinese philosophy of the Tao. Lao-tsu had reacted against the ceremonial formalism of Confucius, intended to provide a stable and humanitarian society, by affirming that actions were good only if their source were pure. He insisted on harmony with Nature and with one's own particular nature, according to which one should act spontaneously. Perhaps surprisingly, this Way of the Tao produced men capable of facing sadistic rulers and upbraiding them for their cruelty – and walking out alive! The conjunction of the new Buddhist Way and the Tao resulted in the practice known as Zen, where Enlightenment came with the discovery of one's true nature.

This Way of self-discovery excluded all appeal to spirits and supernatural forces, even if it sometimes used the religious and cultural vocabulary of the ambient civilisation, much as Roman gods and goddesses were used in Western Christian society even at its most religious. Confusion is caused in the West by talk of the "mysteries" of the East, particularly by fraudulent promoters of supposedly oriental cults. But demystification is precisely one of the aims of Zen, particularly of its famous *koan* or riddles, whose answers

are obvious and down-to-earth if only one can strip one's mind of conventional ways of thinking. The Zen master Chao-chou reached Awakening or Enlightenment after a conversation with Nan-ch'uan in which the following exchange took place:

Chao-chou: "What is the Tao?"

Nan-ch'uan: "Your ordinary (i.e. natural) mind is the Tao."

The most impressive example of Zen-inspired culture in China is perhaps the painting of the early medieval Sung dynasty. After long communion with Nature, using supple brushes on wet silk, the artist would in only a few minutes give a vivid rendering of reeds in the wind by a lake or of some bird and animal, with a wonderful quality of life. But it is through Japan that the Zen culture is best known, through buildings, gardens and even cooking for example, always with extreme simplicity giving the most exquisite and refined effect. Above all it is best known through the martial arts, among them Kendo (Way of the Sword), Kyudo (Way of the Bow, Archery) and the "empty-handed" arts such as Judo, Karate-do and Aikido.

In old feudal Japan, the samurai warrior had to kill with one stroke or be killed. He had to face instant death with calm composure. So Zen as a form of mental training based on direct experience rather than speculation appealed to the military elite. Their life was beautiful but short, like the cherry blossom. In 1600 the victory of the Tokugawa clan, destined to produce a line of shoguns lasting until the Meiji restoration in 1860, brought internal peace. With the end of constant



◀ Zen painting captures life in a few shaded lines. Google

▶ Zen garden with water and fish, source of inspiration. Google



feuding, it was thought that the samurai should be versed not only in the arts of war but also in those of peace, such as literature, history, poetry and painting. This tradition continues in the martial arts. The Japanese masters are men of culture and refinement. For example, Teryuki Okasaki, 9th Dan, chief instructor of the International Shotokan Karate Federation of the Japan Karate Association, my own examiner for the black belts, is a master calligrapher, calligraphy being a supreme art in Chinese and Japanese culture.

The Zen spirit came to be developed particularly in the art of the sword, refined by the introduction of composite bamboo swords for training purposes. It was realised that the samurai should know no hate, and never search for a quarrel or occasion to kill. In the case of enforced conflict one should be at peace with oneself, knowing only love (some of the bravest samurai were converts of the Jesuit missionaries), then one is the mirror of the opponent's thoughts like the calm waters of a lake, which give way and close in behind a blow. How wrong is the common perception of the martial arts as provoking violence and aggression! As illustration, in Karate every series of movements in a *kata* begins with a defensive parry, never with a punch or a kick.

▼ *Meditating in a Zen temple garden.*
Google



The strength of water lies in its potentiality. So it is that in sparring or in contest in Judo or Karate one should be like water, calm, supple, relaxed and with peripheral – not concentrated – vision, so that one can be aware of attack coming from any angle before giving way and then closing in. If one is upright one can move in any direction, make any counter. This applies the principle of medieval Thomist philosophy, the less the act the greater the potentiality (one thousand million years ago, a one-celled primitive organism had the potentiality to evolve into a giraffe or a sparrow; but once evolved into a giraffe it could no longer become a sparrow.)

This explains why Doctor Jigaro Kano called his art adapted from the old Jujitsu techniques of unarmed combat *Judo*, the *Supple Way*. Its popularity came from its use of sporting competition. Unfortunately, instead of being above all a test of mental strength, Judo competition, once practised mainly as *tsuginamishiai*, has evolved into an Olympic championship sport, dominating what was intended as a means of character formation for everybody. This explains why Koizumi in London, first to found a club outside Japan, committed suicide. It was only with extreme reluctance that Gichin Funakoshi, founder of the Japan Karate Association, came to accept competition, and in Aikido and Kempo it does not exist at all. Although there is now competition, the instructors of the J.K.A. insist first and foremost on discipline and character, so at a class or a demonstration one may see a line of Lebanese children as young as six years old seated on their heels without moving or saying a word for a quarter

of an hour.

Aikido was founded by Master Ueshiba Morihei, born in 1883. Deeply versed in the martial arts and the traditional philosophy, he found that perfection of mind and body and harmony with Nature were to be sought by training and practice. Aikido has swift flowing movements that end in arm- or wrist-locks for control and enforcing submission, with decisive blows or *atemi* possible in cases of real danger from aggressors. But Aikido still excludes competition as incompatible with its aim of cultivating love and despite this veto it is rapidly gaining ground in Lebanon.

