

ndu spirit

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Hail the snow, covering the mountains, draping the slopes, concealing rooftops, and clothing snow-laden trees with its immaculate coat.

Hail this majestic beauty, swirling down in the fog and in the moonlight; and when dawn breaks, snowflakes become like flocks of white doves.

Hail the snow, laying down a soft and yielding carpet and bringing back childhood memories. Hail the icy crystals that lie like a beautiful woman.

Hail the snow in all its states and shapes. When it melts, it filters into the earth and rocks, and streams become rivers.

Hail the snow, a pleasure for the eyes to behold and a delight for the spirit. Snow triggers our imagination to picture fields in bloom and spring in feast. Snow preludes caressing breezes into softer tomorrows.

Hail the snow, nostalgia of innocence, purity, and clarity... of conscience, goodwill, and good repute... and generosity.

How beautiful is the snow! How generous is the snow! A true blessing from the heavens above! And countless are the blessings that fall upon us from the sky! However, we ignore, shun, and abandon them! Hasn't God bestowed a great blessing upon Lebanon? Isn't this country a real boon sent to us, and only us, by heaven? Still, we scorn its natural wonders, heritage, and future. And if we cast blame on the "others", a verse written by Abul Tayyeb al-Mutanabi, the renowned Arab poet, warns us:

*"Whenever a branch grows, Man transforms it into a spear shaft and affixes it with a spearhead."
We are this "Man", what a disgrace!*

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Celebrating Our Jubilee

This year, 2012, Notre Dame University-Louaize is celebrating the Silver Jubilee of its foundation twenty-five years ago. This beautiful hill where the campus now stands was then crowned by no more than a little forest of pine trees, an image of Lebanon's living nature and of the ever-green Lebanon itself. When the official decree was issued by the Lebanese government, no one thought that in twenty-five years NDU would grow so large and so fast. No one knew at that time that NDU was so soon to become one of the leading universities in Lebanon and the region. At that time we simply had the idea of launching a Maronite Catholic University adopting the American standards of higher education.

Little did we imagine in those days that in twenty-five years NDU's student enrollment would leap from 155 to its present more than 7,000, or that the number of full-time faculty members would go up from a mere twenty-six to about two hundred as today, or that the number of undergraduate degree programs would rise from five to forty-six, with nineteen more at the graduate level. Nor could we foresee how the premises were to shift from old temporary buildings to the state-of-the-art brand new campus, fully equipped with all facilities, that gladdens our hearts today.

Today, after all this immense and rapid growth, the celebration of our Jubilee brings a further perspective; this is a time to reflect, to think, to inspire and to aspire.

Yes, this Jubilee is a time for reflection, for our campus activities should bear witness to our moral and spiritual values. Our daily ethical conduct and our attitude towards each other should reflect the values in which we believe. Respect for policies, rules and regulations is one way of supporting the cultural and academic structure of our University and of being a reflection of those moral and spiritual values.

The Jubilee is a time for thinking further ahead. We should all think together about how we may help academically weak students to succeed, successful students to maintain their performance, and potential scholarly students to become real scholars. We should think about how to enrich the learning experiences of our students and encourage them to commit themselves to excellence in knowledge.

The Jubilee is a time for inspiration. The inspiration of good examples is one of the best and most effective incentives to learning. The good example can come from an individual, a team, or an institution. Following the good example does not require the invention of the wheel; it is a short-cut to success, provided that we keep our experiences relevant.

The Jubilee is a fine time for aspirations. It is highly significant to have clear objectives for the short term and the long term, for the coming five years and for the coming twenty-five years. One good way to ensure these is to sit down all together and to work out a strategic plan, to see what we want for NDU five years from now and what we want for NDU twenty-five years from now. Here is the real challenge, and if we meet it successfully this will be the real celebration of our first Jubilee.

Fr. Walid Moussa, O.M.M.

President

Notre Dame University-Louaize

Trip of NDU President and VPSRD to USA

On January 28, 2012, NDU President Fr. Walid Moussa and VPSRD Dr. A. Eid joined hundreds of top leaders of Catholic Colleges and Universities (ACCU) in Washington D.C, where the 2012 ACCU Annual Meeting was being held. The theme of this year's meeting, Catholic Higher Education and Culture: Advancing Gospel Values and Cultivating Civility, reflected on how Catholic higher education can both embrace and challenge culture in order to advance society, offering a model of civility that respects the dignity of all persons.

On January 30, Dr. Eid flew to Montreal, Canada, to hold a series of meetings with Bishop Joseph Khoury, Fr. Fadi Helwanji, and friends of NDU. Possibilities of cooperation between NDU and the Lebanese Canadian community were discussed and an action plan was drafted. As a follow-up, Dr. Eid will be visiting Montreal and Ottawa, June 2012, to meet NDU's friends in Ottawa and to participate in the Lebanese Festival that is going to be held in Montreal in mid-June 2012.



❖ A cheerful Dr. Assaad Eid in Montreal with NDU friends Mrs. Waked and Mr. Semaan.

From the Executive Accreditation Committee

This year, the President selected two members of the Accreditation Committee, Dr. Roger Hajjar and Mr. Simon Abou Jaoude, to be part of the NDU team at NEASC's annual meeting, in addition to the NDU President, the Vice President for Academic Affairs Dr. Ameen Rihani, the Assistant Vice President for Academic Affairs and Coordinator of the Self-Study, Dr. Kamal Abouchedid. Father Walid met with Dr. Barbara Brittingham, the Director of the Commission on Institutions of Higher Education (CHIE) at NEASC in Boston and presented her with NDU's Progress Report 2011. The Progress Report detailed the work accomplished thus far by the eleven subcommittees of the Standards and Data Reporting Team, and highlighted the measures taken by NDU to address points of concern regarding governance and finance raised by the NEASC's visiting team in June 2010 composed of Dr. Patricia O'Brien, Dr. David Finney, and Dr. Orin Grossman.

At the meeting, Dr. Brittingham requested from the President the following: a Management Letter detailing the procedures and actions taken with regard to the restructuring of the Business Office and financial reporting in accordance with American non-profit institutions of higher education to be submitted in mid-February. She also asked to see the latest amendments

of the BOT bylaws, in particular the section regarding the President's appointment. In the light of the latter request, NEASC may propose that the President of St. Anselm's College should visit NDU in June 2012 since their governance structure has undergone amendments similar to those of NDU's governance structure. In addition to Dr. Rihani's meeting with Dr. O'Brien, Deputy Director of CHIE, members of NDU's team attended various conference sessions and participated in workshops that centered on the assessment of student learning. Various topics were also addressed such as institutional research, informational technology, student advising, and net-generation students. The President of NDU exchanged greetings with Mr. George Mitchel, U.S. Senator and former envoy to the Middle East, following his luncheon address.

NDU's attendance at NEASC's conference highlighted the progress NDU is making and emphasized the NDU community's commitment to the accreditation process.

NDU ALUMNI AWARDS RECIPIENTS 2011-12

"We all share a common NDU legacy and yet, it is important also to forge our own legacy ...that's what we celebrate tonight." said Fr. Walid Moussa, President of NDU presenting the NDU Alumni Awards 2011-12.

Since its inception, the NDU Alumni Award ceremony has become an outstanding event in NDU's Alumni history. "Recognizing outstanding alumni is one way the Alumni Affairs Office confirms its commitment to showcasing the impact of NDU on the personal and professional lives of its graduates and the community in which it serves." said Mrs. Sally Moussa Hajjar, the hostess of the event, in her welcoming note. Exemplary role models, they were beautifully portrayed in short documentaries, and were a source of inspiration for the audience and their friends and a source of much pride for NDU's academic family and staff. "Through their many accomplishments, these ten alumni have brought great honor to NDU. We look forward to welcoming them, and their guests, to the 4th Annual NDU Alumni Awards." said Dr. Roger Hajjar.

More than 300 alumni attended the NDU Alumni Awards 2011-12 ceremony that took place on Friday, February 17, 2012. Many graduates probably had a story or two to tell about reuniting with friends they hadn't seen for years at the welcome drink, and were moved near to tears by the Alumni Award Recipients acceptance speeches and award presenters through the evening. "I am greatly honored to receive the Alumni Recognition Award," said Roy Malkoun (BE, 2011), "My success is a testament to the solid foundation provided by NDU to its graduates."

The Guest of Honor for the NDU Alumni Awards 2011-12 is a story of success by all means: **Mr. Joseph Ghossoub**; "Named the undisputed king of Dubai's media world, he is Chairman and Chief Executive Officer of MENA Communications Group (MENACOM), parent company of the Team/Y&R. Joseph Ghossoub is consistently named one of the 100 Most Influential Arabs in the World by the regional Arabian Business magazine. Until 2008, Mr. Ghossoub served as Chairman and World President of the International Advertising Association (IAA), the world's largest partnership of marketing communications disciplines and practitioners. He serves on the board of directors for the Dubai Media Incorporation. In 2009, Mr. Joseph Ghossoub received a Pontifical Order of Knighthood, among the highest honors bestowed by the Holy See, in recognition of his tireless humanitarian commitment to serving communities across the Arab world. In 2011, Mr. Joseph Ghossoub has been selected "Man of the Year 2011" by ARAB-AD magazine." Mr.



Joseph Ghossoub added to his long list of awards, the "NDU Alumni Distinguished Award 2011-12". "You are the product of your thoughts; *Success is an inside job. If you believe you are successful, then people are able to see your achievement.*" Joseph Ghossoub.

Alumni Awards Recipients 2011-12 with the respective Award presenters

Michael Rafic Hajj, (MA '97); Michael finished his MA in English Language and Literature at Notre Dame University in 1997, and has been a faculty member at NDU-NLC since then. He has joined the Ph. D. program at the Lebanese University. Currently, he is a senior lecturer in the Department of English, Translation and Education. For the past nine years, he has been the coordinator for the Faculty of Humanities at NDU- NLC. Michael is the President of the Association of Teachers of English in Lebanon (ATEL). Micheal is a teacher.

Award Presenter: Fr. Samir Ghosoub, Director of NDU/ NLC

"While we try to teach our children all about life, our children teach us what life is all about."
Anonymous

Pierre Antoine Chakhtoura (BA '95, MBA '98) completed both his Bachelor and Masters' degrees in Business Administration at NDU. His career began as a part-time senior executive at the UMC consultancy group as well as a manager in Antoine Chakhtoura & Sons. Since 1999, he has been Managing Director. Pierre is also currently Head of Administrative Department at Dekwaneh Municipality. He currently lives, works, and provides his leadership on many advisory boards of volunteer associations and councils, including the Supporting Committee of Archbishopric Pastoral in Antelias, the National Fencing League, the Eastern Club for Civilizations Dialogue, and Collèges des Frères and Sts.-Cœurs Sports Club.

Award Presenter: Mr. Jean Mikhael, Deputy President of the South Lebanon Council

"The difference between a successful person and others is not a lack of strength, not a lack of knowledge, but rather in a lack of will." Vincent T. Lombardi

Marc Yaacoub Samuel (BE, CCE, 1999); He starting his professional life in 2000 with Siemens AG. In 2005, he became division manager for the Technical Product Support and IT Planning. In that same year, he started his MBA program with Audencia Ecole de Management. In January 2008, he moved to Ericsson Lebanon as a BSS Domain Manager. Later in 2010, he became OSS Customer Unit Manager for North Middle East. Beginning in 2011, he moved to Pricing & Commercial Intelligence manager which he is still assuming till date. In 2010, he started his doctorate degree in Business Administration with Grenoble Ecole de Management and is expected to graduate by 2013.

Award Presenter: Mrs. Ola Jammal, Head of BSS Subdomain, Middle East Region, Ericsson

"A computer will do what you tell it to do, but that may be much different from what you had in your mind." Joseph Weizenbaum

Roy Georges Malkoun (BE, CE '01); His career began directly after finishing his degree in Civil Engineering from NDU in 2001 in the Military complex in Jounieh, serving as a maintenance Engineer for one year. In early 2003, his real professional life started with a huge project called City Mall in Daoura with MAN Enterprise. The project was on a 50,000 M2 land, one of the biggest projects ever in Lebanon, costing around sixty million dollars. The project ended with Roy in the position as the site engineer responsible for finishing the remaining snag list. In 2006, Roy was selected to be part of the team that was going to construct the Daoura Bridge. In 2008, Roy was assigned as a Contract Administrator for a new project called Sursok Tower located in Ashrafieh, a tower that consists of 27 floors (28 Apartments) and 6 basements. In 2011, Roy started a new project, Sky Gate Tower, twice as high as the Sursok tower.

Award Presenter: Mr. Tony Khoury, Project Manager for the past 20 years at MAN Enterprise.

"We do not inherit the earth from our ancestors; we borrow it from our children." Anonymous

Pamela Antoun Girgi (BA '04) completed her Bachelor degree in Radio/TV at NDU. Pamela started her career as script girl, assistant director, and actress in the Tokrir Program in 1997. Pamela has been working as Director of Bassmat Watan since 2005. In addition, she has also directed Doumakratiyeh since 2008.

Award Presenter: Mr. Charbel Khalil, Writer and Director, TV, Theater and Cinema, CEO of Comedy's Production



"The reason people find it so hard to be happy is that they always see the past better than it was, the present worse than it is, and the future less resolved than it will be." Marcel Pagnol

Roland Raif Khoury (BHTM '00). With his two Masters degree in Business Administration and a Bachelor's in Hospitality Management, his experience started from working as a waiter to holding the position of manager for several restaurants such as Chase Restaurants, Mtayleb Country Club and Fakher Eddine Restaurant at Holiday Inn Dubai. Roland worked also as a consultant and trainer in Lebanon for American Hotel and lodging Academy Orlando, United States Of America. He also provided consultancy services for places such as Baraccuda Night Club, Grand Hotel Kadri in Zahle, Chase Landolt restaurant opening in Geneva, Switzerland and Min Zman W Zman Lebanese restaurant. Just a year ago, he became a shareholder and a Managing Partner for Chase Restaurants (six outlets - Zouk, Achrafieh, Byblos, Kleiat, Broumana, Antelias). On the academic front, he is an instructor at American University of Lebanon (AUL), American University of Technology (AUT) and C&E American Business School.

Award Presenter: Mr. Joe Barza, Lebanese chef, Television Personality, and International Culinary Consultant.

"Step follows Step, Hope follows Courage, Set your face toward danger, Set your heart on victory." Gail Carson Levin

Armen Aghajean Balian (BS '92, MS '99) received both degrees in Computer Science from NDU. He acquired operation experience at different levels, starting as a programmer, then becoming System Analyst, E-learning Administrator, and Instructor of technical and non-technical computer related courses. He had also specialized in many extra technical activities and acquired certifications in MCSE, Ms-Windows NT 4.0 Server & Workstation Administration, and Oracle SQL Plus, Forms & Reports. Previous to his latest professional advancement, Armen was the Head of the Academic Computer Center of NDU. Currently, he holds the position of Solutions Engineer at Blackboard International. Previous to Blackboard, he was the Head of the Academic Computer Center of NDU,

Award Presenter: Dr. Fawzi Baroud, Director of the Division of Computing Services & E-Learning at NDU (1989-present)

"History does nothing; it does not possess immense riches, it does not fight battles. It is men, real, living, who do all this." Karl Marx

Jimmy Elia Ghazal (BA '00) is an "NDU" Graphic Design graduate who was published and recognized internationally for his creative work before graduating and throughout his professional career. He started his career in 2000 as a corporate identity designer working for many leading local brands and then for communications groups such as M&C Saatchi MENA, where he headed the digital and multimedia division leading the agency into the digital age. Jimmy is now heading the merger of both digital and CGI divisions of Fusion and Cube into a bigger and more specialized content-driven company called Mercury. Jimmy is also currently heading Digital Operations at Quantum.

Award Presenter: Mr. Jean Pierre Katrib, Strategic Relations, Quantum

"Surround yourself with people who are going to take you onwards and upwards" Oprah Winfrey

Violette Suleiman Khairallah (BBA '04) graduated from NDU with a B.A. International Business Management. She started her career in Business and then entered the media politics world and worked with prominent newspapers and television stations such as AlNahar newspaper and Lebanese Broadcasting Corporation International (LBCI) for ten years, consistently charming its audience. In 2008, she moved as a news anchor at MTV Lebanon and became the Media and communication consultant for the Ministry of Economy and Trade with the UNDP (United Nations Development Program). In addition to her news credits, At the beginning 2012, Violette left the Television industry to be Business Developer of SAFADI Holding & Media Communication to the Office of the Minister of Finance.

Award Presenter: Fady Chahwan, TV Personality, MTV
"The difficulty lies not so much in developing new ideas as in escaping from the old ones." John Maynard Keynes

Bernard Albert Tannoury (BS '90) is one of the first four graduates of NDU in 1990 with a BS in Computer Science. He is currently the Chairman & CEO of Benta SAL and Benta Pharma Industries (BPI), one of the leading medical and pharmaceutical companies in Lebanon and the Middle East. The Benta state-of-the-art industrial site attracted multinational companies which licensed Benta to manufacture their products. Benta has expanded its above activities to international markets by opening commercial operations and representation offices in

most of the Gulf countries and Europe. Furthermore, Benta has built up strategic industrial projects in Egypt and Iraq. Bernard Tannoury chairs and manages other sister companies:

Award Presenter: Albert Tannoury, his father
"Try to discover the road to success and you'll seek but never find, but blaze your own path and the road to success will trail right behind." Robert Brault

ALUMNI-BY-CHOICE

The Alumni Awards Ceremony made the headlines in various prominent national magazines. The award Alumni by Choice attracted much attention. It was for those who did not actually study in NDU, but might be a friend, a business associate, even a beloved sibling or spouse. They believe in the university and what it stands for. Even so, at times, they still feel like outsiders looking in, with no official ties to the university. An initiative of the NDU Alumni Awards decided to change all that. What made the attraction even more luring is the name that deserved this year's award: **Mrs. Mona Geha Kanaan**, General Secretary, NDU Board of Trustees since 1991.