We hope to have removed any misconceptions about Yoga and the martial arts that may exist in the reader's mind. For further reading we suggest *The Way of Zen*, Alan W. Watts (a scholar not himself engaged), Penguin Books; particularly *Way of Zen* by Tenshin Fletcher and David Scott, Vega publishers, London; *The Spirit of Aikido*, Kisshomaru Ueshiba (son of the founder), Kodansha International; Karate (final chapters), R. Habersetzer, Éd. Marabout (French); *Palma*, Issue 3, Vol. 2, 1 – 1994, NDU Publications, *The Ascending Way*, K.J. Mortimer.

G.K. Chesterton, 1874–1936

○ | K.J. Mortimer

The second half of the 19th century saw public education in Britain and a new class of readers ready to absorb the work of a new set of writers ready to provide them with a literature no longer intended only for the upper levels of society. Certainly the most lovable of these authors was Gilbert Keith Chesterton, born in the Camden Hill suburb of London. His literary talent appeared when still in his early 'teens he launched and edited a school magazine. However he was also gifted for drawing, so his parents sent him to study at the Slade School of Art, while he also studied Literature at London University. In fact he illustrated some of his own novels and some of those of Hilaire Belloc.

In 1901, Chesterton married Frances Blogg, a devoted wife who despairing of making his genial bulk look smart in top hat and tails found for him an attire that added to the romance of his personality.

The æsthetic movement had passed under a cloud when the portals of Reading Gaol closed on Oscar Wilde, its most colourful exponent. Unfortunately he had failed to draw a line between witty aphorisms and real life, putting into practice his remark that the only way to end temptation was to give way to it. But popular writing still bore the imprint of good style and of concise wit. Chesterton wrote some outstanding literary criticism, for example of Robert Browning and Charles Dickens, which according to his own principles was, as it should be, itself fine literary art.

The American-born painter Whistler had learnt from Degas in France the habit of cruel wit and introduced it into British society. Chesterton was supremely witty but never cruel. In controversy he cut deep but was always kind. Wilde's paradoxes were intentionally shocking but shallow; Chesterton, the real master of paradox, used it to reveal truth, truth that had often been so taken for granted that nobody was prepared to answer its attackers.

Chesterton and his associates were Liberals, Hilaire Belloc for example

becoming a Liberal Party Member of Parliament. All were certainly anti-Establishment and enjoyed poking fun at convention. Chesterton suffered public opprobrium and was accused of lack of patriotism for his opposition to the war against the Boers in South Africa. But he saw imperialism as precisely the opposite of patriotism or nationalism.

"The annexation of the Transvaal was a crime committed against the European virtue of patriotism. For a man has clearly no more right to say that his British patriotism obliges him to destroy the Boer nation than he has to say that his sense of the sanctity of marriage makes him run away with his neighbour's wife." And: "A thing like the British Empire, which contains Dutchmen and Negroes and Chinamen in Hong Kong, may be a perfectly legitimate object of a certain kind of intellectual esteem, but it is ludicrous to call it patriotism or invoke the ancient deities of the hearth and the river and the hill." (Lea, pp. 78, 79, see footnote 2) This was indeed prophetic at a time when nobody could imagine the transformation of the colonies into independent nations.

(Google)



Chesterton stood for patriotism on the small human scale. Treaties about the zones of influence of great powers received some of his sharpest comment. *"We have reached in the modern world a condition of such appalling unreality that everything is done on paper. Men know the destiny of countries when they have never met a native, and profess love and hatred for men whom, if they saw them in the street, they could not tell from Poles or Portuguese ... we must at all costs get back to smaller political entities, because we must at all costs get back to reality. We must get nearer and nearer again to love and hate and mother-wit, to personal judgements and the truth in the faces of men."* (Lea, pp. 79, 80) If Chesterton had been alive today his remarks about globalisation would certainly have been scathing. But he would no doubt have thoroughly sympathised with such re-emerging nationalisms, safeguarded by the European Union, as Scottish, Welsh, Breton and Catalan.

His stand in the Boer War did not mean he was a pacifist and his love of his own country made him support the 1914 war against what he saw as Prussian militarism. His ideals of local

patriotism appear in a fantastic form in his novel *The Napoleon of Notting Hill*. For Chesterton, the advantage of having a king was that a king was an ordinary person, brought to his position by chance of birth and not by blind and unscrupulous political ambition, in fact kingship could be truly democratic. So in this book he imagines a king chosen at random out of a directory, but in this particular case the choice falling on one with a mad sense of humour. This leads to all the suburbs of London no longer parts of a vast, grey, monotonous city sprawl but suddenly resplendent each with its medieval chivalry, heraldry and pompous titles and finally at war with its neighbour for reasons of local pride.

But to accuse Chesterton of blind love of the Middle Ages was unfair. He knew their faults but considered their faults to be human ones, which would have allowed for the development of something better. Like Belloc, Sir Arnold Lunn and Eric Gill, founder of a community of Christian artists, his political philosophy was Distributism, which meant small-scale ownership as far as was possible of the means of production and marketing. Against the doctrine of the industrialising Victorian

age, he saw capitalism as the enemy, not the defender, of private property, because it so easily developed into monopoly. He saw the contradictions of capitalism as clearly as any Marxist. While wanting to keep the wages of his workers as low as possible, the capitalist was thereby depriving them of the power to purchase his goods.

Throughout his earlier career, Chesterton was moving towards Catholicism, being formally received into the Church in 1922 by Father O'Connor, the model for the detective priest in *The Innocence of Father Brown*. In *Heresies* he saw various aberrant doctrines as over-stressing just one aspect of orthodox Christianity in a search for over-simplification. Old-fashioned Protestantism had excessively spiritualised Christianity, condemning the material world as totally corrupted by sin and promoting the Puritan attitude to sex, despite St. Paul's

teaching on the spiritual meaning of marriage. It was of course reaction to this attitude, and to Victorian severity towards children, that lead to the popular and often vitriolic atheism of writers such as H.G. Wells. Puritanism was scourged by the "Chester-Belloc" company, lovers of good food, good beer and good wine, with hearty, boisterous, good-natured Chesterton outstanding among them:

Wherever the Catholic sun
doth shine,
There's always laughter and
good red wine.
At least I've always found it
so,
Benedicamus Domino!¹

In *Orthodoxy*, Chesterton reveals that in Christian orthodoxy and traditional common sense there is great adventure. They are not repositories of staid, stodgy and outdated thinking. Chesterton saw in Christian orthodoxy as represented by the Catholic Church a balance between complementary elements. It considered neither matter nor the mind as the sole reality. It was easy to poke fun at the childish attacks against Christianity of

popular philosophers such as H.G. Wells. But Chesterton had in fact a powerful and penetrating intellect, and it is unfortunate that the penetrating humour that made his output enjoyable and his thought clearly understandable was the very element that prevented many from taking him seriously. He once explained why two of his most famous books were biographies of Francis of Assisi and Thomas Aquinas, not of St. Francis and the other contemporary founder of an order of mendicant friars, St. Dominic. He saw in both these men a vision of the sanctity and inseparability of both the spiritual and the material in this world. Following Aristotle, St. Thomas saw that sensations such as colour and sound are things created in the image-forming brain under the influence of external impulses such as light and vibration, and that from them the mind forms its ideas of the outside world. They do not exist as such in the object, to be transferred mechanically to the brain. Chesterton's time was one of contradictory philosophies, some being purely materialist and others considering the world as an illusion of the mind. Thomas Aquinas had struck the correct balance.

"According to Aquinas the object becomes a part of the mind; nay, according to Aquinas the mind actually becomes the object. But, as one commentator acutely puts it, it only becomes the object and does not create the object; it (the object) can and does

exist outside the mind, or in the absence of the mind ... Note how this attitude avoids both pitfalls; the alternative abysses of impotence. The mind is not merely receptive, in the sense that it absorbs sensations like so much blotting paper; on that sort of softness has been based all that cowardly materialism which conceives man as wholly servile to his environment. On the other hand, the mind is not purely creative, in the sense that it paints pictures on the windows and mistakes them for the landscape outside. But the mind is active, and its activity consists in following, so far as the will chooses to follow, the light outside that does really shine upon real landscapes ... In other words, the essence of the Thomist common sense is that that two agencies are at work; reality and the recognition of reality; and their meeting is a sort of marriage. (Lea, pp. 13,14)

One feels that Chesterton's rational objection to philosophies that made the external world a product of one's own mind and imagination was a matter of real emotional concern to him. In fact in his autobiography he talks of a "mood of unreality and sterile isolation" that affected him under the influence of those nihilist philosophies. Gabriel Gale in *The Poet and the Lunatics* says, "I also dreamed that I had dreamed of the whole creation. I had given myself the stars for a gift; I had handed myself the sun and moon. I had been behind and at the

*beginning of all things; and without me nothing was made that was made. Anybody who has been in that centre of the cosmos knows that it is to be in hell.*² (Lea, p. 12)

The invitation to wonder with a sense of adventure at real and ordinary things appears again in the discussion between poets in the opening chapter of *The Man Who Was Thursday*, perhaps the most weird, mystical and deeply religious novel ever written. In the descriptions of the commonplaces of London under the vivid effect of street lamps and moonlight one feels that rationality does not suffice to conquer the fear of unreality. For anyone brought up in the foggy gloom of old industrial England, and not by sunny Mediterranean shores, it is easy to understand this mood of doubt warring with reason.

Here perhaps lies Chesterton's dislike of Buddhism, which was understood by him to treat the world as illusion and to offer no more than personal

extinction as an end, a nihilist philosophy of despair. It seems that he did not realise that Buddhism was as vast and varied as the whole of Western thought and that its vocabulary must be understood not in translation but in its native context. In his time, Eastern thought was still too exotic, occult and surrounded with mystery.

Chesterton was outstanding in a time of great and witty controversialists and debaters but despite their opposition there existed among them a certain camaraderie, particularly when they came up against the Establishment. Chesterton, who despite his work as editor and his literary outpouring was by no means well off, was once sued in court for damages by a man with the same quite common name as a minor character in one of Chesterton's stories. The court decided in favour of the plaintiff. Chesterton then obtained permission from his famous adversary friends to publish a story abounding with doorkeepers and other

commonplace individuals having names such as Bernard Shaw and H.G. Wells.

Time has somewhat deflated the reputation of H.G. Wells. It would be hard to find anyone who believes in Bernard Shaw's Life Force –

The Life Force afflicted with doubt
As to what it was bringing about
Cried, "Alas, I am blind,
But I'm making a mind,
Which may possibly puzzle it out."

But Chesterton still reassures us of the value of Christianity, orthodoxy and common sense while intriguing us with mystery and making us laugh.

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1. In 1937 I spent a holiday on a farm just inside the Welsh border. In those days Wales was still strongly Nonconformist, that is to say most people belonged to strict Protestant groups independent of the Anglican Church. On Sunday nights I saw large groups of local Welsh country people trekking miles on foot to the English side of the border, where pubs were allowed to sell beer on Sundays. K.J.M.
 2. For the citations in italics I have drawn on *The Wild Knight of Battersea* by F.A. Lea, series Modern Christian Revolutionaries, James Clarke & Co. Ltd., London EC4.