Award Presenter: Mr. Suheil Matar, Vice President for Cultural Affairs & Public Relations at NDU

2012 EDITION - TOP 50 ALUMNI LIST

Notre Dame University (NDU) is the Alma Mater for around eleven thousand students. NDU has seen a number of its graduates progress to make a great impact in the workplace... We can't recognize all the eleven thousand of past students who have contributed so greatly to the reputation NDU now enjoys.

It's time for the biggest nomination of the year 2011-12: that one which will determine the "Top 50 most notable Alumnus (Male) of the year 2011-12" and the "Top 50 most notable Alumnae (female) of the year 2011-12". The list of nominees was compiled on the basis of NDU Alumni nominations.

The names were revealed in random order, except for the Top One

TOP 1 Alumna of the Year 2011-12:

Cynthia Filian (BBA '04)

And the runner-ups were:

Pamela Chemaly and **Jessica Azar**

TOP 1 Alumnus of the Year 2011-12:

Nohra Beani (BBA '07, MIB '09)

& Aziz Nader (BBA '02 & MBA '08)

And the runner-up was: **Benoit Fahed**

Award Presenter: Zeina K. Khoury (Bkn&Fn 05), Alumni Top1 of 2010 and General Manager of highmark real-estate, exclusive sales and marketing for Palazzo Versace Dubai.

JUST THE BEGINNING - The FIRST PSPAD ALUMNI REUNION



On Friday, November 25, 2011, the Alumni Affairs Office held the first ever FPSPAD Alumni Reunion. 2011 Shouts and hugs exploded at the entrance of the Issam Fares Hall as each alumnus arrived to greetings from old friends. It offered Maya Eid, (BA '03), much more than a chance to see some of her classmates, even though she enjoyed the opportunity. "Meeting classmates I hadn't seen since graduation, was wonderful," she says. "Bonds were restored. Latent friendships were reactivated. Plans are already underway for acquaintances prior to our next reunion."

2011 marked the 10th Anniversary of the inception of the Faculty of Political Science, Public Administration & Diplomacy (FPSPA&D) at NDU. "The International Affairs & Diplomacy major at NDU actually dates back to the 1992s, however. it wasn't until 2001 when NDU was finally granted faculty status and in October, 2001, it became official." recalled Mr. Suheil Matar, who was instrumental in the legal process of the Faculty.

The NDU Alumni Affairs Office, in collaboration with the Faculty of Political Science, Public Administration & Diplomacy, prepared **the First FPSPA&D Alumni Reunion (International Affairs, Political Science & Public Administration)** – *Just the Beginning, for all NDU graduates of the Faculty.*

Mr. Robert Watkins, U.N. Resident Coordinator for Lebanon, U.N.D.P. Resident Representative in Lebanon and Deputy Special Coordinator for Lebanon, was the Guest of Honor of the event. In his inspirational speech, Mr. Robert Watkins said, "We live in interesting times, and it is certainly also one of the most exciting moments to be engaged in the fields of political science, public administration and diplomacy. The world continues to witness tectonic shifts in the balance of power, both across and within nations, and the Arab region is leading the way in terms of re-writing that history. Institutions like NDU play a critical role in preparing new professionals to seize these opportunities and lead

through the challenges that this change inevitably will bring."

Fr. Walid Moussa, President of NDU, in addition to the Dean of the Faculty, Dr. Chahine Ghais. Mr. Johnny Ibrahim, a graduate of the Faculty and member of the Board of Trustees, and faculty and staff members, were present at this special occasion, and caught up on the graduate professional and personal progress.

In his insightful address, Fr. Walid Moussa said, "A day like this is very important as it gives me the opportunity to meet many of our graduates after a long time. Such reunions enable our alumni to meet each other, their former professors and other staff members and enable them to get acquainted with the upcoming developments of their alma mater."

In his address, Dean Dr. Chahine Ghais highlighted the efforts the faculty is making to always move forward and keep abreast of the latest in the educational field. He announced the new venture that the university is working on - to obtain a decree from the Ministry of Education to launch a Faculty of Law at NDU.

The highlights of the reunion were two documentaries; the first shed light on the history of the Faculty of PSPAD, "From the beginnings until this day, we had little occasion to rub shoulders." said Mrs. Nayla Basbous, Administrative Assistant, who witnessed the birth of the Faculty, though herself a graduate of the Faculty with MA degree in International Affairs & Diplomacy. "To look backward for a while is to refresh the eye and the memory, we made the headlines in the early 1990s" said Dr. Georges Labaki. "With knowledge, confidence and courtesy, our NDU graduates have set out and marked their accomplishments in the field." agreed Dr. Naim Salem and "In the late 1990, we invested in the possibility of creating an independent faculty combining existing majors with new majors." continued Dr. Akl Keyrouz. The first Dean of the Faculty Dr. Talal Tarabay said, "We've



built the structure during that first year; now we've got to make sure they fulfill their promise." Grounded in an extensive career in higher education, Dr. Michel Nehme asserted that "his mandate as a Dean can be reviewed as investing in academics, taking chances and reaching out. The programs of the faculty were organized in a synergistic way to promote the development of scholarly communities." "The impact of these professors had on the faculty will be seen for generations," concluded the current Dean of the Faculty Dr. Chahine Ghais.

"Thanks to all my teachers and mentors at NDU. I miss and owe you so much!" said Sara Mokdad (BA '06). "For all sorts of reasons, there is only University: NDU and one Faculty: PSPAD" said Michele Fenianos (BA '10).

The second documentary contained testimonials of graduates of the Faculty, who answered with much pride the questions: How has NDU education contributed to your career path? In what way has student life at NDU influenced your professional development?

"As you can tell from this reunion, we feel like celebrating." said Pamela Chemali (BA '08), the gracious hostess of the reunion, who works as project coordinator at UNDP, South.

What better than to end with a positive note from the welcoming address of Mr. Simon Abou Jaoude, Director of the Alumni Affairs Office, when he alleged, "A Turkish proverb says: there are two things you never forget until your dying day and these are, the face of your mother and the face of your nation". And I add, there is a third face that I invite you to remember always and that is of NDU."

As Malcom X said: *"Education is our passport to the future, for tomorrow belongs to the people who prepare for it today."*

The reunion organizing committee: Mr. Simon Abou Jaoude, Mrs. Rose Mady, Dr. Elie Hindi, Dr. Rita Sabat, Dr. Georges Labaki and Dr. Eugene Sensenig-Dabbous (Wish List).



Communio

After the absence abroad of its active promoter Dr. Edward Alam, on March 7th, 2012, the Communio circle once again held a meeting, this time in the Main Campus office of the CRVP. Dr. Habib Malik presented the article *The Logic of Christian Humanism* taken from *Communio International Catholic Review* 36, Spring 2009.

He pointed out that while secular humanists in their acrimony against spirituality claimed all the virtues of humanism and accused the Church of maintaining ignorance and superstition, in fact these humanist virtues they claimed for themselves were taken out of the Christian tradition. But the quotes from papal documents as *Deus caritas est* and the message for the World Day of Peace, 2007, showed the fallacy of the secularists' claim. *The Drama of Atheist Humanism* by Henri de Lubac, although published in 1944, was still highly pertinent.

Dr. Malik considered that Christianity was perhaps unique as a religion in its concern to preserve and incorporate cultures even including the pre-Christian past. Medieval Scholastic philosophy in particular sought to incorporate Greek Philosophy, and not to plagiarise it. Secularist influence has in the recent past presented a false interpretation of history, as in Gibbon's *Decline and Fall*, as if the fall of the Western Empire had been followed by a long dark age lasting until the Renaissance. In fact the monasteries had actively preserved classical culture in the West after the downfall of Rome. Unfortunately the period between the collapse of Rome and western medieval society with its many achievements has been both ignored and misrepresented, while schoolbooks made little or no mention of the glories of Byzantium and the work of Christian scholars under Muslim patronage. In fact there was no break in learning.

It was also pointed out that non-Christian Humanism had been associated with contempt for common humanity which did not come up to the humanist ideal. This was to be seen in the right- and left-wing racism resulting from the late nineteenth and early twentieth century secular humanism. This produced not only the flagrant horrors of Nazism but even outrages against unprotected children on the pretext of Eugenics as late the 1960s in Scandinavia, Britain, Canada and Australia; aboriginal children and ones from dysfunctional homes were torn away from their families and sent elsewhere to be "civilised".

Taking part in the discussion with Dr. Malik were of course Dr. Edward Alam, and Dr. Doumit Salameh, Dr. Yusuf Zgheib, Dr. Jean-Pierre el-Ashkar, Fr. Martin McDermott S.J., Patricia Barak, Dina Nseir and Ken Mortimer.

N.B. *Communio* meetings are open to all, whether members of the NDU family or of other universities, or simply members of the public keen to deepen their understanding of religion and its application. This invitation is extended to those of every religious adherence, for Orthodox and Reformed participate regularly and Muslims have on occasion made valuable contributions.

Information may be obtained from Dr. Edward Alam at NDU, 09.218950 ... 5, ext.2405, ealam@ndu.edu.lb and edwardjosephalam@yahoo.com .

Associated websites include –

www.communio-ler.com/circles.htm

www.metanexus.net/globalnetwork/societies_detail.asp?SocietyID=77

www.metanexus.net/institute/

LERC Activities

Lebanese Emigration Research Center

LERC staff Elie Nabhan, Stacy Fahrenthold, Shereen Mahshi, Victoria Heurta

The full text of the following reports may be found at www.ndu.edu.lb/lerc

Director Hourani at Tokyo University



❖ From left to right: Dr. Yuko Mio, Dr. Masato Iizuka and Dr. Hidemitsu Kuroki, TUFs, Tokyo, Japan, February 2012.



❖ Director Guita Hourani responding to comments on her presentation, TUFs, Tokyo, Japan, February 2012.

Invited by the Research Institute for Languages and Cultures of Asia and Africa (ILCAA) of Tokyo University of Foreign Studies (TUFs), represented by Dr. Hidemitsu Kuroki, Director of Japan Center for Middle Eastern Studies (JaCMES) in Beirut, LERC Director Guita Hourani spoke on Friday 17th February, 2012, at a workshop on *the Lebanese and Syrian Migrants: Integration and Interaction in the Global Age*. Her lecture had the title *"Diaspora Lobbies in the US and the Road to the Arab Spring: The Case of the Lebanese Christian Lobby 2003-2011"* on Friday February 17, 2012. Speakers at the workshop, which was attended by Japanese professors and PhD candidates from TUFs, included Dr. Oswaldo Truzzi of the Federal University of São Carlos in São Paulo in Brazil, who spoke about the mobility paths and social integration of the Lebanese and Syrians in São Paulo.

Director Hourani spoke of diaspora lobbies in the US as players in international politics, selecting the Lebanese Christian lobby as her case study. She described how this lobby had advocated freedom and democracy in the Middle East to American administrations since 1976 and how this contributed to understanding the Arab Spring. She also highlighted how, following the success of this group in lobbying the United States' Congress and the United Nations Security Council for adopting the Syria Accountability and Lebanese Sovereignty Restoration Act (SALSRA) (December 12, 2003) and the UN Resolution 1559 (September 2, 2004) respectively, this lobby became a role-model to many

Middle Eastern lobbies and activists. Following the presentation of Truzzi and Hourani, both discussants Dr. Aïda Kanafani-Zahar of L'École des Hautes Etudes en Sciences Sociales (CNRS) in Paris and Mr. Nadim Shehadi of the Royal Institute of International Affairs in London commented on the presentations. The workshop ended with a discussion session.

Hourani's next presentation will be on homeland political parties and diasporas, which she will deliver at "the Mashriq and the Mahjar: Migration from the Levant, 1800-2000" conference. The conference will take place at North Carolina State University in April 2012.

'Citizens of the World... Who Stopped on Every Shore': Dr. Andrew Arsan gives Lecture at NDU



❖ Dr. A. Arsan delivers his talk as part of LERC's ongoing Lecture Series (Nov 2011).

According to Dr. Andrew Arsan, patriotic nationalism is of special concern to historians. In the early twentieth century, Lebanese intellectuals in Beirut, Paris, and Cairo described modern Lebanon's connection to its distant Phoenician past, framing this golden age of mercantile commerce, letters, and pan-Mediterranean culture as a foil against the corruption and maladministration Ottoman Lebanon experienced just prior World War I. These ideas had clear political utility; before 1914, Phoenicianist intellectuals sought Lebanon's autonomy within the imperial state, and after they sought national independence. While Phoenicianism was linked to Lebanese nationalism, it was also larger than politics. It was firstly a cultural movement which allowed Lebanese emigrants to make sense of their own diasporic world. On November 16, Dr. Arsan gave a lecture titled, "'Citizens of the world...who stopped on every shore': Reading Lebanese Phoenicianism as a diasporic discourse" with this as its theme.

Dr. Andrew Arsan is a post-doctoral fellow at Princeton University's Department of Near East Studies. Born in Beirut, he attended schools in Paris and London before obtaining his PhD at the University of Cambridge, UK, where he completed a dissertation on Lebanese emigrants in French West Africa. Aside from a recent article in *Comparative Studies in Society and History*,¹ he is also working on three books on Lebanese social history, including *A People in Movement: A Global History of the Lebanese Diaspora* with Columbia University Press, scheduled for release in 2013.

¹ Andrew Kerim Arsan, "Failing to Stem the Tide: Lebanese Migration to French West Africa and the Competing Prerogatives of the Imperial State," in *Comparative Studies in Society and History* 53, no. 3 (2011): 450-478.

Dr. Hyndman-Rizk : "Mixed Methods Research: Making The Best of Both Worlds"



❖ LERC Director Ms. Guita Hourani with Dr. Hyndman-Rizk

The Lebanese Emigration Research Center invited Anthropologist Dr. Nelia Hyndman-Rizk, American-Australian of Lebanese descent from Hadchit, North Lebanon, to discuss mixed-methods research, combining qualitative and quantitative techniques. The event, on Wednesday, 29th February, was moderated by LERC Director, Ms. Guita Hourani, who encouraged the audience to participate during the lecture by asking questions and sharing their own research experiences.

Her current research is inter-disciplinary and her specific focus is the relationship between Lebanon and the Lebanese Diaspora and the transforming of gender-relations in post-conflict societies, as part of the Fragile States Research Program in the School of Business at the University of New South Wales, Canberra, Australia. With an audience of social researchers and students for bachelor and master degrees from the Political Science School at Notre Dame University, Dr. Hyndman-Rizk discussed the value of mixed-methods research when designing the methodology of a project. Dr. Hyndman-Rizk presented the Lebanese Emigration Center with the book she published in 2007 entitled *My mother's table, at home in the Maronite Diaspora*. A study of emigration from Hadchit, North Lebanon to Australia and America. LERC's library being enriched with the arrival of Dr. Hyndman-Rizk's gift, her book will be included into LERC's catalogue so it can be available for present and future researchers on the Lebanese migration.

Micro-Finance NGOs Eye the Diaspora



❖ Participants at the roundtable meeting.

On Wednesday 11th January 2012, at Notre Dame University, the USAID-funded VEGA/IESC Lebanon Investment in Microfinance (LIM) Program Chief of Party Mahmoud El Zein initiated a roundtable meeting extending links between the Lebanese Diaspora and local communities through Microfinance Institutions under the umbrella of the USAID-funded LIM Program. LERC Program Director Guita Hourani spoke on the work of LERC on contributions of the Diaspora to local communities and its cultivation of relationships with Lebanese emigrants. USAID Senior Economic Growth Specialist Mr. Georges Frenn stressed the importance of associating economic development with the interest of the Lebanese Diaspora. Mr. Mahmoud El Zein discussed the important role that LIM Program and microfinance institutions can play.

During its first two years, the 6-year USAID-funded VEGA/ IESC LIM Program has disbursed US \$ 6.5 million through its partners. It has helped create and sustain over 5,000 jobs in the agribusiness, tourism, and ICT, a third of which are filled by women. USAID funds have been disbursed to more than 3500 micro small and medium-sized businesses (SMEs and MSMEs). Institutions participating in the meeting included the Association for the Development of Rural Capacities (ADR), Professional Mutual Aid Association (AEP), the Lebanese Association for Development (Majmoua), the Lebanese Cooperative for Development (CLD), Emkan, and the Makhzoumi Foundation.

International Conference: Diasporas and their Homelands

The Lebanese Emigration Research Center (LERC) attended an international conference entitled *Relationships between Diasporas and Their 'Homelands' and Their Impact on the State, National Identities, and Peace & Conflict*, on February 3rd 2012 at the Lebanese American University (LAU), which studied future collaboration between the participants.

Organizers included Dr. Paul Tabar, Marie Murray, and Dr. Jennifer Skulte-Ouaiss from the Institute for Migration Studies at LAU and Dr. Anton Escher and Tobias Boos from the Johannes Gutenberg-Universitat, Mainz, Germany. Director Guita Hourani, and Chief Indexer and Archivist Liliane Haddad represented LERC. They were part of Group A, chaired by Ray Jureidini, a professor at LAU. Speakers included Isabel Ruck, Alice Crabtree, Cornelia Epuras, Semanur Kraman and Cynthia Salloum.

Social Anthropologist Claude Boustany Hajjar



❖ Mrs. C. Boustany Hajjar pictured at the LERC Library, where she will conduct part of her research (Nov 2011).

On Friday, 11th November, 2011, Mrs. Claude Boustany Hajjar, Lebanese sociologist born in the United Kingdom, visited LERC with LERC's Mr. Roberto Khatlab. She gained her "Maitrise" (M.A) in Social Anthropology and Comparative Sociology from the Paris V - René Descartes University, Sorbonne, France, in October 1985, and her DEA in October 1987. She is now working on a genealogy project sponsored by the Boustany family association, which is established in Lebanon, the United States and Latin America, particularly Mexico. "The object is to link all the individuals sharing the same surname and tracing back their origin to the village (or villages) of origin," she explained.

Mrs. Boustany Hajjar will spend a great deal of time at the Center, where she has found ample resources about the Boustany clan.

Mexican Masters Candidate at LERC for internship and research



Victoria Huerta is an MA candidate in Economic Development and International Cooperation at Benemérita Universidad Autónoma de Puebla with a full Excellence Scholarship from the Mexican government. With her advisor, in 2012 she will be publishing a chapter of a book about Lebanese emigration to Puebla, Mexico, from 1880 to 1910. She is working on a thesis about how this group has participated in the economic, social and cultural development of the city of Puebla. Victoria will be an international intern at LERC during Spring and Summer (2012), using LERC's archives in her research while also sharing with LERC many of her previous findings on the emigrants in Puebla.

Kozhaya-Nora Akiki Internship Grant for Shereen Mahshi

Ever since it was established, LERC has provided internships for local and international students. Because of the close connection between Ms. Hourani and the Akiki family, Mr. Kozhaya Akiki offered a grant for LERC's internship program. His annual visits to Lebanon from Tupper Lake in New York with his late wife always included a visit to LERC.

His commitment to LERC led him to donate to the Lebanese Emigration Archives and Database (LEAD) family photos, a book of memories about his late wife, her obituaries, and press articles that trace the Akiki family's achievements. These are in the Kozhaya Akiki Collection at the Museum in NDU.

The Kozhaya and Nora Akiki Internship Grant provides financial help for local Lebanese students to intern at LERC between graduating and finding a job. Following a public announcement, LERC received dozens of applications. The committee reviewing applications unanimously awarded Shereen Mahshi the \$1,000 grant in November 2011. She holds a B.A. in International Affairs and Diplomacy from the Faculty of PSPAD of Notre Dame University. She was treasurer of the Club of International Relations (CIR) in 2009-2010 and Vice President in 2010-2011. She worked as intern in the Honorary General Consulate of Ghana. In 2011, Shereen went to Switzerland through the Initiatives of Change organization. Active in local Non-Governmental Organizations, she volunteered with UNDP/UNV during the 2nd Meeting for Member State Parties to the Convention on Cluster Munitions in September 2011 as operations assistant in coordination with the Lebanese Mine Action Center and with the UNESCO Regional Bureau. Ms. Mahshi is grateful to the Akiki family for this invaluable opportunity and hopes that others also will profit.

German Embassy Attaché Eva Borkner discusses MA thesis

Ms. Eva Borkner, attaché at the German Embassy in Lebanon, visited the Lebanese Emigration Research Center at NDU on Friday, 27th January, 2012, to discuss Lebanese migration for her MA thesis in International Relations at Free University Berlin, Germany. LERC Chief Indexer Mrs. Liliane Haddad showed her LERC's electronic archives, helped with her research, and took her on a tour of the Lebanon Migration Nucleus Museum.



Ms. Eva Borkner pictured at the Museum on her visit to LERC.

Al Bustan: Latin American Music and Photo Exhibition



❖ Photos Exhibition Al Bustan International Festival 2012, (From left to right) H.E. Z. Karam Ambassador of Venezuela in Lebanon, Mr. R. Khatlab (Director of CECAL-USEK) and V. Huerta (LERC International Intern)

At the Al-Bustan Festival, the Lebanese Emigration Research Center with the Latin American Studies and Culture Center of Holy Spirit University of Kaslik presented the exhibition Mahjar, Lebanese Emigration to Latin America, old pictures from the collection of Roberto Khatlab, Director of the CECAL-USEK. The photos form part of the Lebanon Migration Nucleus Museum at Notre Dame University. LERC was represented at the Al Bustan Festival by Victoria B. Huerta, international intern. The nineteenth Festival brought music from Latin America to the Al Bustan Hotel for the first time. Present were Ministers, Deputies and Lebanese politicians. The Emile Bustani Auditorium also welcomed Ambassadors of Latin American countries in Lebanon such as H.E. Jorge Alvarez from Mexico, H.E. Zoed Karam from Venezuela, H.E. Rida Aljure Salame from Colombia, H.E. Paulo Roberto Da Fontoura from Brazil and H.E. Jose Gutierrez Maxwell from Argentina, as well as H.E. Juan Carlos Gafo Acevedo from Spain.

During the intermission the audience enjoyed the exhibition of the photographs taken at the end of the 19th century and the beginning of the 20th, shown in the Gallery of Al Bustan Hotel. Even though the pictures may be somewhat old, some Latin American people of Lebanese origin recognized their ancestors and took pictures next to them, as a way of capturing the moment. The exhibition was due to last from February 21st until March 25th, 2012 at the Gallery in Al Bustan Hotel at Beit Mery.

Lebanese-Australian Lawyer Visits LERC



❖ Ali Hijazi and Tagreed Sayed at Lebanon Migration Nucleus Museum at NDU.

Senior Research Assistant Ali Hijazi visited LERC on Friday, 23rd December, 2011, to introduce his Australian cousin Ms. Tagreed (Tia) Sayed, born in Sydney, Australia, to Lebanese parents who emigrated during the 1970's. She was admitted to the NSW Supreme Court as a lawyer in 2004 after graduating at the University of Technology in Sydney. She now works with One Group Legal, a law firm servicing a mainly Australian Arab and Lebanese clientele. Ms. Sayed is also member of the Board of the Australian Arab Business Network (AABN), a non-profit, non-religious, non-political organization permitting Australian Arabs to network. Ms. Sayed declared: "The two who have guided me back to Lebanon and driven my love for Lebanon and my hope for a peaceful and prosperous Lebanon have been my father, Samih Sayed, and my cousin Ali Hijazi. However, when I meet people such as you and hear of the work that is being done as in LERC, I am further fuelled and guided."

Journalist and Anchor Samar Nader at LERC



❖ Ms. S. Nader at the Migration Museum (Nov 2011).

Ms. Samar Nader is a Lebanese journalist living in New York and anchor at the UN for Lebanon's New TV. She came to LERC about her current project bring interested in the material available at the Center. Ms. Nader met with Director Ms. Guita Hourani and was shown LERC's electronic archives and the Lebanon Migration Nucleus Museum.

German Master Student, Robert Willecke, at LERC



❖ Mr. Robert Willecke pictured at the Museum on his visit to LERC.

On Tuesday, 5th January, 2012, Mr. Robert Willecke, German Master Student, visited LERC for his MA thesis about Palestinians in Lebanon. He met with LERC Chief Indexer and Archivist Mrs. Liliane Haddad and was shown LERC's electronic archives and the Museum. Mr. Robert Willecke signed up as an associate of LERC for access to its resources, returning on January 16th for further material.

Lebanese Master Student abroad, Maria El-Solh, at LERC



❖ Ms. M. El-Solh at the LERC Museum.

Ms. Maria El-Solh, Lebanese Master student abroad, visited LERC in early January. While studying in Europe for BA and MA degrees, she came across LERC's website, one of the few specialized in Lebanese migration. She is currently completing an Erasmus Master's in Global Studies between Germany and Poland. She signed up as associate of LERC for access to its electronic archives, was given several items related to her research topic, and toured the Lebanon Migration Nucleus Museum.

Elementary-Six B. E.S.G.B Visits NDU Museums

Following the successful first visit to the Stone Wing Museum and the Lebanon Migration Nucleus Museum last November, the Beirut Evangelical School for Girls and Boys organized another day trip to NDU, Louaize, last November, for some sixty English-speaking pupils of Elementary-Six. Mrs. Caline Saadeh Abi-Saad showed them the stone tools used by early man and fossilized fish and plants displayed in the Stone Wing, while LERC's Mr. Elie Nabhan showed them the Migration Museum. The students were accompanied by their teachers Ms. Rima Al-Gharib, Ms. Nadia Abi Azar, Mrs. Jocelyne Dagher, and Ms. Sonia Kanaan.

World Lebanese League members, Mr. Fadi Bijjani and wife



❖ Mr. and Mrs. Bijjani at the Lebanon Migration Nucleus Museum.

On Wednesday 2nd November, 2011, Mr. Fadi Bijjani and his wife Nouha Chamoun visited the LERC to introduce the World Lebanese League. According to its website, the League strives "towards preserving and building stronger ties and networks between our Lebanese nation and our countries based on the values and principles we uphold, creating solidarity ... and spreading a Lebanese Universal Spirit." Mr. Bijjani was keen to learn about research possibilities at LERC. Mr. Bijjani recognized the efforts put into the Center as "amazing and very useful".

PhD Candidate Mara Albrecht from University of Erfurt

Mara Albrecht is a PhD candidate in Middle Eastern History at the University of Erfurt, Germany, where she is also Assistant Professor at the Faculty of Philosophy, West Asian History. She is working on the cultural aspect of the three political parties Al Kataeb, Hezbollah and the Progressive Socialist Party. She assisted Ms. Hourani in her research on the Kurds of Essen in Germany and last November visited LERC to present published items on the topic.

Visit of Students of Ecole Saint Charles des Filles de la Charité



❖ Girls of Ecole St.-Charles at the Migration Nucleus Museum.

After a successful visit in March 2011, this year some thirty-six other young ladies from Ecole St.- Charles des Filles de la Charité, Ashrafieh, Beirut, visited the Stone Wing Museum and the Lebanon Migration Nucleus Museum. Ms. Yolla Abboud showed them stone tools used by prehistoric man thousands of years ago and precious stones and fossil fish and plants in the Stone Wing, while Mrs. Liliane Haddad showed them the Emigration Museum.

Dr. Kuroki of Japan Center for M.E. Studies



❖ Dr. Hidemitsu Kuroki.

Dr. Hidemitsu Kuroki, Professor at Tokyo University and Director of the Japan Center for Middle Eastern Studies (JaCMES) in Beirut, visited LERC on February 27th for information on Lebanese in Australia for a research paper. Dr. Kuroki visited LERC along with other Japanese professors in 2009 to build a foundation for joint activity. Since then, Dr. Kuroki and LERC Director Ms. Guita Hourani have taken an active part in many conferences.

Dr. Kuroki met with LERC's Chief Indexer and Archivist, Mrs. Liliane Haddad, to sign up as an associate of LERC, for access to its electronic archives and database.

Solar Day at Old Campus

Adapted from NDU-ALMEE e newsletter n. 14



Following on the success of their 1st Scientific Day held on 2nd April, 2011, NDU, WEERC and ALMEE held a second such day on Saturday, 17th December, of the same year in the premises of the Water, Energy and Environment Research Center on the NDU Old Campus. This was part of the RESSOL MEDBUILD project for scientific and research collaboration in solar energy between ALMEE, NERC in Jordan, CRES in Greece and Fraunhofer ISE in Germany. Over the next three years, RESSOL's EU partners will provide Mediterranean partners with capacity-building activities.

The activity focused on technological integration of solar heating and cooling systems and PV technologies in building, simulation models, and energy modeling and decision support for energy planning on the municipal and regional scale.

The 2nd Scientific Day brought together forty experts and researchers who focused on one-week and one-month training programs for twenty trainee engineers or researchers from different universities at CRES and Fraunhofer ISE. Dr. Fadi Comair, Director General of Hydraulic and Energy Resources in the Ministry of Energy and Water and President of WEERC opened proceedings, while Dr. Adnan Jouni from RESSOL MEDBUILT spoke about the opportunities offered by the programs. Then each trainee spoke about the experience and knowledge gained during their stay at CRES and Fraunhofer ISE.

Among the experts speaking was Dr. Talal Salem, professor at NDU, who spoke about his one-month secondment at Fraunhofer ISE, devoted to the use of the software TRANSYS.

ENPI MED ALGAE project

"Production of biodiesel from Algae in selected Mediterranean Countries"

Press Release (slightly edited)

Nowadays efforts have been intensified to find alternative fuels to replace petroleum products and reduce greenhouse gas emissions. One of the main problems with biodiesel is to have available sufficient raw material. A possible solution is the cultivation of microalgae found in seawater or wastewater. The microalgae have a higher yield for biodiesel production in relation to energy crops.

To achieve the objectives of the ENPI MED ALGAE project a very strong partnership was established which is coordinated by the Agricultural Research Institute of Cyprus in cooperation with the Cyprus Energy Agency.

ALMEE (Lebanese Association for Energy Saving and for Environment), which is based and supported by WEERC at NDU, and the American University of Beirut participate in the partnership. The project Production of Biofuels from Microalgae in selected Mediterranean Countries is funded by the Programme ENPI European Neighbourhood and Partnership Instrument (ENPI) - Mediterranean Sea Basin Joint Operational Programme. The consortium is composed of twelve organisations, research organizations, academic institutions, energy agencies, and private organizations from six countries, Cyprus, Greece, Italy, Malta, Lebanon and Egypt.



❖ Cyprus Med-Algae Kickoff meeting.

This is a new technology project, which can contribute to the goals of the EU strategy on "Climate change and energy." The methodology includes all stages in the production of biodiesel from microalgae: sampling of seawater or freshwater, selection of microalgae, species identification, cultivation of microalgae, harvesting and extraction of biodiesel and determination of properties of biodiesel produced in accordance with Standard EN14214 and its testing. Five pilot institutions will be established in Cyprus, Italy, Malta, Lebanon and Egypt. The project will create a new value chain for the production of renewable liquid fuels based on microalgae, aiming transport and valuable products.

On 19-20 January, 2012 the MED ALGAE project was launched at a kick-off meeting held in Nicosia.

For more information please contact:

Dr. Polycarpou Polycarpou (project coordinator),
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Tel +357 22403117 or email p.polycarpou@arinet.ari.gov.cy or Mrs Anthi Charalambous, Cyprus Energy Agency,
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ME Graduate's Success

The following item was received on 8th December from Dr. Michel Hayek, Chairperson, Mechanical Engineering

Dear All,

Once again, one of NDU's ME graduates is making the news worldwide. This time, Nancy Daher, a graduate from NDU, is being interviewed by leading international news agencies following the publication of her article titled Chemical Characterization and Source Apportionment of Fine and Coarse Particulate Matter Inside the Refectory of Santa Maria Delle Grazie Church, Home of Leonardo Da Vinci's Last Supper, to appear in Environmental Science and Technology. Nancy graduated from NDU with a BE in mechanical engineering in fall 2006. She went then to AUB and earned her ME degree before moving for her PhD to the University of Southern California, where she is working on aerosols.

Some links for further information:

http://www.sciencenews.org/view/generic/id/336675/title/Saving_the_Last_Supper

<http://mobile.thestar.com/mobile/world/article/1097800>

or, better,

"google" the news by searching for "Davinci Daher".

Regards,

Michel Hayek

Chairperson, Mechanical Engineering Department

NDU Students at the IMECE of ASME

Student Design Competition finals

Wissam Bejjani, Joseph Salame, Jad Habib

The Student Professional Development Conference (SPDC) is a yearly event organized by the American Society of Mechanical Engineers (ASME) that takes place in the United States, Asia and the Middle East. The SPDC consists of workshops and lectures given by prestigious professors and company experts for the Mechanical Engineers of tomorrow. In fall 2010, Dr. Charbel Bou Mosleh, our Fluids II instructor, gave us the subject of the coming SPDC as a class project, designing a scaled car to be propelled as far as possible in a straight line by conversion of the potential energy of one liter of water at one meter height. On the 26th of January 2011, the competition was held in the outdoor area of the NDU cafeteria. The jury was made up of professors in the Mechanical Engineering Department at NDU. Our group won the competition with a car propelled over a distance of eight meters. Three months later, on 30th April, 2011, the SPDC was hosted by the American University of Beirut (AUB). Undergraduate students demonstrated their designs of the scaled, proof-of-concept prototype for harnessing the energy of rain, a green source of energy that has



not yet been fully tapped. Participants were from District J, representing universities from the Middle East and Africa. The participating universities were Notre Dame University, American University of Beirut, Beirut Arab University, Lebanese American University, Khalifa University (UAE), Pits Bilani University (UAE), King Fahd University of Petroleum and Minerals (KSA), and American University of Cairo (Egypt).