Astronomy Club

○ | Joe Chamma, NDU Astronomy Club
November 2008

Inspired by Dr Roger Hajjar, the NDU Astronomy Club was formed back in November 1998. As one of the first members to join the club, I was eager and enthusiastic about the future events and activities of the club. When I met Dr Hajjar while recruiting in the club, he told me not to get confused between Astronomy and Astrology. I replied and said that I knew the difference between them and that I wouldn't have joined if it was Astrology!



Ten years have now passed since then and the club has grown among its community. Many events have taken place and many members joined in and had their share of the fun. Seeing the club develop through time, and gaining strength each year, gave the members a huge boost of confidence. Most of our Star Parties are done in Oyoun El Simane and in Faraya. We usually visit other locations to change positions locally.

Jogging down memory lane, our major event that I remember and probably the most unforgettable was our trip for the August 11, 1999 Total Solar Eclipse. The experience of the event was simply breathtaking. The NDU group was the only group from Lebanon to visit a neighbouring country for the amazing spectacle. We had a great time preparing for the event and evaluating the phenomenon. The only drawback was the lack of proper information given by the media to the Lebanese people, which resulted in many thinking themselves forced to stay indoors for the event.

Observing celestial objects in the night sky opens one's eyes to the universe. Many people, including even new members, still get amazed when observing the craters and mountains

on the Moon, the polar caps on the planet Mars and the clouds and satellites on the planet Jupiter, as well as the wonderful rings of the planet Saturn, the changing angles of which are clearly noticeable if followed from year to year. These are just a few of the brilliant features of our Solar System. Members and the public alike enjoy the wonderful sights and remember the moments for years to come.

Various events have been followed by club members, such as total lunar eclipses, meteor showers and transits of planets Mercury and Venus, as well as the progress of the planets from night to night across the sky. Not long ago, the NDU Astronomy Club joined forces with various Astronomy Clubs from universities across the country. This group was called 'Lebanese Astronomy Group (LAG)'. This group has since been forming up for several public events, notably during International Astronomy Days.

The NDU Astronomy Club has a tradition during summer of spending a weekend in Jezzine. This is usually done before the new academic year. Old and new members in the club always enjoy the trip to Jezzine because it is considered as an agreeable vacation



after a busy year of University activities and events. NDU Astronomy Club has also hosted several 'Astronomy Summer Schools' on campus.

Astronomy at NDU has gone a step further. With NDU'S new Meade telescope, it has given us an opportunity to observe the night sky using a spectrograph for scientific research. Groups of amateurs come and help out with the research. As a result of observations involving spectroscopy, the amateurs have gained experience with advanced astronomy. Who would have thought that the NDU Astronomy club would reach this far?

The future of the NDU Astronomy Club, and even of astronomy in Lebanon, looks promising as each year

enthusiasts join the club and expand their ideas to develop the image of the club. Old alumni students and members are usually present to help out the new members. Many previous members are now abroad and still have certain contacts with the club.

We the members are supposed to be preparing and organizing a 10th Anniversary Gala but things are not going to plan. With so many events for the club in minds, the members have put the celebrations on hold due to the International Year of Astronomy taking place in 2009. Further, we have our continuous observational evenings in spectroscopy, as well as several Site Testing Camps to be set up in various locations across Lebanon to find a more suitable location to build a local Observatory. Provided that the NDU

Astronomy Club postpones the 10th Anniversary Celebrations, our next scheduled Anniversary will be held in 2013, when the club will celebrate 15 years.

All in all, I see the future for the NDU Astronomy Club is bright as long as the members stay motivated. As NDU is the center point for spreading astronomy over the country, it is of great interest to introduce the wonders of the night sky to the public and to maintain future relations with International Astronomy Clubs across the world and to improve relations with our surroundings.



Summer Camp 2007 in Chabrouh

○ | Joe Chamma

When I was first asked to help in a camp for handicapped people, I had mixed feelings about it. I didn't know what to expect or how I could handle the situations that would arise. In the end, I found my fears were groundless. The work turned out to be easier than I had thought and more fun.

We had two camps in Chabrouh in August 2007, each a week long. For me the first week was more of an introduction. I met a happy and joyful German team. That gave me a little confidence. It was my first experience in a camp with handicapped individuals. I was nervous at the start, thinking of how I would be seeing new faces and making new friends, both normal and handicapped.

The German team were from the Order of Malta. The first time I heard of the Order, I grew interested in discovering more about the organization. After we had all got a brief

introduction to the work of the week ahead, and met each other for the first time, each volunteer was assigned a boy to look after and entertain throughout the week. The volunteers were now waiting for the boys' arrival at Chabrouh. The Germans referred to all the handicapped simply as Boys.

The Handicapped Boys come from Deir El Salib. When people hear the word Deir El Salib, they start getting different ideas about what to expect, especially those doing it for the first time. Upon arrival, all the volunteers were cheering and hugging the Boys. I wondered, was it that easy? Apparently they were quite a pleasant bunch and were really looking forward to their outing in Chabrouh.

The Boy I was to be caring for came out of the bus last because he used a wheelchair and couldn't walk on his own, so he needed driving around. My Boy liked to smoke and had a special spot in Chabrouh where he liked to stay the whole day, alone around the trees that grew nearby. The hardest thing about my Boy was taking him to the toilet. He needed help for taking a shower and for everything else!