Our NDU team won the first place after our car rolled for 25.4 meters in two successful trials. Certificates were given to each member of the team (see NDU Spirit, Issue 52, p.26). This competition gave the winning team, with the help of the NDU Mechanical Engineering Department, the opportunity to participate in the final competition in the United States. On the 13th of November 2011, the SPDC competition took place in Hyatt Conference Hall Hotel in Denver, Colorado, United States, as part of the 2011 International Mechanical Engineering Congress and Exposition (IMECE). The design and engineering concepts of students from colleges and universities around the world were tested in the presence of judges and peers at ASME's H2Go Student Design Competition finals. The finals brought together teams from various American universities such as University of Connecticut, College of New Jersey, Parks College of Saint Louis University, Washington State University, Oklahoma State University, University of North Carolina, University of South Alabama, etc. and others in countries overseas such as Lebanon (NDU-Louaize), Singapore, Colombia, Turkey, Ecuador, Mexico, and China. For the second time since 2009, the NDU team proved itself to be a competitive team in the finals. Its design was unique and special; the sponsors, professors and students were impressed by the professionalism of the NDU team. Our Dr Charbel Bou Mosleh and Dr.

Najib Metni (ASME District J senior representative) were also present, accompanying and supporting the NDU team. The design was principally a combination of fluid mechanics with machine linkage assembly designed using CAD software. Technicality of the design:

Our design converted the mechanical energy (kinetic and potential energy) of a water container into torsional energy on two torsion springs mounted in parallel on a 40 grams car. The major components of the device were three pulleys, a wooden box and internal connections, a plexiglas car with two torsion springs, and ropes. It was estimated that the car would be propelled more than 32 meters on a normal smooth floor. But in the Hyatt Conference Hall, the competition was on carpet, and this caused a problem for the NDU device since more friction had to be overcome; therefore a slight change was made to the car to increase torque, making the springs work in parallel instead of in series to increase torque but decrease distance of rolling. For the second time, NDU proved itself as being a university which has students with high potential for participating in the SPDC competitions. Hopefully, on the next occasion NDU won't be just a participant but a winner in the SPDC competition. Our special thanks go to NDU for its support and to our Fluids II instructor Dr. Charbel Bou Mosleh.

Mr. Khalil El-Daher

Recipient of Sarmad Rihani Award, 2011-2012

The Sarmad Rihani Award is becoming a yearly event to recognize excellence in Civil Engineering. It is conferred on the Civil Engineering student with the highest GPA at the end of his third year. Mr. Sarmad Rihani, Professional Engineer, Fellow ASCE member in Virginia, was elected President of the Structural Engineering Institute (SEI) in October 2011. Since the Institute's mission consists of promoting civil engineering professional values and leaderships, it works closely with academia and practicing engineers to advance the profession. So far as academia is concerned, Mr. Rihani has always paid special attention to NDU, and donates US\$3,000 to the most deserving student each year in the form of a scholarship. This year the Sarmad Rihani scholarship was awarded to Mr. Khalil El-Daher, a senior Civil Engineering student with a cumulative GPA of 3.95. He is a member of the Society of Civil Engineers (SCE) at NDU, is always on the Dean's list, and is planning to pursue graduate school studies. He has worked as a school physics teacher for 3 years, and acquired experience from two engineering firms while studying at NDU. Mr. Daher is also a musician and a composer in his spare time.



❖ Dean Nassar, Mr El-Daher, VPAA Prof. Rihani and Chairperson Dr. Harb

On Wednesday January 18, 2012, Prof. Ameen Rihani, VPAA, presented the award to Mr. El-Daher on behalf of his brother, in the presence of the Faculty of Engineering Dean, Prof. Elias Nassar, and the Department of Civil and Environmental Engineering Chairperson, Dr. Jacques Harb.

First Workshop on Electromagnetics Education in Lebanon

Report from Dr. Walid Kamali



❖ General view of the audience.



❖ Prof. Said El Khamy, IEEE Fellow, Alexandria University.



❖ Prof. Ahmad Al Jammal, Director General of Higher Education in Lebanon.

The joint Antennas and Propagation/Microwave Theory and Techniques/ Magnetics Society Chapter in the IEEE Lebanon Section organized the First IEEE Workshop on Electromagnetics Education at Notre Dame University, Lebanon on Saturday, December 17, 2011. The workshop aimed at bringing educators in this field together for the purpose of collaboration and development of new techniques to help in teaching this challenging subject. Dr. Elias Nassar, Chair of the AP/MTT/MAG Chapter in Lebanon and Dean of the Faculty of Engineering, welcomed the attendees and introduced the workshop objectives. The opening speech was given by the Director General of Higher Education in Lebanon Dr. Ahmad Al Jammal, who congratulated the organizers on this activity which was the first of its kind in Lebanon and which contributed to the efforts of the Ministry in ensuring quality in higher education. The keynote speaker, Prof. Said El Khamy, an IEEE Fellow from Alexandria University, Egypt, presented the latest techniques in teaching the topic of antenna arrays to undergraduate and graduate students. The Workshop featured speakers from eight universities in Lebanon

namely, AUB, BAU, LAU, LU, NDU, USJ, HCU and MUT. Representatives from these universities discussed their curricula and their approach to teaching electromagnetics. The workshop also included a presentation on cutting-edge software used for Electromagnetics Education and Research by Agilent Technologies, the leading provider of instruments and software in the USA. More than fifty attendees participated in the workshop, including faculty members, graduate students and engineers from industry. The workshop was moderated by Dr. Walid Kamali, the membership development officer of the Chapter. Some of the main recommendations that were issued based on the workshop activities were as follows: Forming a group of faculty members from different universities to collaborate in the field of electromagnetics education and research, Organizing this workshop on an annual basis, Initiating a conference for students in Lebanon for them to present their design projects and research papers. Forming a consortium of Lebanese universities so they may share the cost of research software.

A Third Millennium Classroom:

A Different Kind of Learning Experience

Dr. Naji Khoury Ph.D.

Ass. Professor, Dept. of Civil and Environmental Engineering

At Notre Dame University-Louaize in the Faculty of Engineering curriculum, the Statics course offered in the first semester is the first course that can engage students in design projects. In the fall of 2011, Assistant Professor in the Department of Civil and Environmental Engineering Naji Khoury added a design project to his Statics course as a means to expose students to a full design cycle. The project required students to design a truss bridge, construct it from balsa wood and test



Civil and environmental engineering assistant professors Elie Chakar (left) and Naji Khoury (second left), supervise the loading of a truss bridge by Civil and Engineering Laboratory Technician, Elie Lahoud. (Credit: Courtesy NDU)



it to failure. Dr. Khoury believed that this approach would help students better understand the concepts of Statics, help them think beyond the textbook and help them apply what they learned in the course. The students enjoyed working on this project and felt they gained plenty of experience in designing a civil engineering structure. According to Rosemary Taouk, a Civil Engineering student at NDU, "This project was a deeply enriching experience, as it enabled us to apply with our own hands all the things we had learned in this course." She added: "Education without application is fruitless." Alice Hachem, a Mechanical Engineering student, stated: "I liked the project and I was taught how to apply knowledge I learned during the class." Department of Civil and Environmental Engineering Chair Jacques Harb said, "Designing is a metamorphosis of basic information into creative structures depicting reality. Students entering the arena of design at an early stage will most likely make the subject blossom into a passion."

To emphasize his pedagogical philosophy, Dr. Khoury also incorporated a design project into his junior class, "Shallow Foundations", to maximize the exposure to design experience. Students were required to design a mechanically stabilized earth wall from poster board and kraft papers. Khoury said that the goal of the project was to: (1) add another real engineering experience to the junior year, (2) incorporate concepts learned during the course and from other courses, (3) emphasize the importance of factor of safety concepts, (4) develop teamwork skills and (5) develop a moderately competitive atmosphere among the design groups. Dr. Khoury was pleased with the success of the project. John Lattouf, a Civil Engineering student, said, "This project made me use my technical skills and apply what I learned in this and previous classes. It also enriched my teamwork skills; we learned from each other through working together." Chady Abboud, a junior civil engineering student, said, "The retaining wall project was one of the first projects of our professional careers. It showed us how we can implement theory and calculations into a specific project and come up with the expected results. For several weeks we worked on the project and we



Testing a bridge (Credit: Courtesy NDU)

learned how to work as a group, how to divide all the tasks between us and then merge everything at the end. This project, although on a small scale, showed us the real mechanism behind retaining walls and it gave us our first real experience dealing with geo-technical engineering first hand. My team competed against other groups, and was able to secure the first place with the minimum area of strips. We are the Champs!" According to Dr. Khoury, the project goals were met and he was impressed by his students' dedication and professionalism while dealing with these projects. Civil and Environmental Engineering assistant professor Elie Chakar said, "Such projects will make the students love this course and motivate them to excel in the 'structures sequence'. It is an experience worthy of being extended to all the courses of the 'structures sequence', Dr. Chakar added. "It is a real pleasure to witness NDU students' creativity at work," said Dr. Harb. "In our classrooms, we strive to integrate new types of creativity and motivation that help our students in their scholastic endeavors," Dr. Khoury added. "Our ultimate goal is to engineer their future."



Civil and environmental engineering assistant professor Naji Khoury (second right), explains the retaining wall project for civil engineering students. (Credit: Courtesy NDU)

Malta Conference

Report of Dr. Naji Oueijan (edited)

The three days' conference in Valetta, Malta, "Encountering the Mediterranean", November 17th -20th, 2011, was a great success. Besides hearing the stimulating papers presented, I had the opportunity to meet and discuss significant literary issues with leading figures in the discipline. I also was given the privilege of advertizing for the 38th International Byron Conference, to be held at NDU in early July, 2012. My presentation was the first to be given and set the theme.

The Lady and the Lord

Abstract of the paper presented at the Malta Conference by Dr. Naji Oueijan of NDU

In early September, 1810, Byron met Lady Lester Stanhope for a few days after her arrival in Athens on her way to Cairo, Jerusalem, and Lebanon. Although the meetings between the Lady and the Lord were not impressive, Stanhope and Byron had remarkable similarities in their personalities and personal experiences along the countries of the Mediterranean. Both were aristocrats with serious family problems; both were moody and too proud to stoop; both were unconventional in their relations and affairs; both were highly inquisitive and intellectual; both of them were too generous and lived their lives in constant debt;



both were critical of British politics, cant and hypocrisy; and both were involved in Mediterranean politics and revolutions. Above and beyond, both preferred the shining skies of the Mediterranean to the clouded skies of England, detested oppression and fought for the liberty of the oppressed, became linking bridges between the East and the West, and finally died in Mediterranean countries. In this presentation, I expose a comparative study between the Lady and the Lord, both of whom then became the talk of British society. I also claim that their Mediterranean adventures represented cautious admiration, in that one self saw itself in the other.

Cash Flow release

Information sent by Sam Lahoud M.A., Head NDU Audio Visual Facilities, 1st February, 2012.

This week a Lebanese movie, Cash Flow, was released in the country's theaters. It was written and directed by SAMI KOUJAN, an NDU student in Audio Visual Arts who graduated in 2009. Cash Flow is Sami's first film, one in which he gathered top Lebanese actors and stars, and top NDU alumni, students and staff from the Audio Visual major. NDU Studio had its share in the film too, as Sami did the sound post-production in our editing labs.

Cash Flow is a comic thriller, a movie for the whole family, with ninety minutes of light comic situations, far from war topics and schizophrenic characters!

<http://www.facebook.com/cashflowmovie>

<http://www.cashflowmovie.com/>

Mr. Sam Lahoud encouraged everyone to congratulate Sami Koujan by going to see the movie during the first weeks, as a large number of spectators during the first days would make the movie stay longer in the theaters. He urged all to invest couple of tickets in the Lebanese films, as this would encourage producers to invest more in the movie industry and so give our young directors a chance for the future. Invest in the future of the Lebanese Cinema!

Congratulations, NDU Audio Visual! NDU Spirit

FNAS

Voluntary Sustainability Standards

By Berthold Hansman, GIZ

Reported by Elsa Sattout, PhD –Department of Science

What are social standards and voluntary sustainability standards (VSS)? What are the environmental issues targeted? What are the initiatives being undertaken worldwide? In December 2012, Mr. Berthold Hansman, GIZ councillor was welcomed at the NDU Science Department to answer these questions in his presentation on Voluntary Sustainability Standards.

Social standards, he explained, are the basis for sustainable development. Being an essential tool for poverty education, they contribute to ensuring better living conditions. While the role of companies in social developmental processes and in the design of an equitable social and environmentally balanced globalization has changed, sustainability has become a strategic goal of companies. At the same time, standards are gaining increasing importance in agriculture, manufacturing and the service sectors. VSS are non-governmental standards initiatives launched in 1940. The core environmental issues targeted are ecosystem integrity, biodiversity, water, waste, energy, green-house gases/carbon emissions, chemicals and soil.

Mr. Hansman presented as examples of VSS the Forest Stewardship Council (FSC), the Sustainable Agriculture Network, the International Federation for Organic Agriculture Movement (IFOAM), Unilever, the Round Table on Sustainable Palm Oil (RSPO), Water Stewardship, etc. He added that the world had witnessed a rapid growth in these systems, which had a significant market force. For example, Organic covered 1.4 million farmers on 35 million ha., MSC certifies almost 7% of global wild landings of fish for human consumption and FSC covers 143 million ha. in eighty-one countries. Mr. Hansman's talk ended with a discussion on the use of voluntary standards for sustainable development.

Active in more than 130 countries, the German International Cooperation (GIZ) has the aim of promoting international cooperation for sustainable development and international educational work. The GIZ Programme for Social and Environmental Standards offers the following services: [1] development of innovations, [2] strengthening of capacities, [3] knowledge management and transfer, and [4] political framework support.

Hidden Markov Models in Bioinformatics

Dr Sami Khuri

Reported by Pauline Y. Aad, PhD

Animal Breeding and Reproduction

Assistant Professor, Department of Sciences, NDU

FNAS welcomed Dr. Sami Khuri, Professor of Computer Science at San Jose University, CA, USA, for an evening lecture on "Hidden Markov Models in Bioinformatics". The audience included computer science faculty and students, and thus Dr. Khuri started his lecture by introducing basic molecular biology concepts such as DNA, RNA and molecular dogma, and led the audience into an explanation of bioinformatics. Using the human genome project as a model, Dr. Khuri explained the importance of bioinformatics as a merger science between biology, computer science and information technology. To appeal to the audience, Dr. Khuri showed a picture of the modern molecular biology sequencing lab, fully equipped with giant computers, and no wet ingredient in sight. In order for bioinformatics to find

innovative cures for emerging diseases, mathematical and statistical tools such as Hidden Markov Models are essential. This probabilistic statistical tool was used for modeling generative sequences such as voice pattern recognition, and is now successfully applied to biology and assists in solving multiple sequence alignment and pattern recognition. Dr. Khuri explained the Hidden Markov Model building and conception as well as the different tools currently available to biologists. Dr. Khuri concluded that biology is becoming an information science, with the in silico analysis supplementing the traditional in vitro and in vivo processes; biologists have enough questions to tackle for the next 500 years. A Q&A session followed with many students showing their interest in bioinformatics.

Alternative Tourism

Protecting Environmental & Human Capitals

By Gilbert Moukhaiber

Reported by Elsa Sattout, PhD

What is meant by alternative and responsible tourism? What is the difference between these two types of tourism and the traditional one? Why should we adopt them? Could they be a way to ... "protect Nature while connecting people"?

At the invitation of the NDU Science Department, in November, 2011, Mr. Gilbert Moukhaiber, Ecotourism Expert, presented Alternative Tourism as a Science for the Protection of Environmental & Human Capitals. Alternative tourism is defined as a community-based approach that offers an alternative to mass tourism. It minimizes the negative impact of mass tourism while integrating different trends of responsible tourism. Nowadays, the growing interest of experienced travelers in authentic experience of nature is promoting the establishment of non-traditional lodging facilities worldwide and the search for new ways of mankind-nature interaction.

Whereas mass tourism has been one of the main factors causing worldwide environmental degradation, responsible tourism makes positive contributions to the conservation of both natural and cultural heritage. It involves the participation of local communities in the decision-making process and generates economic benefits for local people while enhancing the well-being of the host communities. At the same time, it provides more enjoyable experiences for tourists



❖ Mr. Gilbert Moukhaiber

through more meaningful connections with local people, and a greater understanding of local cultural, social and environmental issues. It is culturally sensitive as it engenders mutual respect between tourists and hosts, and builds up local pride and confidence. Towards the end of his talk, Mr. Moukhaiber presented success stories from Lebanon such as Kwakh Ecotodge, Lebanon Mountain Trail, Tarhal, Aremdt and the Tourism Center in Akkar. The challenges faced in this sector in Lebanon were highlighted, such as the political situation, absence of an accreditation system for mountain guides, and illegal competition favored by the nature of this unregulated sector. Finally, the speaker invited his audience to be ambassadors of alternative tourism projects, to act as responsible visitors, and to make the right choice of their tour operator and the right choice of their destination. I would add: What if we consider "Mountaineering ... as an art of living"? Then we would be discovering not only nature but also the power we have while facing life!

FNHS

Enteral Feeding

Stephanie Yammine and Rebecca Khater

On Friday , 20th January, 2012, the Faculty of Nursing and Health Sciences in collaboration with the Nutrition and Health Club invited the head dietitian at the Middle East Institute of Health, Ms. Murielle Abou Samra, to present a lecture on Enteral Feeding in Hospital Settings to Nutrition and Dietetics students in Friends Hall.

Ms. Abou Samra talked about the different techniques of enteral feeding in hospital settings, its importance, its proper usage in specific disease situations, and its advantages and disadvantages.