During the week, each volunteer had to be near his/her Boy. During breakfast, lunch and dinner, those that were unable to feed themselves were fed by the volunteers. Those that were able to feed themselves had the option of being aided by the volunteer. In between meals, we the volunteers did our best to create games and entertainment for the Boys so that they would not be bored and could have a great time.

I had to leave the camp for a few days due to work, but returned to Chabrouh later in the week. Some volunteers had to stay up late for night duty with the Boys. That was when we made that sure the Boys were asleep and didn't wake up making a noise while everyone was asleep and disturb the other Boys.

As the week drew to an end, and the Boys got ready to return to Deir El Salib, so the volunteers tried to make a special celebration for the Boys. On their last night, we all gathered around, volunteers and Boys, to make a campfire and sing songs. Some Boys knew that whenever there was a campfire they would soon be returning home. When the Boys leave, it is usual for many volunteers and Boys to get



emotional. So some boys wanted to refuse to go back to Deir El Salib, but in the end they had no choice.

After the Boy's departure, the volunteers cleaned up the place before the arrival of new Boys for the second week. But at least the volunteers got a few days' rest before the second week. During the rest period of about two days, the volunteers were taken out to dinner at a huge mansion. The following day, we all went for a swim and had a great day relaxing.

I wasn't present at the start of the second week when Boys came for another week because of wedding invitations from friends and relatives. When I returned the Boy I had to take care of this time was a quieter individual. The only problem was understanding him whenever he needed something because he couldn't talk. I had been told that my Boy sometimes became aggressive and had a crisis. I was lucky enough to be able to control him and not to be faced with his anger.

The week in Chabrouh with the new Boys followed the same routine as the first week. The main Mass was daily at

5 p.m.. The volunteers also attended morning and evening Masses daily during the week. Daily meals were usually breakfast, lunch and dinner. Games and entertainment were arranged during the day. Each day had its own programme for the Boys to be fully occupied.

As the second week came to an end, the volunteers made a campfire for the Boys, and sang songs while sitting around the blaze. The Boys' departure for Deir El Salib was as usual emotional for both, the Boys and some volunteers. Some Boys refused to get on the bus, but were finally persuaded and were on their way home. After the Boys left, it was cleaning time again. This time it was hard work because a group of Germans and some volunteers would be taking the Boys for another trip to Jordan.

The next few days were more of a relaxing moment for the Germans and the volunteers. We were invited out to dinner at a restaurant. The next day, we went for a swim at a friend's chalet in SoleMar. The next day was more of a Thank You occasion to express appreciation for the efforts done by the Germans and the volunteers during the

previous two weeks. The next day, we all went swimming in the South of Lebanon, and had an enjoyable time at a friend's Pub the same evening in downtown Beirut.

All in all, my first acquaintance with the Germans and especially the handicapped was a wonderful experience. We all had our fun together with the Boys. I learnt a lot more from the handicapped Boys, than the volunteers. I discovered that the gift of love for a handicapped individual was so precious that it was something they needed desperately, and that giving them that gift would mean so much to them. I was glad to have had this opportunity to give the work a try, as I had really enjoyed myself among the Boys. I will surely do it again. I'm sure 2008 in Chabrouh with the Boys will be even better. I look forward to it. (We regret that this article had to be held over from the summer issue.- Ed.).



Are Organic Foods Healthier?

o | Wassim Beaineh
Major: CCE

Organic foods are produced according to certain production standards, meaning that they are grown without the use of conventional pesticides, artificial fertilizers, human waste, or sewage sludge, and that they are processed without ionizing radiation or food additives. Livestock are reared without the routine use of antibiotics and without the use of growth hormones. In most countries, organic produce must not be genetically modified. Organic food production is legally regulated. Currently, the United States, the European Union, Japan and many other countries require producers to obtain organic certification in order to market food as organic (Henry, 1996, p. 72). But an important issue remains: shall we consider organic food to be healthier? I wish to show that organic foods have advantages both for human health and for the environment.

It is widely known that Organic production reduces health risks. Many pesticides approved by the Environmental Protection Agency (EPA) were registered long before extensive research linked these chemicals to cancer and other diseases. Now, the EPA considers 60% of all herbicides (weed killers), 90% of

all fungicides (mold killers), and 30% of all insecticides (insect killers) as potentially causes of cancer. Organic farming keeps harmful chemicals and pesticides out of the food we eat and beverages we drink. It also prohibits the use of antibiotics in animal feed, which are routinely used in conventional farming and are known to create dangerous antibiotic-resistant pathogens. Organic farms also benefit the farm workers who otherwise risk high exposure to chemicals and synthetic pesticides (Henry, 1996, p. 147). Organically grown foods contain more cancer-fighting chemicals than do conventionally grown foods. Fruits and vegetables grown organically show significantly higher levels of cancer-fighting antioxidants than conventionally grown foods, according to a new study of corn, strawberries and mulberries. The research suggests that pesticides and herbicides actually thwart the production of phenolics, chemicals that act as a plant's natural defense and also happen to be good for our health. Fertilizers, however, seem to boost the levels of anti-cancer compounds. Thus it is preferable to eat organic foods in order to reduce our vulnerability to health risks and diseases (Edelman, 1997, p. 3).