In addition, Ms. Abou Samra thoroughly explained the duration, placement and types of tube feeding used in hospitals. The categories of enteral nutrition products, their composition, their administration mode (continuous, cyclic, intermittent or bolus) and their



❖ Speaker and audience.

advantages/disadvantages were discussed as well. She used numerous examples and made the information more accessible to the students attending the lecture. Ms. Abou Samra concluded with some recommendations about monitoring schedule and proper management of enteral feeding complications. The lecture was very interesting and gave the students hands-on experience about handling such cases in hospital settings and also about the dietitian's important role in hospitals in the treatment of critically ill patients.

FPSPAD

Clean Elections Campaign

Club for International Relations in FPSPAD

Maria Noujaim

The Club of International Relation (CIR), in collaboration with The Lebanese Association for Democratic Elections (LADE), organized a training that focused on Monitoring Elections in different universities. This event, which was a continuation of last year's "Clean Election Campaign", gave students an opportunity to monitor several university elections in Lebanon. The training took place in Abou Khater Auditorium on Wednesday, 26th of October, 2011 at 3:00 pm. The trainers included Mr. Tamim Bou Karroum and Miss Pamela Kortbawi and the trainees included the students of the FPSPAD. The training started with a presentation of the main goals of LADE, which include monitoring all kinds of elections and ensuring a free, fair, and transparent atmosphere for the electoral process. The program consisted of selecting the qualities of the monitor and the processes involved. For a case study, participants talked about the elections at USJ, criticizing its electoral system and the voting process as a whole. Finally, after the training, four NDU students went to monitor AUB's elections on the 16th of November, 2011.

Two FPSPAD Projects

Reformists' 33 Ideas to Modernize Lebanon

Anne Mary Abou Aziz



The Youth Economic Forum (YEF) launched a booklet of thirty-three policy ideas to modernize Lebanon on Friday 11 November 2011 from the Parliament's Library

in the presence of Former Ministers of Finance, Dr. George Corm and Dr. Jihad Azour. Also present at the launching were MPs Simon Abi Ramia, Robert Ghanem and Serge Torsarkissian, who supported YEF's initiative. The Youth Economic Forum (YEF, registration number 261/AD) was created in 2007 by a group of young activists willing to dedicate time and effort to dealing with complex State issues and socioeconomic topics relevant to the public interest and the Lebanese household. This independent, non-profit and non-partisan Lebanese NGO acts as a platform for economic dialogue among young people, policymakers and experts from various backgrounds (political and nonpolitical). YEF intends to empower forum members through knowledge-sharing about policy processes in public finance, public budgeting and socio-economic issues, through facilitating access of forum members



to government training, conferences, and research opportunities, and through raising awareness of the young about the economic policymaking process and pertinent economic policy issues. A Youth Panel was held to allow the authors of three ideas to share their experience during the Reformists' Platform. Ms. Zeina Ammar (AUB student) shared her group's idea on increasing green spaces in urban areas through green roofs, pocket gardens and green streets. Ms. Anne Marie Abou Aziz (FPSPAD student) advocated making procedures in public administrations simpler. Last but not least, Ms. Adriana Bou Diwan (FPSPAD student) presented her group's idea, namely a National Bus Transportation Network (BTN). The presentations of both the FPSPAD students received a warm welcome and encouragement from the audience and leaders present. The ceremony concluded with the distribution of certificates to the thirty-three authors present, followed by a cocktail reception.

Religion and Politics in Netherlands

Mary-Joe Alavalas

After the earlier talks on Belgium, Switzerland and Cyprus, the FPSPAD organized a new lecture on Political Models in collaboration with the Netherland Institute in Beirut, devoted to "Religion and Politics in a Divided Land: the Dutch Experience", given by Dr. James Kennedy, Professor of Contemporary History at the Free University in Amsterdam. The lecture took place on 15th of November, 2011 in Abou Khater Auditorium. The lecture was about the modern phase of Dutch history and the roles religious groups played in the escalation of tension that eventually led to several conflicts.

The speaker focused on the fact that in spite of a highly mixed population of Protestants and Catholics the pressure to turn Holland into a country of one color, or one confession, did not exist, unlike the case of several neighboring countries on the European continent. The Dutch, due to trade, were used to interacting with people of different faiths and sects. Thus a highly pragmatic culture was present, so little need was felt for having only one main confession in the country. The decentralized nature of the state implied weak mobility, or none at all; and each of the states had its own independent vote in the Dutch Republic, making the states all equal. This was another factor obviating the need for a one-confession country. A notable point was that conflicts between these two main confessions in the Netherlands were milder during the period of the 1750s than those arising after the 1790s. By then, there was either "anti-clericalism" or extreme "pro-clericalism", which can possibly be analyzed as the result of a reactionary response towards several changes that occurred during the Napoleonic era.

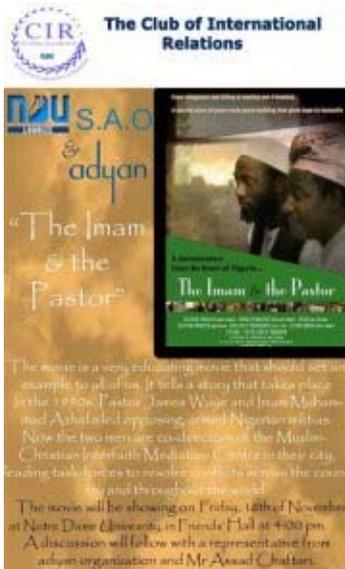
Several changes occurred over the years, mainly related to the representation and exercise of religion. Religion became "religion of the heart", meaning that it was something internal and personal, to be felt in one's own heart, rather than external demonstration. The creation of a nation state transformed the role of religion in public life. In 1796, formal equality of all citizens was established under a centralized, unitary state. In 1848 religion was freed from the guidance of the state, and there was a liberal constitution, implying that all people of all religions were equal, and had equal rights guaranteed by the states. This was widely accepted, but there was a contest between the religions in the public sphere. Starting in the 1930s, there was a rise in a "non-religious" aspect in Dutch society. In the 1960s expressive individualism changed religion and politics, marking the decline of traditional religion.

Today, immigration waves into the Netherlands have raised a new political issue, one concerning Islam. Anti-Muslim movements have generated agendas and protested against the rising number of these immigrants. Other groups do not see any danger coming, expecting religion to decline among these communities, according to the Dutch model. But the question remains: will the newcomers fall into the Dutch model? Or is 'Islamophobia' in the European Continent justified? At the end Dr. Kennedy's eye-opening lecture left the students with more questions than answers, and a deep reflection on all this would apply to the deeply divided Lebanese society and political system.

The Imam and the Pastor

Tolerance & Inter-religious Dialogue

Maria Noujaim



On Friday, November 18th 2011, at 4:00pm the film *The Imam and the Pastor* was screened by the Club of International Relations, in collaboration with the SAO and Initiatives of Change. This movie was shown on the same date two years ago. The event, which took place in the Friends Hall, commenced with a short speech from Mr. Ramez Salameh about the importance of this short movie and its part in creating peace in the world. Afterward, the film was screened for forty-five minutes. It focused on the history of the relationship between Muslims and Christians in Nigeria. Moreover, it highlighted the path that was taken by the Imam Ashafa and the Pastor James towards building and promoting peace. Subsequently, Rayan Ashkar, a member of the Initiative of Change, spoke about his experience while being a member of this organization and about the four basic qualities underlying this organization and its members. Towards the end, the floor was opened for discussion about the tolerance and relationship between both the Muslims and the Christians in Lebanon. Finally, the students shared their opinions and experiences about dealing with individuals from other religions.

Intercultural Dialogue in the desert of Oman



Eighteen outstanding young people flew to Oman Thursday, December 8, 2011 from 12 nations to start the latest Connecting Cultures Desert Debates. Fifteen young women from UK, Ireland, Oman, Poland, Spain, Morocco, Finland, Jordan, Germany, Lebanon, Singapore, and Netherlands, arrived in Muscat for the start of the latest of these Desert Debates. Anne Marie Abou Aziz, an NDU student from FPSPAD, had been selected to represent Lebanon as a youth ambassador. The Debates aim to take groups of young people from the Western and Arab worlds on intensive five-day journeys into the desert or mountains of Oman in order to break the ice between these countries and

rebuild a new and the true image of their countries. In an environment where mobile phones do not work, the young people are able to engage in undisturbed face-to-face dialogue, identifying shared values and exploring cultural differences and smoothing away the misunderstanding caused by the media, and prejudice. Connecting Cultures targets young people aged 17-25 who are potential future leaders and opinion formers in society. Whilst the impact of Connecting Cultures is difficult to measure quantitatively, five days spent living and travelling together in the wilderness environment achieve far more than many days of workshops ever can in terms of depth of understanding.

Employment in the Public Sector

Jasmin Diab, FPSPAD, International Affairs and Diplomacy



The Club of International Relations, in collaboration with the faculty of Political Science and Public Administration, hosted a lecture by Ms. Nisrine Bou Karam from the Ministry of Foreign Affairs, on Employment in the Public Sector in Friends Hall, on Wednesday, 2nd November, 2011. The lecture included interaction and cooperation between the speakers and the audience, mostly composed of a large number of FPSPAD students. President of the Club of International Relations, Ms. Francheska Hbeiter, welcomed the students of FPSPAD to the CIR's first lecture of the Fall semester of the new academic year. Dr. Georges Labaki, who opened the discussion, stressed that employment within the diversified branches of the Lebanese Public Sector has been beyond the hopes of many otherwise interested in a career in government. This is mainly due to popular misconceptions about the need for "connections" and to belief that the conditions of employment are unfair or biased, so new graduates today are often hesitant and uninformed, and



unprepared to fulfill the requirements of the positions. Ms. Bou Karam concurred with Dr. Labaki by describing the examination process and details about the various positions of which several students were unaware. She said that the competitive examinations gave students with a degree in Law, Political Science, International Affairs, and Public Administration an advantage. Ms. Bou Karam offered her assistance for internships from which students of the FPSPAD might wish to profit. In conclusion, Dr. Georges Labaki made clear that public administration exams maintain their reputation as highly organized and precise. Examination papers are thoroughly corrected and evaluated, and consequently allow the employment of only the most qualified applicants. Unfortunately for many, rumors circulate about the possibility of bypassing this examination process and these discourage young people, so causing the loss of potentially vibrant entities for the public sector...

International Day to Counter Violence

FPSPAD & FNHS joint seminar



In the occasion of the International Day to Counter Violence, the Faculty of Political Science and Public Administration, in collaboration with the AUB Faculty of Science and Health, held a series of lectures in the Pierre Abu Khater auditorium with the aim of highlighting violence and its influence upon the different factions of society. Dr. Rita Sabat, Political Science Professor in the Faculty of Political Science and Public Administration, tackled the first section of the lecture, and highlighted the importance of the issue of violence in Lebanese Society in the areas of gender and development.

The second speaker, Dr. Faisal El-Kak, of the Faculty of Science and Health in the American University of Beirut, addressed the issue from the perspective of health. Statistics showed that 88% of the violence in Lebanon is of verbal nature, and 66% of this violence is physical. He went on to discuss the serious health risks, whether physical or psychological, connected with such violence. Ms. Ghida Anani of the Non-Governmental Organization KAFA, founder of the Non-Governmental Organization ABAAD that targets equality between men and women,

stated that the preparation for a non-violent future begins with awareness in youth of the risks involved in violence and its potentially destructive nature.

Representative of the Department of Women's Affairs, in the Ministry of Social Affairs, Ms. Nathalie Abboud seconded this notion with her insistence that violence in our society is still a reality because of unawareness within our society of the potential health and societal

risks that violence poses. She said one of the major difficulties of the Ministry of Social Affairs in addressing family-related issues was the religious restrictions. There was also an absence of professionals trained in such matters. The event ended with a debate and questions from the audience, which included professionals as well as NDU students.

Training on Protocol and Negotiation

As practical application of the course Diplomacy: Theory and Practice (IAF321), in the Fall 2011 Semester, students both from the class and from other faculties were engaged in a training sessions held on-campus that covered negotiation skills and protocol. With the collaboration of Mr. Johnny Ibrahim of the Legal Department of the Ministry of Foreign Affairs and Emigrants, training was given about protocol, order of precedence, dress code, and the formal procedures behind organizing State visits. Mr. Julien Courson, an expert and trainer of negotiation and mediation and member of the board of the NGO ALEF – Act for Human Rights, gave the students two days' training on Basic Negotiation Concepts and Skills. The training provided the participants with active examples, exercises, and activities. The training ended with a debate for which every student took on a given title and was placed in an atmosphere of engagement and dispute based upon the various negotiation techniques presented throughout the training.



The training allowed individual students to assess their own weaknesses and strengths and proved to be a truly memorable and beneficial experience for the students of the FPSPAD, as they seek to be more involved and "hands on" in every course they are provided with, as well as gaining standard theoretical knowledge.

The Psychology of Power

Teleconference with Dr. Philip Zimbardo

On Monday, 16th of January, 2011, the two Societies, the Society of Civil Engineers and the American Political Science Association Society in NDU, jointly hosted an online teleconference with Dr. Philip Zimbardo. The Ethics and Leadership course (POS 345) students also attended this conference, as one of the main topics covered in the course is Dr. Zimbardo's study of the Psychology of Power, and this was the initial trigger leading to the conference.

The conference was an interactive one, as the students asked him several questions about his area of study and his findings. Among these topics discussed during the event were the experiments, such as the Stanford

County prison experiment, which was conducted by Dr. Zimbardo himself, and the Milgram experiment, along with other related areas such as the "Time Paradox" he talked about in one of his books, The Psychology of Power, and the conference terminated with attention on the Heroic Imagination Project, an initiative in San Francisco to turn ordinary people into everyday heroes. The teleconference was a very beneficial complementation to class discussion; Dr. Zimbardo was intrigued to know more about NDU and hoped to keep up future contact with its faculty and students.

CSO

NDU Students and SESOBEL

Majed Bou Hadir
Community Service Officer



A special joint event brought together NDU students with Sesobel children during an outing at City Mall.

Once again, due to this direct contact and interaction our students have spent unforgettable moments.



This event came within the framework of a series of activities through which the Community Service Office wants to give students an opportunity to give effect to all the love they bear within themselves.

Deaf Children at NDU

Majed Bou Hadir
Community Service Officer

NDU students and deaf children from Father Roberts' Institute for the Deaf met together on Wednesday, December 21st, for lunch and various activities in a holiday spirit. The students insisted that the lunch should be on the campus in the cafeteria, in order to pave the way for the fellowship to be enjoyed by the members of the foundation who will join NDU next year. NDU is to employ the means that will open a university career to many for whom it would otherwise be impossible.

After lunch, the students took the guests on a tour that covered all the University's faculties and departments so that in due course they could feel at home. The Community Service Office is always keen to activate the language of the heart between NDU's students and everyone they meet in their lives.



STAFF

Christmas Spiritual Retreat

Fadia El-Hage



Father Fadi Bou-Chebl always invites us, faculty members and staff, to a spiritual retreat shortly before Christmas or Easter. On December 3rd, 2011, we were invited to the Lazarist Monastery in Bherisaf, where we had our retreat. At 9:15 a.m., two buses transported around sixty of us to the Monastery in Bherisaf. We had our breakfast and then headed to the conference room to start our prayers, which lasted for half an hour. The prayers were very impressive and touched our hearts directly. After that, we met Father Pierre Najem, Director of the Center for Digitization and Preservation at NDU. Our theme was from **Revelation** (12:1-9)

The Woman and the Dragon

1 A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head.2 She was pregnant and cried out in pain as she was about to give birth.3 Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on its heads.4 Its tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that it might devour her child the moment he was born.5 She gave birth to a son, a male child, who "will rule all the nations with an iron scepter." And her child was snatched up to God and to his throne.6 The woman fled into the wilderness to a place prepared for her by God, where she might be taken care of for 1,260 days.7 Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.8 But he was not strong enough, and they lost their place in heaven.9 The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

Fr. Najem started his lecture with the following sentence: "How should I express the Word of God in my daily life?"

In fact, the Old Testament and the New Testament are complementary: the Old Testament announces the New, and the New Testament is prefigured in the Old. God by his Word created Man, His Word is Jesus Christ himself. When man sinned and was separated from his Creator, God remained faithful to his promises, repeatedly sending messengers and prophets: his Word was present now under a different form: revelation, i.e. Sacred Scripture. The same Word became flesh, and dwelt among us through the incarnation of Jesus, the Word of God. The Word who created us, the Word

who revealed the truth about God to us, is the same Word that was incarnated from Virgin Mary, the same Word that remained present in the Church under Eucharistic form. Thus, the Word of God became a permanent relationship between God Himself and mankind.

So, in order to accept the presence of this Word, we need to rediscover the image of God as a Father. We often make ourselves an erroneous image about God, and adopt it: the God of war, death and hatred. We ignore or forget His reality as God, the prince of peace, life, and love. He is merciful for our souls, the Father of mankind, who leads us through the Holy Spirit. We need to build a Father-Son relation with him, He created us, we are not His servants; our relationship should not be a master-and-slave relationship.