Another reason why organic foods may be considered as being better for health and having other advantages is that they are environmentally friendly. The elimination of polluting chemicals and nitrogen leaching, done in combination with soil building, protects and conserves

water resources. Organic farming reduces toxic farming runoff and pollutants that contaminate our water, soil and air. Soil is the foundation of the food chain and the primary focus of organic farming. We are facing the worst topsoil erosion in history due to our current agricultural practice of chemical, intensive, mono-crop farming (Evans, 2002, p. 22). Organic agriculture respects the balance demanded of a healthy ecosystem; wildlife is an essential part of a total farm and is encouraged by including forage crops in rotation and by retaining fence rows, wetlands, and other natural areas. Organic farmers have led the way, largely at their own expense, with innovative on-farm research aimed at reducing pesticide use and minimizing the impact of agriculture on the environment. Organic farming is better for the environment, better for business, and more energy-efficient; it produces fruit that is better-tasting than do conventional methods and most integrated production systems, according to the research conducted at Washington State University. The loss of a large variety of species (biodiversity) is one of our most pressing environmental concerns. The good news is that many organic farmers and gardeners have been collecting and preserving seeds, and growing unusual varieties for decades. The USDA once predicted that by the year 2000 half of U.S. farm production would be coming from 1% of farms. Organic farming may be one of the few survival tactics left for the family farm

and the rural community. Now every food category has an organic alternative. And non-food agricultural products are being grown organically – even cotton, which most experts felt could not be grown organically (Evans, 2002, p. 48).

While organic foods give many benefits, it must be conceded that from a business point of view, they are expensive. It is understood that we have to pay more for organic produce because there are more crop failures due to the fact that the farmers cannot use pesticides, but that is an acceptable percentage and one that varies from product to product. Should organic fish be 10 percent more expensive than non-organic fish and vegetables 20 per cent, etc.? If we have to pay more for crop failures how does this work with processed food that uses less fresh ingredients and higher volumes? Should we still have to pay a premium or are proponents just jumping on the organic band-wagon and making us pay higher prices? At the moment most organic items are too highly priced to be affordable for most people. Organic food began as a small movement decades ago with gardeners and farmers rejecting the use of conventional non-organic practices. With the growth of the Organic food market now dominating much of the food industry many major companies have moved into this market. Among these are some multi-national companies, and with the creation of a legal certification framework such as that of the Soil Association, there is worry that the very definition of organic food will

change from what it used to be and become just another mass produced brand which will over time be replaced by another emerging sector (Walters, 2005, p4).

One of the most important reasons why I personally find myself a supporter of organic foods is the fact that organic products meet stringent standards. Organic certification is the public's assurance that products have been grown and handled according to strict procedures without persistent toxic chemical inputs. When a product has been Certified Organic by QAI (Quality Assurance International), the public is assured that the product, its ingredients and the manufacturer have been submitted to a thorough investigation (Henry, 1996, p. 322). Also, certified organic food tastes great because well-balanced soils produce strong healthy plants that taste great. Try an organic orange or vine-ripened tomato for sweet and juicy flavor. In a study done by Washington State University in Pullman, published in the April 19, 2001 issue of the journal *Nature*, researchers measured the effects of an organic, a conventional and an integrated apple production system on the sustainability indicators of horticultural performance, soil quality, orchard profitability, environmental quality and energy efficiency. Taste was measured three ways. Results from mechanical analysis of fruit firmness at harvest and after six months storage were higher for organic produce than for its two competitors. The ratio of sugar

content to acidity, an indication of sweetness, was higher among organic apples as well. These results were then confirmed by consumer taste tests (De Haas, 2004, p. 7).

Finally, it is obvious that organic foods are healthier and more nutritious. Organic crops tend to have a higher nutrient content, and organic feed improves the general health and disease resistance of humans and farm animals. Some people buy organic food for environmental reasons. Organic farming practices are designed to benefit the environment by reducing pollution and conserving water and soil. Sales of organic products are growing at rates that are three to eight times faster than conventional products, according to the Organic Trade Association. One is in something of a dilemma when standing in front of the produce section of the local supermarket. In one hand, you are holding a conventionally grown apple. In your other hand, you have one that has been organically grown. Both apples are firm, shiny and green. Which one is better? Safer? More nutritious? My answer to you will be definitely the organically grown apple.

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Marriage between relatives

○ | Wassim Beaineh
Major: CCE

At the creation of man, Adam and Eve's sons and daughters married siblings. God approved this at that time for the purpose of populating the earth. People in that age were of a more stable genetic construction, and breeding between siblings did not adversely affect the children of such a union. Even up till the time of Moses, marriage between a man and his half-sister or aunt was allowed. Upon giving the civil laws to Moses and the Israelites, God forbade marriage between those who were closely related. This was to avoid the degeneration of offspring. In modern times, marriage between first cousins is strictly illegal in most countries. There is a high risk that marriage and breeding between close relatives may result in mentally and physically disabled offspring, and should not be practiced. In this context, scientific and philosophical proofs should be described in relation with the different teachings of the Church and of other religions to show the consequences of marriage between close relatives.