The Eucharistic Bread of Life perpetuates in our present day the mystery of the Incarnation. The Eucharistic Bread reveals God's presence with his people in the Church. The Virgin Mary became the image of the Church. Mary accepted the Word in her life, in her body and in her history and gave birth to the Savior, and the Church has to reveal Jesus Christ to human kind. Like the Church, and like Mary, we are called to accept the Word as well, to open our heart and life to Him, and accept him in our world, in our history, in our projects, in order to participate in the salvation he wants to accomplish. We need to trust God's presence in our lives, to have full confidence in Him, to accomplish His Will, not ours. Only Jesus Christ is able to recover our souls and heal our bodies if we have confidence in Him.

At the end, Fr. Najem informed us that the coming year is assigned by the local Church as the Year of the Holy Bible.

After his lecture, we had a coffee break, and then we met the fathers at the Church of the Monastery. Later on, we had our lunch and had a game with Fr. Bou-Chebl, then returned home with a fruitful message.

We are requested everyday to proclaim the Word of Christ, who became a Man, flesh, when He grew in the womb of the Virgin Mary.

We don't perceive God's greatness, because our mind is smaller than His Greatness. God is our salvation, without Him there is no salvation for us. We need to strengthen our faith in our Creator, for we are the children of the Virgin Mary spiritually and theologically. We should honor the Virgin Mary always, and worship her Child, Jesus Christ.

NORTH LEBANON CAMPUS

Faith and the Young: NLC-Rotary Seminar

On Friday November 18th, 2011, a seminar on “The Young and the Problematic of Faith” was held at NDU Barsa Campus in cooperation with the Rotary Club of Tripoli.

Representing Prime Minister Mikati, the Minister and MP Ahmad Karamah stressed the importance of faith in creating better citizens oriented to the well-being of society.

Mr. Suheil Matar, VPCPR, speaking on behalf of NDU President Father Walid Moussa, noted that the University should tackle such sensitive issues as it is a part and a mirror of society. Mr. Edgar Merheb-Harb, PR North Campus, emphasised the role of the University in reflecting its surroundings. He was followed by

Director Father Samir Ghsoub, who warmly welcomed all those present, and by Rotary President Mohammad Majzoub, who thanked NDU for being always a pioneer in raising issues of outstanding importance for the community.

Panellists were Bishop Georges Abou Jaoudeh, Mufti Dr. Malek Al Chaar, Bishop Ifram Kiriakos, Pastor Souheil Saoud, and many other lecturers and experts in the matter. Divided into three sessions of one hour each, the panel discussion provoked lively audience response at the end of each period and the event finished with a dinner offered in honour of the distinguished speakers and other guests.

NDU-NLC Concert



Honouring its outstanding students in all the faculties, NDU-NLC administration presented a Christmas Concert performed by NDU Choir and Orchestra, directed by Father Khalil Rahmeh.

The national anthem was followed by a speech of welcome delivered by Father Samir Ghsoub, NLC Director. Father Ghsoub thanked the musical ensemble, recalling its various awards earned nationally and internationally, mainly in Laval, Quebec, Canada, winning the first prize in competition with other choirs. He noted too that an outstanding student is an asset required by all companies and institutions and a source of pride for his country. He urged all students to follow this, way highlighting the self-confidence and satisfaction that such a path requires in anyone's personality.

The singers and players performed great pieces from Mozart to Bach, running through Lebanese composers such as Father Khalil Rahmeh, Father Fadi Daou and others. The whole choir and orchestra was there with its hundred and five (105) members, some of them professional musicians, and others students form



NDU's Faculty of Musicology, to complete with the kids group.

Faculty, administration and staff of NDU were present together with the parents of distinguished students, the latter all highly delighted to watch their children being honoured on the stage.

The ceremony ended with a cocktail and exchanges of congratulations between parents, who were getting to know each other in a warm and friendly atmosphere.

SHOUF CAMPUS School Principals' Lunch



Notre Dame University- Shouf Campus organized a lunch to which all the principals of the high schools in the region were invited. This lunch took place at Country Gate restaurant, Deir El Qamar, on November 26, 2011. Fr. Walid Moussa, President of NDU, and Fr. François Akl, Director of NDU-SC, both addressed the principals, welcoming them to the event and updating them on NDU's latest programs and achievements. Fr. Walid Moussa focused in his speech on the importance of maintaining good communication channels between the different high schools in the region on the one hand, and NDU-SC, on the other, to share each other's concerns and needs and to work in harmony for the benefit and progress of society. At the same time, Fr. Moussa emphasized the importance of always respecting each other's coexistence and values. Moreover, Fr. Moussa discussed the importance

of keeping up with the global technological and academic developments that will have to be reflected in the quality of education that is provided to students in the future.

Fr. Francois Akl, Director of NDU-SC, addressed the school principals with warmth and sincere wishes that this first meeting would build a strong bridge of cooperation and communication and even educational integration (if need be) between NDU-SC and the high schools in the region. He then talked about the real Spring of Lebanon that can only bloom when the schools and universities in the country have decided to build an intellectual being, a Lebanese citizen who values individuality and personal development but has one aim, one religion, one sect which is being Lebanese.

Christmas Banquet at Delb Restaurant



Fr. Francois Akl, Director of Notre Dame University-Shouf Campus, invited the entire Shouf Campus family (faculty, staff and co-academics) to a Christmas banquet at Delb Restaurant, Moultaa El Nahrein, on Friday, December 23, 2011. It was a delightful get-together that enhanced the already existing harmony, communication and friendship existing among those invited.

Christmas Recital



NDU -Shouf Campus organized a Christmas recital on Monday, December 19, 2011 at 7:00 pm in the Conference Room, with vocalist Nader Khoury and his band performing every carol old and new. The audience frequently joined in.

Fr. François Akl and Sheikh Sami Abilmona delivered moving speeches. Fr. Akl compared Notre Dame University to the Christmas tree that shines bright to enlighten generations with education and faith. Christmas, he said, taught us love, compassion and humility. He concluded with an appropriate quote from the poet Ahmad Shawki.

Sheikh Sami Abilmona's pointed to lessons one can learn from the birth and life of Jesus Christ, who represented the soul of God and God's will for His people. He said that Christ taught us how to pray sincerely, how to forgive and be honest with ourselves,

and how to reach the ultimate ideals of humanity and achieve real peace, inner peace, that will lead the way to world peace. Sheikh Sami Abilmona assured the congregation that it was not unusual for him to be celebrating Christ's birth with brothers at NDU-SC in Deir El Qamar because "we are all brothers in nationality, brothers in humanity joined by the same love that brings us all together." He quoted Patriarch Al Rahi's Christmas message that emphasized love and discouraged personal pride and partition. Sheikh Abilmona then shared a poem he had written in Arabic about the occasion which showed not only his poetic talent but also the depth of his knowledge of the Bible and of Christ's life and teachings.

This very joyful event concluded with a reception during which campus members, friends and guests and socialized and exchanged wishes for a happy holiday.

Saleem Assaf and Nader Al-Atat



NDU-Shouf Campus's Public Relations students invited the artists SALEEM ASSAF and NADER AL-ATAT on December 20, 2011 in the Conference Room. The singer and the musician discussed with the NDU-SC family their latest work and most importantly their new hit Bawwast Tyabik, which is a great success and has ranked high on the Lebanese charts.

Assaf emphasized the importance of choosing meaningful lyrics because so many of today's songs are meaningless and carry no theme or message. He added that, to survive in today's competitive market, an artist needs to work hard and be dedicated to his/her work and his/her fans.

Nader Al-Atat graciously answered the students' many questions, mentioning some of the singers that he was inspired by, such as Ragheb Alameh and Assi El Hilani. He said that to survive in this "jungle" of singers one needed endurance and continuous progress and a giant effort to keep climbing the success ladder and not fall down after one good song. Assaf then addressed the students majoring in Advertising and Marketing, telling them that every artist, whether singer or songwriter or poet, will need their services in the future to survive and grow in the domain. Finally, the audience insisted on listening to the famous song from Nader Al Atat and Salim Assaf one last time.

Christmas Mass

Father Francois Akl, Director of NDU-SC, celebrated Christmas Mass in the Mar Abda Church on December 21, 2011. The NDU-SC family, including faculty, staff, administrators and students all joined together in praising the Lord and thanking Him for the many blessings he has bestowed upon us.

Christmas hymns were sung by students and staff members, led by Ms. Isabelle Bitar and accompanied by Mr. George Ghaleb, full time faculty member, on the guitar. The gospel readings and the sermon delivered by Fr. Francois Akl brought the congregation closer to the true meaning of the occasion. Fr. Akl emphasized the importance of personal faith and of having a personal relationship with the Lord no matter what religious affiliation a person has. He then thanked everyone who



took part in the Mass, realizing that they came from different religious backgrounds to share in the prayers. He said that this participation in the Mass was a symbol of respect and love.

George Khabbaz



Notre Dame University- Shouf Campus invited actor George Khabbaz to be a guest speaker on December 24, 2011. Mr. George Khabbaz spent a fun-filled hour with the students, teachers, coordinators, and staff, who also showed their own talents.

Mr. Khabbaz spoke about his experience in the acting domain both as actor and script-writer. He talked about comedy and tragedy and the difference between acting in theatrical plays and TV series. He spoke about the difficulty of coming up with ideas for different plays

that would interest the audience as well as of composing various kinds of songs and music for them. He spoke openly and honestly about the difficulties he has faced in his career but ended on a happy note by saying, "It is possible to achieve any goal if one just refuses to accept the fact that there is something impossible!"

Mr. Khabbaz was a guest the students will not forget; he stayed behind after the event ended to look at some poems and sketches written by students and to offer them advice and encouragement.

Badih Abou Shakra Guest Speaker at NDU-SC

Actor Badih Abou Shakra visited NDU-Shouf Campus as guest speaker at the invitation of the NDU-SC Public Relations students, on Tuesday, January 10, 2012. Speaking in the Conference Room, he shared with the students his experience in acting in both Lebanese movies and television dramas. He also discussed with them his experience as a writer and introduced his most recent books, *الرجل الذي رقص* (The man who danced) published in 2004, and *اعتزلت الحياة في الرابعة* (I Retired life at the age of four).

What made this event so special was the frankness of the guest speaker and his willingness to tackle tough issues such as his relationship with production companies, the problems with today's scripts and scenarios, and the lack of personal ethics and self-respect when it came to



some other actors in the domain. Abou Shakra voiced his support for freedom of speech and freedom of choice but in a way that was smart, polite and harmless. When asked about his role in the international movie *Carlos*, he said, "I played that role wholeheartedly because I am a fanatic supporter of the Palestinian cause."

Social

Obituaries



The mother of Dr. Georges Labaki of the FPSPD, passed away on Friday, December 30th, 2011.

*All members of the NDU family will be deeply moved by the tragedy of the loss by **Dr. Antoine Farhat**, Dean FNHS, of his uncle and three children in the catastrophe of the Fassouh Building in **Ashrafiyeh** on **Sunday, 15th January, 2012**. The funeral took place at 11 a.m. on Wednesday, 18th January, at the Sacred Heart of Jesus Church, Badaro.*

Bakhos Azzi, father of Mr. Dany Azzi, Senior Programmer at SCS, passed away on Tuesday, 17th January, 2012. The funeral took place on Wednesday, 18th January, at 3 p.m. at the Church of Our Lady of Deliverance (Saidat en-Najjat), Oukaiba.

Louotafallah Baradhi, father of Mrs. Dunia Baradhi, Academic Service Officer-Registrar's Office, passed away on Thursday, 26th January, 2012. The funeral took place at 3 p.m. on Friday, January 27th, at the Greek Catholic cathedral of St. Thomas the Apostle in Tyre (Sur). A Requiem Mass was celebrated for the repose of his soul on the University premises on February 7th.

The student **Vincent Antoine Medawar**, BBA-Financial Engineering passed away on Wednesday, 1st, February, 2012. The funeral took place at the Lady of the Assumption Church, Aintoura, at 3.30 p.m. on the next day, Thursday.

Saloum M. Jreije, father of Ms. Dunia Jreije, FH part-time faculty member, passed away on Thursday, 2nd February, 2012. The funeral took place the next day, Friday, 3rd February, at the Sacred Heart of Jesus Church, Kornet el-Hamra.

Saad Melhem Bu Shebl, father of Father Fadi bu Shebl (Chaplaincy NDU) and Melhem Shebl (Studio NDU), passed away on Tuesday, 28th February, 2012 after receiving the Sacraments. The funeral service was held on Wednesday, 29th February, at 3.30 p.m. in the Church of Our Ladof the Hill (Saidat at-Talleh), Deir al-Qamar.

Future Models of Citizenship

Father Boulos Wehbe



In the free republics of classical antiquity, the term citizen signified not merely a resident of a town but a free, governing member of the state. In the Greek idea of citizenship, as expressed by Aristotle, citizens had the right to participate in both the legislative and judicial functions of their political community. If one ponders over both non-mutually-exclusive concepts, the resulting connotation would be a mixture of freedom and participation pertaining to the governance of the particular political entity of which a person is a member.

This concept is not a given right but one which springs from what John Locke called the "Natural Law" some 300 years ago, which rests on the principle of "natural rights", rights not given to the citizen but inherently his, close to what Thomas Hobbes envisioned. But this "natural" law or right is so because it is part and parcel of man's dignity, which is itself intrinsically a defining aspect of his humanity. This dignity can be degraded by what comes from outside it, such as oppression and poverty, with all that evils and negativities that spring from them, or from what may inflict the person or the group, be it due to the pitfalls of nature or the result of disease. But though it may be degraded, this dignity is never extracted from the very essence of the individual or of the group which are affected by any of them. This is because, from the perspective of "naturality" or from the perspective of theological anthropology, albeit in Christianity or in Islam, man's dignity is imprinted in his very essence by His creator, who, according to the Book of Genesis, created him in His own image unto His likeness.

In the Arab World today, the issue of dignity is being challenged, for reasons other than those which played it down under the tyranny of oppressive rulers. It is being challenged because it is being robbed from the three elements which I have highlighted above: freedom and participation stemming from the natural dignity of man or his natural human rights. And in place of the oppressive regimes or rulers, oppression is stemming from a the growing classification of people based on perverted interpretations in the name of Islam which do not recognize that those three elements insure equality

to all as decreed by nature and by God Himself. As such, the very concept of citizenship, again as outlined earlier, is being eroded and a new classification is being pushed in and engrained, in which equality is never mentioned or stressed. The citizens of the countries in the Arab World and in other parts of the world are thus being classified, if not often humiliated or persecuted, and often pushed to leave. Thus, they are being robbed from their intrinsic right to participate in the governance and in the public life of the countries in which their forefathers have been living for centuries, and in many cases for millennia.

It is my claim that those powers of darkness are being allowed to grow and to exercise their oppression because they are not being objected to and strongly condemned by the silent majorities in the countries in which they operate, citing an Arab proverb that "the one who is silent towards voicing out what is right is a silent devil." I cite the shining example of the early days of the Egyptian uprising (and to a lesser extent the Tunisian one) in which the youth and the civic and civil society at large demonstrated a propensity for democracy and a egalitarian model of citizenship. Where are all those who comprised the majority of the uprisings now/ they have receded to the shadow and allowed the forces of tyranny to rise because the void has always to be filled, and they were the ones who were organized and vocal enough to push forth. This is being done in the name of God, and history is full of the horrors that were made in His name.

I advocate a model of citizenship devoid of any religious element, and I am saying this as a Christian priest. The model of Arabism, which was embraced by the illuminated thinkers of the late and early to mid-Twentieth century may not be the most viable one anymore. But why not advocate a quasi-model based on economic interests and a rational plan to think ahead for the common interests of all the Arab counties, in which specialization in the fields of agriculture, industry and the optimal use of natural and human resources to sustain the growing populations in the decades to come? What the Arab world has in common is far greater than what the European countries have, in terms of language, heritage, culture and history.

The issue of citizenship thus stops being a function of majority and minority, of religious affiliation or religious dominance, but becomes one based on freedom, participation and dignity, in which the citizens can feel secure and safe unto the years to come. I do not see a future for progress and sustainability based on the opinions and oppressive hegemony of those who think that going back to the past is the solution for the future. This is a contradiction in terms. I am not calling for a divorce from religion but for those illuminated individuals and groups to apply the very principles which their religions teach them: love, mercy, dignity, acceptance, forbearance, openness and scientific thinking.

Why are democracy and science always put in confrontation with religion? Was it not within Islam that the major sciences and philosophy flourished and was exported to Europe itself? How come this could have been done? But I stress again the governing a society and insuring a good model of participatory citizenship should not be thought of from the perspective of religion, but should be one which allows freedom of belief and thought itself to be a motivating force for its progress.

I believe that this is a very viable Future Model of Citizenship.

Translation in the Light of the World and the Culture of the Text

Pr. Abdelkader Sellami

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Some texts are judged impossible to translate from and into Arabic, even by the most skillful translators. Translation in its broad meaning in Arabic is an explanation of a speech and its analysis or, in general, of whatever is foreign speech.¹ Scientifically, it is "to copy text or speech from one language to another". Ibn Nadeem (d.438 Hijri) considered Ibn El-Mokaffaa (d. 142 Hijri), who translated works from Persian to Arabic, a translator.² Adel Zeeter is a modern example. Translation is not merely the transfer of texts from one language to another. It has its rules, failing which the transferred text cannot be called a translation.³

Translation is related to both the vision and the culture behind the text, on respect of which the tools and success of the translation depend. It is obvious that the translation of great literary texts like that of the Iliad of Homer and the Divine Comedy of Dante differs completely from that of Charles Dickens' novels, without any judgment of value. This is because the translator requires first artistic taste when reading. It is impossible for any translator unaware of the artistic side of the source text to transmit it into the target language, even if he has a good command of all the techniques of translation.

1. Translation and the vision of the world:

There is a well-known theory in this matter posited by Edward Sapir and his student Benjamin Lee Whorf, best known as the 'Sapir-Whorf Theory', sometimes called the "language communication theory". They argue that translation between two different languages is impossible. Not all scholars agree with this opinion, though it has its importance. Nonetheless, we can formulate this theory in a number of ways and at varying degrees. The most common formulation is that "the composition of our language influences to a large extent the way we assimilate the world."⁴

When working as investigator for a fire insurance company, before he became linguist, Whorf noticed that the degree of care exercised in dealing with danger from gasoline pipes differed in different situations, not because of physical reasons but because of different linguistic meaning. Employees were careful with what were called 'full gasoline pipes' and careless with 'empty pipes'. However, the empty pipes were in fact more dangerous, because they

¹ El-Jawhary, Essihah Tej Elogha wa Sihaho Elarabia. 5/1928. See also El-Fayrouzabadi, Elqamous Elmohyt. 4/84. See also Ibn Mandour. Lissano Alarab.12/229. See also Ibrahim Anis et.al. El Moajam Elwasseet

² Mohammed Ibn Ishaak Ibn Nadeem, El Fihrist.(Algiers:L'Entreprise Nationale du Livre, 1985.)

³ Asaad Mudaffar Eddine Hakim, Theory of Translation. (Damascus: Dar Tallas, 1989), 40.

⁴ R. L. Trask, Language: The Basics (Cairo: The Higher Council of Culture (translation), 2002), 70.

were likely to explode on contact with fire or cigarettes. The error arose because the word 'empty' is synonymous with null and void, which implies no danger.⁵

The problem of translation lies in each language having its own particular vision of the world. This vision gives the Eskimo a rich vocabulary for describing snow and icebergs, and the Arab another rich vocabulary for describing camels or the beauty of the Sahara. In Europe the French associate the snail with the finest gastronomy, while a German is repelled by it.⁶

This vision led the Germanic school headed by Rais and Wermer (1991) to focus more on culture in translation, Snail-Hornsby (1988) actually affirm that translation occurs between two cultures, not languages.⁷ In addition, the culture of the text is interrelated with the function of the linguistic mark or "sign" which acquires its nature and legibility from the linguistic pattern "the context" ⁸in its controversial relation with the other markers composing the text units in its communicative function and through the following equation:

Sender----- Text-----Receiver

So, the text is the framework to convey the linguistic sign and the sender is, at the same time, the receiver, and the opposite is true.⁹

2. Translation and the culture of the text

The culture of the text is one of the main problems in translation when seeking the semantic equivalent or nearest meaning in the target language. However, even if these are close to those of the source text, the artistic effect is far from being the same, just as the rhythm and rhymes in a poetic work are not the same in the source and the translation.

This is what Odey Jewny attempted to clarify in his research when he took some verses of Mahmoud Derwish's poem entitled Verses of Romance, 'Abiat ghazal'.¹⁰ Although his choice was so simple, it confirms what is meant by the culture of the text:

أتبقين فوق ذراعي حمامه
تغمس منقارها في فمي ؟
وكفك فوق جبينني شامه
تخلد وعد الهوى في دمي

In the translation of these verses into English, he wanted to focus on the semantic concepts of the pigeon and the mole that are the core of the verses. Jewny does not claim to have completely succeeded when he translated as follows: -

**To my mouth, is immersing her beak
Your palm on my forehead a mole
Eternalizing the promise of love in my blood.**

To analyze this part of the poem, it would be better to understand the semantic aims of using these two words, pigeon (dove) and mole. So, in an experiment aimed at recording the reaction of students of both sexes, five male and six female students ignorant about Mahmoud Derwish were chosen from different nationalities.

Odey Jewny explained this poem sung by Khaled El Sheikh and afterwards asked the students to read the translation and then to listen to the song. Their opinions came as follows:¹¹

According to the American students, the use of pigeon in this poem had a sexual implication, while the bird is a

⁵ Trask, 70-71.

⁶ Wills, W., The Science of Translation : Problems and Methods. (Tubingen, Gunter Narr Verlag, 1982), 40.

⁷ Mohammed Eddidaoui, Translation and Communication (Casablanca : The Arab Cultural Centre, 2000), 81.

⁸ Temmam Hassan, Language Research Methodologies(Casablanca : The House of Culture,1979), 163 . See also Abderrahmane Mohammed Ibn Khaldoun, El Mokaddima(Beirut : Modern Publishing House,1996), 569-571

⁹ Odey Jewny. «The Problematics of Translation and Text Culture,» Ofok Cultural Magazine (February 2000).

¹⁰ Mahmoudi Derwish, His Anthology of Poems (Beirut : Dar -El- Aouda, 1987), 210-213.

¹¹ Odey Jewny.

troublesome one. The Australian students found the relationship between the pigeon and the mole unusual, except for one of them who linked the pigeon with peace. This was because he was preparing a Master's on Middle East affairs; an Australian woman, married and a mother, considered the pigeon a symbol of motherhood.

However, all the Japanese, Sri Lankan and Malaysian students recognized the pigeon as a symbol of peace, but all agreed that the 'mole' had no place in a romantic poem, especially when related to eternity, simply because it is considered as one of the foreign bodies that could bear cancer inside, and consequently death. Another opinion, given by a student of medicine, was that it could be a metaphorical image of feelings deep inside the poet's mind, because like them it is hard to remove.

So it appeared that one word could convey different semantic concepts according to the culture of each receiver due to his professional, educative and social environment. This confirms that a text creates a specific atmosphere at different levels of the semantic game. Also, the semantic meaning of the text differs completely if another artistic tool is introduced as a way of new expression, since the translated verses lack the artistic effects and the flow of rhyme. So all opinions changed after listening to the song, and reacted to the sadness of the melody.¹²

On this basis, we can deduce that translation is always facing the problem of the culture of the source. So, if we come back to the text of Mahmoud Derwish, we realize that the text relates the Palestinian reality: the pigeon is considered as the symbol of peace in a land where fighting for survival and affirming one's existence is the daily lot. It could also be, as Derwish intended, a symbol for peaceful coexistence between Arabs and Israelis if we consider the pigeon as standing for an Israeli girl. For the Arab reader, the mole is a beauty spot that adds beauty to the beloved.¹³

3. Evaluating translation:

According to George Mounin and his contemporaries, the most difficult translation was that of poetry.¹⁴ This still holds true since the first obstacle to the translation of any poem is the poetic effects such as the tone and inspiration from one language to another.¹⁵ Therefore, what seems to be deep, creative in one language could be ridiculous and insipid in another one; this is due to the linguistic, cultural and civic environment of each language. The loss of the melody, rhyme and rhetoric of a poem after its translation may transform it into uninteresting prose.¹⁶

This view was expressed by El- Jahed when he explained the impossibility of translating any poem, justifying his opinion in his book *El- Hayawane (The Animal)* by:-

"The value of the poem is specific to the Arabs and those who speak Arabic; and the poetry could neither be translated nor copied and, if this happens, its verses will be cut, its rhyme will be unreal, its beauty will disappear and its magic will collapse; so it will become sporadic speech."¹⁷

He added that a text written as prose is better than one written as a translation of poetry, with the loss of its rhyme.¹⁸ But one might follow the opinion of Georges Mounin, who said that instead of discussing whether individual texts are or are not translatable, it would be better to make a list of what cannot be translated.¹⁹

Such a methodological selection would be at the same time a selection of the different difficulties of translation and a record of these difficulties as the first step to their resolution by adopting the best method for translating them. It is obvious that the first aims when selecting ways of translation are the setting up of a scientific structure for this

¹² Odey Jewny.

¹³ Odey Jewny.

¹⁴ Georges Mounin, *Linguistique et Traduction*, Ahmed Zakaria Ibrahim, trans., (Cairo: The High Council of Culture, 2002), 105. It is noteworthy that it was Georges Mounin who posited the issue in his book "*Les Belles Infidèles*" (1955). In it he examined Du Bellay's arguments (1549) among which the impossibility of translating a fundamental dimension of language, that is the poetic one. See Georges Mounin, *Les Belles Infidèles* (Paris: Cahiers du Sud, 1955),

¹⁵ Roman Jakobson concludes that poetry cannot be translated. All that can be done is a kind of creative substitution. See Roman Jakobson, *Essais de Linguistique Générales* (Paris: Les Editions de Minuit, 1974).

¹⁶ Inaam Bayoud Menaouar, *The Technical Style of Translation* (Magister thesis submitted to the Institute of Translation, University of Algiers, in 1992 under the supervision of Dr. Hamdan Hadjadji). 42.

¹⁷ Othman Amr ibn Bahr El Jahid, *El-Hayawane (the animal)* (Beirut : Dar-El-Kitab El-Arabi, 1969). 1/74-75.

¹⁸ El Jahid, *El-Hayawane (the animal)*, 1/75.

¹⁹ Mounin, *Linguistique et Traduction*, 33.

discipline and limiting the degree of error. This would give a certain value and degree of perfection to this discipline; the exceptional cases of texts that cannot be translated are not to be considered as reasons against translation.²⁰

Whatever the reasons behind the impossibility of certain translations during the period of El- Jahid²¹ or hundreds years later,²² the main task of the literary translator is solely to copy the poem or novel from one language to another, not to replace it or to propose a better work than the original.

Even if it is impossible to translate those artistic details that mark a poem, it is possible to translate poetry if the translator has a delicate and poetic soul that makes him close to the intimate world of the poet. He must also master both languages involved and the particular vocabulary of the poet and his inspirations. Moreover, he must translate them with a fidelity that neither surpasses the poet's genius nor falls short of it. This will ensure the role of translation in filling the gap between human cultures. This task was ideally fulfilled by such translators as Khaled Ibn Yazid Ibn Mouaouia (d.85 Hijri), Yohanna Ibn Al Batriq, Ibn Annaima Alhems, Thebet Ibn Qorra (d. 288 Hijri), Honain Ibn Ishaq (d. 260 Hijri), Habib or Yashoua Ibn Fihriz, Tafil Ibn Thoma (Theofil), Ibn Wahili, Ibn Assaydaly, and Ibn Al Mokaffaa and many others.²³ In our contemporary era we can name Mikhaeel Nouaima²⁴ and Adel Zeeter, "the leader of the Arab translators in our modern time".²⁵

Although it is obvious that translation is a bridge between different cultures, it is a collective affair rather than an individual one, "Beit EL Hikma in ancient times and the Higher Council of Culture in Egypt nowadays are the best examples. However, whoever assumes this task must be a very learned person and endowed with the fidelity of people with a highly important mission.

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²⁰ Bayoud, 48.

²¹ Certain modern researchers argue that the translation activity had had a significant impact on the flourishing of the Abbassid civilization. However, those translations were not entirely flawless. Ambiguity in texts was common and bad explanations were familiar. This might be due to the technical expression in Arabic or to translation out of a text other than the original, or to ignorance of either language. Translation during that epoch was usually carried out out of Assyrian which, in turn, was carried out out of Greek. See Djameel Jabra, El Jahid in his Life, Literature and Thought (Beirut: Dar El-Kitab Loubnani), 96-97.

²² See also Catford J. C., A Linguistic Theory of Translation (London: 1965), 94-99. See also Joseph Michel Shereem, Methodology of Applied Translation (Beirut: University Press, 1982), 107-128.

²³ See El-Jahid, El Hayawane (the animal), 1/76 and Ibn Nadeem, El-Fihrist, 523, and Mustapha Shakaa, Monuments of the Islamic Civilization (Beirut: Dar El-Ilm Lilmalayeen, 1982), 140-145.

²⁴ He is one of the pioneers who stressed the necessity and importance of translation in the 1920's. He himself practiced translation. Among his works was his translation of the "Prophet" by Gibran Khaleel Gibran (1882-1931). See also Hosni Zyna, "The Impact of Translation in the Formation of Modern Rhetorics," Magazine of Arab Thought 46 (May 1987):212.

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GER course on Discovering & Living Green Ethics

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Isn't art the divine language we use to express unspoken words revealed by our inner being and the cosmos? Isn't it a way to visualize the shape of our relationship with oneself, others, the world and god? What if it is used to infuse living green ethics in the trends of life of the young generation?

Living green ethics starts with a harmonious relationship with oneself, societies, nature and the earth. A capstone of an environmental ethics course offered at the Department of Sciences, Living Green Ethics is an attempt to help students discover their sense of self amidst both the natural and the built-up environments. The activity entails the production by the students of an artistic expression sketched on paper with biodiversity. Undertaken at the end of the course, it extends a hand to new generations to help them reconnect with themselves and with nature. It is put together to be a platform for students to experience a new social dynamic either in the arts studio at the university or in nature. The course was launched during the fall 2010. Mingling students from various disciplines, it is offered as a General Educational

Requirement (GER) course by the Faculty of Natural and Applied Sciences.

Discovering and living green ethics are not easy tasks to accomplish especially in an era where humanity is ruled by strong egos coupled with dominant mindsets. "Master" mentality ruling our world is not only affecting our societies but it has also direct and indirect implications on the environment. Governments, international organizations and local communities have been mobilized to protect nature and the environment and save the Earth. **But where are we now?** It seems that other visionary approaches must be investigated to succeed in protecting our earth while reshaping societies. At this stage of my career development, I see the world requiring new social dynamics for better conservation of natural resources and protection of cultural, economic and social diversities. Based on the belief that education is the basis for shaping societies and improving our lives and that those of the young generation are the future leaders of the built-up environment and evolving societies, the course is designed to invite students to



❖ Fall by Rouba Rayess.



❖ Art inspired by Nature, Horsh Ehdn Reserve, spring 2011.



❖ Forest and space in Shouf Biosphere Reserve 1, summer 2011.

discover the environment; also, to learn, apply and live green ethics in a society where people are becoming more and more disconnected from nature. The course is based on collaborative learning processes and a learner-centered approach. It relies on the establishment of a learning community to prepare the rising generation to be effective partners in environmental protection and sustainable development.

The Environment, Societies & Ethic [ENS 205] course guides students "to be aware of the moral relationship which binds them with nature... "Am I 'Anthropocentric? Non-Anthropocentric? Ecofeminist? Deep ecologist or having special unique bonds?'" and it makes them able " to define the moral values of all what is found in the outside world... 'Am I 'Utilitarian? Intrinsic?'" ... It invites students to experience the following:

Discovering the environment, wildlife, ecosystems services and goods and the anthropocentric factors affecting and governing our world

Learning green ethics through the historical evolution and types of moral relationships between humanity and nature

Applying green ethics at international, regional and national levels

Living green ethics in the different aspects of human life

Students celebrate the end of the course with a short expedition to reconnect with the natural world, "to shape oneself with biodiversity" and to sense the value of the Lebanese natural heritage!

While shaping themselves with biodiversity, the students' first revelation is "We are back to childhood!!!"... But don't we lose the harmonious relationship with nature while we are advancing in our life's journey!! A mosaic of drawings, patchwork from nature materials and/or personal quotes comes up at the end of the day! Reproduction of their faces, human silhouette, flowers ... Patchworks of their abstract ideas and imaginations on the world without biodiversity, on the unique value of

the humans and non-humans, on cultural and religious beliefs and even cruelty towards humans and the non-human world...

Guiding students to discover and live green ethics is revealed to be a mission to fulfill with lots of patience and love!!

But... isn't it our passion as teachers to guide students to become citizens of the world and to conserve their authentic national identities? Isn't it at the university where a sense of belonging is seeded and the respect of the diversity in nature and the diversity of cultures and societies imprinted in their personalities? Nevertheless! Do we have to wait to sit on the benches of universities?

"Go in search of your people. Love them. Learn with them. Plan with them. Serve them. Start with what they already know. Build over what they already have. Because of the best leaders, when their job has been done, people all will say, 'We did it ourselves.'" Lao Tse

ERRATA for article Issue 53

P.42, photos -	Error	Correction
	Pischikina Puschkinia	
	Aubrieta libano	Aubrieta libanotica
	Hypercoum imberbe	Star of Bethlehem
P.42, text, column 2, line 16	Jayourn	Jayourn
line 20	Quercus calliprinos	Quercus calliprinos Webb
line 21	Phyllirea media	Phillyrea media L
line 24	Patchess	Patches
line 26	Salvia	Sage

Latin names are always given Genus, *species* Author

Introduire la Pédophilie

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Psychothérapeute

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Il est possible de classer les troubles des conduites sexuelles sous trois grandes catégories:

- les troubles par excès (hypersexualité ou exagération des besoins sexuels: satyriasis ou nymphomanie)
- les troubles par défaut (hyposexualité ou baisse de la libido, mais aussi troubles de l'érection ou de l'éjaculation, frigidité...)
- les troubles par déviation (perversion sexuelles ou paraphilies).

La paraphilie (*para* désignant l'aspect déviant et *philia*, amour) est une anomalie ou perversion de la sexualité caractérisée par la recherche régulière de l'excitation génitale et du plaisir sexuel auprès d'un partenaire ou d'un objet n'ayant pas habituellement ce rôle, ou dans une situation bizarre et anormale.