While societies have rules about which relatives one is forbidden to marry, some also have those of endogamy, which require that marriages be solely or preferentially contracted within particular ranges or relationships. Such practices help to highlight community identity, uniqueness, and status in opposition to neighbouring groups with whom marriages

are discouraged. Such regulation is often applied on a society-wide level and assists in defining group boundaries. It is sometimes applied to sub-components within a larger society, often to reinforce their ability to maintain restrictive access to property, power, and position (Howard, p.4). Although marriage between close biological relatives is very common in much of Asia and Africa, and to a lesser degree in South America, representative prevalence data are poor or non-existent for almost seventy percent of the world's population. As a conservative estimate, some 900 million people live in countries where more than fifty percent of marriages are contracted between spouses related as second cousins or closer. In many scientific studies, marriage between those who are relatively less related genetically, out-breeding as opposed to inbreeding, is seen to benefit the offspring by avoiding the likelihood of the offspring inheriting two copies of a defective gene and also by increasing the genetic diversity of the offspring, improving the chances that more of the offspring will have the required adaptations to survive. To be specific, there should be a drive in humans to engage in out-breeding; this is because procreating with individuals who are more closely related means any children will be more likely to suffer from genetic defects caused by inbreeding. Individuals who breed with more distantly related or unrelated partners and thereby avoid incestuous relationships will have healthier offspring due to the benefits of out-breeding (Kolodinsky, p.16). There are many conditions that are more likely where inbreeding takes place, one example being cystic fibrosis when a couple of primarily European genetics have children, another being sickle-cell anemia when a couple of primarily African

genetics have children. Therefore, the drive to reproduce with individuals genetically different from oneself may derive from an innate drive to seek the healthiest combination of DNA possible for one's offspring by out-breeding.. That is why marriage between relatives is not biologically encouraged (Kolodinsky, p.26).

Claude Levi-Strauss introduced the "Alliance Theory" of exogamy, that is, that small groups must force their members to marry outside so as to build alliances with other groups. According to this theory, groups that engaged in exogamy would flourish, while those that didn't would die out, either literally or because they lacked ties for cultural and economic exchange, leaving them at a disadvantage (Fox, p.7). The exchange of men and women therefore would serve as a uniting force between groups. A community where marriage between close relatives is allowed finds its numerical growth is limited and may remain a small minority.

Another issue that also can be raised is that the refusal to intermarry as well as to accept converts can reduce the prospects of getting suitable brides and bridegrooms. A community that remains a minority will not contribute to sustainable development and to economic growth. For example, it is known that the Appalachian region in the Eastern United States is full of poverty and uneven economic development, because of the separate status group, according to the sociologist Max Weber's. More than sixty-five percent of Appalachia's residents are married with a relative. Criteria are tradition, endogamy, an emphasis on intimate interaction and isolation from outsiders, monopolization of economic opportunities, and ownership of certain commodities rather than others.

Furthermore, mainstream Americans tend to see Appalachia as a separate subculture of low status. Based on these facts, it is reasonable to say that Appalachia does constitute a separate status group (Fox, p.11).

Marriage between close relatives is forbidden by Churches as well as by other religions such as Judaism and Islam. The Russian Orthodox Church did not allow marriages of blood relatives, including cousins; the cousins of the next generation could marry by special permission. Marriage was also not allowed between near civil relatives (for example with the sister of a brother's wife, mother of the wife of brother's son etc.), nor between the so-called ecclesiastic relatives - the godfather could not marry the godson's/goddaughter's mother - and the analogous rule existed for the godmother. Marriage between adopters and adoptees was possible if they were not blood-relatives. The Evangelical Lutherans and the Catholic Church prohibit only marriage between the nearest relatives, with permission needed for first cousins.

The word incest designates intimate relations between relatives or in-laws within a degree that prohibits marriage between them. St. Paul stigmatizes this especially grave offense: "It is actually reported that there is immorality among you . . . for a man is living with his father's wife.... In the name of the Lord Jesus ... you are to

deliver this man to Satan for the destruction of the flesh...." Incest corrupts family relationships and marks a regression toward animality (Greider, p.6). How does Islam view such marriages? Islam permits marriage between first cousins. The Qur'anic verses which enumerate women to whom a Muslim cannot be married do not include cousins. Therefore, such a marriage is permissible. The Islamic view is that while marriage between cousins is permissible, it is certainly preferable to choose a marriage partner from outside one's family. We have to distinguish between what is permitted and what is advocated (Roush, p.5). By permitting such marriages Islam does not encourage them. It advocates marriage outside the extended family, not only for the reasons outlined above, but also for the cementing of social relations through marriages between totally unrelated families. The Prophet once told one of his companions to choose a wife from a tribe different to his, and then to choose for his son a wife from a third tribe, and to seek for his second son a girl from yet another tribe. Preferring this course of action, Islam nevertheless permits marriage between cousins because it meets a social need (Roush, p.8).

Admittedly, marriage between close relatives can have some advantages. It encourages group affiliation and bonding. It is a common practice among transplanted cultures attempting to make roots in new countries as it encourages group solidarity and ensures greater control over group resources. It helps minorities to survive over a long time in societies with other practices and beliefs. Famous examples of strictly endogamous religious groups are the Yazidi in Northern Iraq (surrounded by a Islamic majority), the Armenian-Iranians, Orthodox Jews, Old Order Amish,

Jehovah's Witnesses, and the Parsi of India (a non-Hindu minority in India). Marriage between close relatives can play an important role in social stratification (Howard, p.9).

Finally, speaking in general, marriage and breeding between close relatives should not be practiced because it results in mentally and physically disabled offspring. Also it has negative impacts on the economy and the diversity of societies. Sexual contact and marriage between relatives themselves violates socio-cultural, religious norms and laws. Marriages between relatives lead to more congenital defects and contribute to higher infant mortality. That is why the percentage of marriages between blood relatives should be reduced as soon as possible. Also, groups that engaged in such marriages do not flourish but tend either to die out or to be absorbed they lack ties for cultural and economic exchange.

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Interpreters ... indispensable!

○ | **Leila Rahme Hokayem**
Part-time lecturer, NDU

The world as a global village brings people from different races, nationalities and, most importantly, languages together. To communicate, these people with different backgrounds need to understand each other, but not all of them do. This is where conference interpreters play a role, an indispensable one.

As an NDU graduate with a BA in interpretation, I was able to immediately enter the Lebanese market upon graduation because there was a desperate demand at the time for simultaneous translation into English. Since all the other private universities in Lebanon with a Translation-Interpretation degree focus on the French language, NDU graduates are easily integrated. We were, and still are, at an advantage since the market demand is mostly into English. The most important feature in our training is the constant practicing translation into the English language from Arabic and French. In addition, we graduate fluent in all the needed technical terms, thus able to confidently and successfully translate at any local, regional or international conference.

In June 2008, through NDU contacts, Rana Bou Raad, an NDU graduate, and I went to the Vatican to simultaneously translate at an interfaith conference. The experience was personally and professionally very rewarding and the feedback received by Dr. Carol Kfoury, Dean of the Faculty of Humanities, was very positive. Both Rana and I returned to the Vatican in November to work at another interfaith conference. It was as rewarding as the first one. We were asked to return in December for a third interfaith conference.

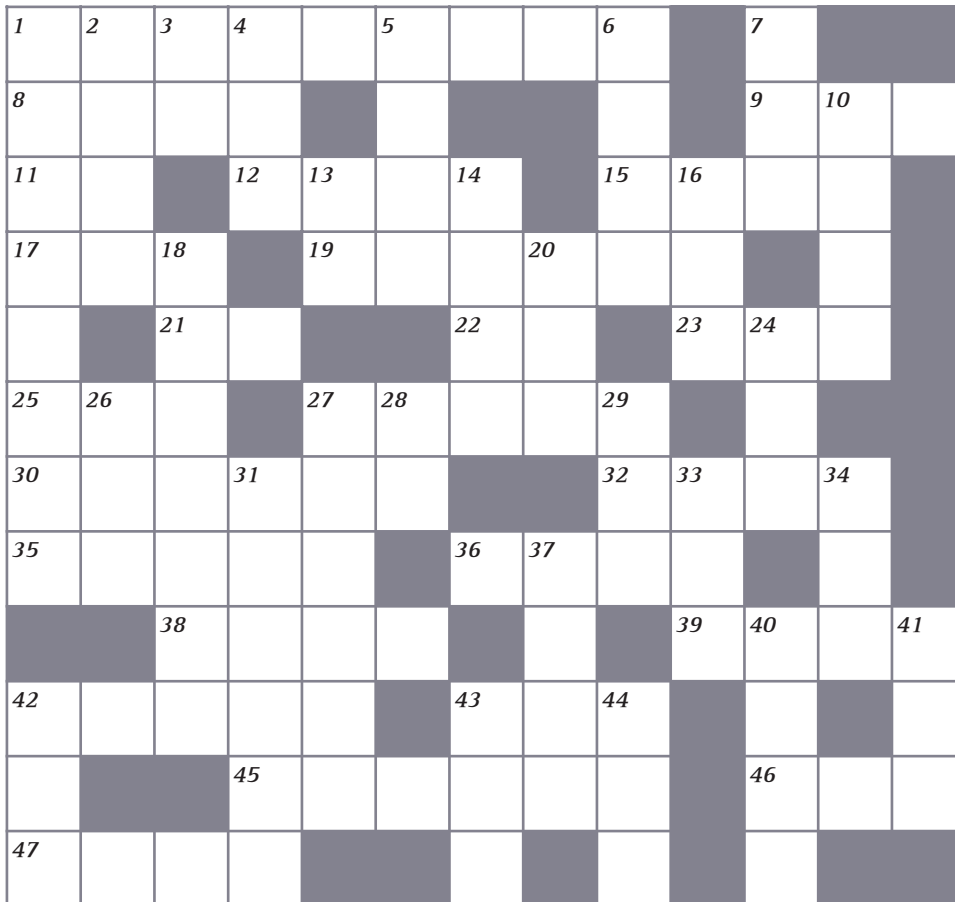
Our profession is not a 20th or a 21st century development. It did not come about with the establishment of the United Nations Organization, nor was it created in the aftermath of international political, financial, economic and business meetings. It is rather a necessity whenever two or more people of different language backgrounds meet for any purpose.

The author and Rana Bour Raad meet His Holiness the Pope.



Something for your grey matter

Crossword



Across:

1. Balanced relationship of animals and plants 2. Strike, eat grains, with beak 9. Irritate 11. Card for recognition 12. Himalayan monster 15. Thick cord 17. Animal in home 19. Masculine, Feminine or neuter 21. Concerning 22. Stunned (in boxing) 23. Termination 25. Big primate 27. He did not win 30. Smarter 32. Greasy 35. Pleasure boat 36. Stalk 38. Stringed instrument 39. Glass in window 42. Motif, subject 43. Be indebted 45. Muscular 46. Poem 47. Industrious insects

Down:

1. January feast 2. Yield, give way 3. Old dialect of southern France 4. Firmament 5. Fill, satiate 6. Lake (noun), simple (adjective) 7. Extremity 10. Peruse 13. For example (abbrev.) 14. Coloured liquids 18. Unrefined syrup 20. Female deer 24. Nothing 26. Small round vegetable 27. Character 28. Alternatively 29. Fish eggs 31. Lateral digits 33. Mischievous spirit 34. Over there (poetic) 37. Small urban conglomeration 40. Shakespeare's Stratford-on- (old Saxon name for a river) 41. Female sheep 42. Affixed piece of cloth or paper 43. Possess 44. Visual organ