Les principales paraphilies sont :

- L'exhibitionnisme, consistant à exposer ses organes génitaux devant une personne prise au dépourvu;
- Le fétichisme, se traduisant par l'utilisation d'objets inanimés dans un but sexuel;
- Le frotteurisme, acte de toucher et de se frotter contre une personne non consentante;
- La pédophilie, activité sexuelle avec des enfants prépubères;
- Le masochisme et le sadisme sexuels, dans lesquels le stimulus paraphile est la souffrance psychologique ou physique subie ou infligée à autrui;
- Le voyeurisme, consistant à observer une personne nue, ou en train de se déshabiller, ou en train d'avoir des rapports sexuels, et qui ne sait pas qu'elle est observée.

Les paraphilies s'installent le plus souvent à l'adolescence ou chez l'adulte jeune et sont souvent d'évolution chronique. Elles sont souvent associées entre elles. Dans 90 % des cas il s'agit de sujets de sexe masculin. Leur étiologie demeure mal comprise. Sur le plan psychopathologique, nous pouvons envisager les paraphilies comme des obsessions, comme un trouble du contrôle des impulsions, ou comme un comportement de type addictif. La force du désir paraphile et l'incapacité du sujet à lui résister malgré les inconvénients légaux très sérieux qu'il implique sont en faveur de cette dernière hypothèse.

Le mot *pédophilie* est formé sur les radicaux grecs *pais/paidos* "enfant" et *philia* "amour". La *pedophilia erotica*, néologisme proposé par le psychiatre autrichien Richard von Krafft-Ebing en 1886 dans son ouvrage *Psychopathia Sexualis* qualifie la sexualité d'un individu caractérisée par une attirance sexuelle envers les personnes impubères ou en début de puberté.

La pédophilie rassemble tout ce qui a trait aux relations sexuelles adultes-enfants. Elle peut être hétérosexuelle, homosexuelle, ou mixte. Elle concerne des hommes comme des femmes de tous âges. Elle peut coexister avec une sexualité par ailleurs normale de l'adulte en cause. Elle peut s'exercer au sein des familles, souvent dans le cadre de relations incestueuses, ou dans le cadre d'une fréquentation usuelle des enfants, comme l'école, les mouvements de jeunes (structures facilitantes), mais aussi au hasard des rencontres.

Certains pédophiles peuvent fonder leurs fantasmes sur des images enfantines très diverses: cela peut aller de la simple photographie d'enfant classique à la pornographie, en passant par des photographies familiales à la plage, des photographies de catalogues pour vêtements d'enfants, des reportages sur des peuplades où les enfants vivent nus, ou encore des représentations artistiques parfois suggestives. Enfin, certains pédophiles peuvent chercher une sublimation de leurs désirs dans des dérivatifs ou des métiers socialement et culturellement acceptés (enseignants, éducateurs, moniteurs de colonie...).

La grande majorité des pédophiles sont des hommes, mais la proportion de femmes pédophiles demeure difficile à évaluer, car leur pédophilie peut s'exprimer d'une manière beaucoup plus discrète que chez les hommes.

Nous trouvons des pédophiles dans toutes les couches de la société. Certains sont attirés uniquement par les garçons (boy-lovers), d'autres par les petites filles (girl-lovers), d'autres par les enfants des deux sexes, avec ou non une préférence pour l'un d'eux. Certains pédophiles sont attirés par des enfants appartenant à des tranches d'âge bien précises, d'autres sont sensibles à tels ou tels traits physiques particuliers (cheveux, traits du visage, constitution physique, voix...).

Il existe des pédophiles exclusifs (attirés uniquement par les enfants), des pédophiles préférentiels (attirés surtout par les enfants), des pédophiles non

préférentiels (attirés surtout par les adultes ou les adolescents mais aussi par les enfants).

Pour certains pédophiles, leurs attirances font partie intégrante de leur personnalité et ils vivent en harmonie avec elles. Pour d'autres, la présence de telles attirances est un élément perturbateur, source d'angoisse, de culpabilité et de honte. C'est ainsi que nous pouvons distinguer trois grandes catégories de pédophiles, en fonction de la manière dont ils se positionnent par rapport au passage à l'acte:

- Les pédophiles abstinents, qui ont fait le choix assumé de ne pas avoir de relations sexuelles avec les enfants;
- Les pédophiles passifs, pour lesquels l'absence de passage à l'acte n'est pas le fruit d'un choix assumé mais le résultat de facteurs indépendants de leur volonté (inhibitions relationnelles, peur de la prison ou de l'exclusion...);
- Les pédophiles actifs, qui sont prêts à passer à l'acte (soit qu'ils en attendent l'opportunité, soit qu'ils en recherchent activement l'occasion, assortie d'un nombre plus ou moins grand de conditions).

A la question "que font les pédophiles avec les enfants", nous pourrions dire "la même chose qu'avec les adultes". Le pédophile tient surtout à faire savoir à l'enfant qu'il "l'aime". Non seulement ils parlent ensemble, rient ensemble, jouent ensemble..., mais encore ils s'embrassent, se caressent, se montrent leurs organes sexuels. Parfois l'adulte se masturbe devant l'enfant, se laisse masturber ou passe à l'acte. Pour désigner les adultes ayant des relations sexuelles avec des enfants, certains utilisent le terme de pédosexuel.

Nous pouvons distinguer trois grandes catégories de pédosexuels:

- Les pédosexuels violents, qui n'hésitent pas à recourir à toutes les formes de contrainte: violence, menaces, chantage, manipulations...

Ils n'éprouvent généralement aucun remords ni aucun sentiment pour l'enfant, simple objet sexuel à leurs yeux;

- Les pédosexuels non violents, préfèrent recourir à la ruse et à la séduction, mais sont indifférents aux conséquences psychologiques pour l'enfant;
- Les pédosexuels "de bonne foi", pensent sincèrement que les relations sexuelles que certains enfants acceptent d'avoir avec eux ne leur sont pas néfastes et ne mesurent donc pas la nature des risques qu'ils leur font encourir.

La relation sexuelle effective entre adulte et enfant, que la pédophilie peut induire suite à un passage à l'acte, est très fortement condamnée dans la plupart des législations du monde, et reconnue comme un grave délit ou crime, une transgression majeure des droits fondamentaux de l'enfant sous le terme d'abus

sexuel sur mineur. Si dans la majorité des législations la simple attirance sexuelle ainsi que les fantasmes ne sont pas réprimés par la loi, car ils appartiennent au domaine de la pensée et du ressenti personnel, l'acte sexuel entre un adulte et un enfant est illégal et sévèrement réprimé vis à vis de l'adulte, considéré comme seul coupable et responsable.

Outre l'incarcération, qui constitue un moyen "radical" de résoudre le problème, il existe, sur le plan thérapeutique, plusieurs alternatives comme la psychothérapie, la chimiothérapie ou l'hormonothérapie. Les techniques spécifiques d'inspiration cognitivo-comportementale, dont le caractère principal est d'être directives et contrôlées, peuvent consister à induire une aversion de l'acte déviant, à reconditionner le paraphile à des plaisirs sexuels plus adaptés, à la prise de conscience des conséquences de la paraphilie, à apprendre à éviter les occasions de la mettre en œuvre et à remplacer les idées et actes paraphiles par des idées et comportements plus adaptés... D'autre part, les antidépresseurs inhibiteurs de la recapture de la sérotonine et les neuroleptiques sont actifs dans le traitement des paraphilies par leur effet secondaire anti-libido. Les traitements anti-androgènes, dénoncés comme une sorte de castration chimique, constituent de même un traitement efficace des paraphilies par suppression du désir.

La question de l'étiologie de la pédophilie est un sujet qui ne fait pas l'unanimité dans la communauté psychologique. Certains, d'obédience psychanalytique, font prôner la présence, chez le pédophile, de plaisirs sexuels partiels par faillite de l'intégration de l'objet sexuel total. D'autres estiment que le pédophile, traumatisé depuis son enfance par la différence anatomique des sexes entre garçon et fille, se tourne vers l'enfant pré-pubère, apparemment asexué ou sexué de façon indéterminée. Celui-ci incarnerait, en quelque sorte, le déni, voire le démenti qui protégerait le pédophile contre le traumatisme que constitue la différence des sexes qu'il reconnaît sur le plan anatomique mais qu'il nie et craint inconsciemment sur le plan mental¹. Récemment on a aussi évoqué comme étiologie de la pédophilie le fait que certains sujets ont pu être traumatisés dans leur enfance, en étant eux-mêmes l'objet de raptus pédophiliques.

Pour ma part, je suis enclin à penser que le problème du pédophile réside dans une distorsion dans sa perception de l'enfant, une interprétation erronée, un dérèglement de sa théorie de l'esprit, qui attribuerait à un enfant pré-pubère des besoins et des désirs sexuels véritables. Cette théorie, est définie par les deux

éthologues Premack et Woodruff comme étant la capacité d'un individu à "attribuer des états mentaux à lui-même et aux autres [...]. Ce système peut-être utilisé (par cet individu) pour faire des prédictions, en particulier relatives aux comportements de (ses) congénères"².

Les altérations de cette structure mentale postulée peuvent conduire à des anomalies du traitement de l'information et de la représentation de soi et d'autrui³, dans le sens d'une erreur dans l'attribution à l'autre de connaissances, de croyances, d'émotions qui sont fondamentalement différentes de celles du sujet et différentes de ce fait de la réalité.

Loin des reconstructions a posteriori des stades de la sexualité infantile, il faut admettre que nous ne savons pas grand chose de la réalité de la sexualité au niveau de son vécu véritable chez l'enfant. Je crois que l'une des erreurs du pédophile est ainsi d'attribuer à tort une sexualité complète et achevée à l'enfant et ceci en partant de sa propre sexualité, de ses propres sentiments et sensations. Le pédophile projetterait ainsi ses propres opinions, tendances, désirs, préférences, sentiments et expériences sur l'enfant. L'enfant "réinventé" est ainsi perçu comme un adulte, miniaturisé certes, mais pleinement sexué.

En adoptant une perception erronée libidineuse et adultomorphiste de l'enfant, ce sont ses moindres gestes et paroles anodins ou propres à son âge qui seraient interprétés en fonction de leurs analogues adultes et canalisés dans le registre sexuel. Cligner des yeux ne saurait avoir la même signification chez un enfant de 8 ans que chez un adulte de 25 ans. C'est dans cette optique que nous pouvons comprendre le discours du pédophile selon qui c'est l'enfant qui "commence", qui prend l'initiative et joue les "allumeurs". L'enfant consent ainsi aux relations qu'il a avec le pédophile, et davantage encore, il les demande lui-même. Nous pourrions presque caricaturiser la scène en disant que c'est presque l'enfant qui violente le pédophile en l'obligeant à passer à l'acte.

En fin de compte, il serait intéressant de noter que la délimitation du normal et du pathologique en matière de sexualité est étroitement liée aux normes socio-culturelles. C'est ainsi que dans les sociétés antiques, tout aussi civilisées que la nôtre, par exemple dans les sociétés greco-romaines, la pédophilie était organisée tant au niveau social et pratique qu'au niveau mythologique et religieux, en tant que rituel de passage pour les jeunes garçons. Dans la société athénienne de l'âge classique, la pédophilie était non seulement tolérée, mais considérée comme le modèle idéal de la relation amoureuse et pédagogique. Ceci se reflète même dans la mythologie où l'on voit Zeus

prendre le jeune Ganymède pour amant. Plus proche de nous, on retrouve des cultures dans lesquelles l'usage sexuel des enfants, voire leur prostitution organisée, est considéré comme une chose normale dont personne ne se préoccupe.

Notes

¹ Freud appelle complexe de castration le sentiment inconscient de menace, éprouvé par l'enfant, lorsqu'il constate la différence des sexes, cette différence étant attribuée à un retranchement ou à une privation du pénis chez la fille, du fait d'une sanction. C'est dans un texte de 1908 que Freud note que la première des théories sexuelles élaborées par les enfants "consiste à attribuer à tous les humains, y compris les êtres féminins, un pénis, comme celui que le petit garçon connaît à partir de son propre corps". La perception par l'enfant de la différence anatomique des sexes, aussi libérales que soient les attitudes d'une société ou d'une famille dans ce domaine, a un effet traumatique et dépasse, dans un premier temps, les capacités d'élaboration de l'enfant et nécessite un travail d'adaptation pour être comprise et acceptée. Selon la théorie psychanalytique, les conduites perverses ont pour fonction d'éviter ou de conjurer l'angoisse de castration en désavouant la perception de la différence des sexes.

² Issue des études sur l'intelligence animale et la communication des chimpanzés, la théorie de l'esprit fut développée, dès 1978. Premack et Woodruff ont remarqué que les chimpanzés distinguent l'homme "qui sait" où se trouve la nourriture que l'on a cachée de celui qui ne peut pas le savoir, car il était absent lors de la mise en place de la nourriture. Les chimpanzés savent donc que l'homme qui était présent à un événement en sait plus que celui qui n'a rien vu. Ils sont donc capables d'élaborer une "théorie de l'esprit". Ce modèle se fonde sur des données de l'expérimentation animale. Certains neurones corticaux, frontaux pré-moteurs ou "neurones miroirs", sont activés lorsque le singe se prépare à saisir un aliment. Ils le sont aussi lorsque l'animal voit autrui exécuter le même acte. Des "neurones miroirs" codent l'acte lui-même et assurent sa représentation et celle de son but. Le cerveau de l'observateur est donc le miroir qui reflète automatiquement l'action des autres.

³ C'est ainsi qu'en transposant ce concept au domaine de la pathologie autistique, Baron-Cohen a avancé l'hypothèse que ce module cognitif serait déficitaire chez l'enfant autistique d'où ses difficultés à comprendre chez l'autre les réactions émotionnelles, l'intentionnalité, les croyances erronées, les taquineries, l'humour... L'enfant autiste présenterait donc une déficience dans la capacité à développer une "théorie de l'esprit".

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Comment Repenser l'État Libanais?

Dr. Louis Hobeika



Il est certain que toute société a besoin d'un état qui protège les intérêts publics, un état investisseur et régulateur qui remplit son rôle législatif et exécutif impartial dans le cadre d'un budget bien étudié. Il est certain que l'intérêt gouverne le monde, d'où l'importance d'avoir une structure institutionnelle qui maximise nos intérêts nationaux. Il faut un état démocratique géré par des hommes et femmes intègres et compétents dans lesquels les citoyens peuvent avoir confiance. Montesquieu écrivait dans "L'esprit des Lois" que la démocratie n'est viable que si les richesses ne sont pas très inégalement réparties, en d'autres termes un état où la classe moyenne serait forte et prépondérante. L'état Libanais, à travers les institutions actuelles, peut-il remplir ce rôle optimal public indispensable à la croissance et au développement?

Avons-nous un état qui mise sur l'innovation pour répondre aux défis de la mondialisation? Un état qui stimule la concurrence et les forces du marché en vue

de les mettre au service du bien-être collectif. Aghion et Roulet disent que plutôt que d'arbitrer entre plus d'état et moins d'état, il faut penser l'état autrement. L'état repensé est celui qui garantit le contrat social et consolide la démocratie.

Pour aboutir à cet état moderne, il faut investir dans les idées de la part des deux secteurs publics et privés. L'état doit améliorer les écoles publiques bases de toute société moderne. C'est à l'école que nous apprenons les langues et les sciences. Les tests internationaux fournis aux étudiants de 13 ans vérifient l'efficacité des systèmes nationaux et par conséquent celui des sociétés futures. Il est certain que les économies qui ont réussi, telles que celles de Singapour et de la Corée avaient des résultats élevés.

Nous devons veiller au retour de l'excellence universitaire qui avait placé le Liban parmi les pays du progrès et de l'innovation. Le Liban attirait les investissements et surtout les intellectuels fuyant le désespoir dans leurs

pays d'origine. Nous avons multiplié les spécialisations sans aucune étude du marché du travail. Nos universités sont entrain malheureusement d'enrichir souvent le marché du chômage. Il est temps que l'état applique des critères de qualité à tous les établissements de l'enseignement supérieur.

L'état doit investir dans la santé publique de base, élément critique contribuant à l'amélioration de notre productivité économique générale. Il est primordial d'améliorer la gouvernance des systèmes de santé pour combattre la corruption qui accompagne le désordre de tout genre. Suivant l'indice de la corruption établi par "Transparency International", le Liban est classé au 102ième rang, ne constituant plus ainsi un centre d'accueil aux investissements directs. Notre système public de santé doit être revu pour contrôler les coûts et améliorer les différents services. Le Liban a surtout besoin d'investissements dans son infrastructure permettant d'améliorer la communication et le transport entre les régions. Aucun état moderne ne peut ignorer l'effet de l'infrastructure sur la compétitivité économique générale.

Le Liban a surtout besoin de nouvelles idées, de biens et services produits par de nouvelles entreprises. L'économie moderne concurrentielle est le frein le plus efficace inventé contre le despotisme. La supériorité américaine en matière d'innovation tient surtout à la création de nouvelles entreprises. 50% des innovations américaines émanent d'entreprises qui ont moins de 10 ans d'âge. En Europe, 90% des innovations proviennent d'entreprises établies depuis plus de 10 ans. Les entreprises américaines croissent aussi plus vite à cause des crédits d'impôts, des lois favorables se basant sur une fiscalité réduite et ciblée ainsi que sur un financement adéquat et spécialisé.

Bien que l'économie de l'innovation et de la créativité doit être notre objectif primordial, nous devons être conscients des risques qui l'accompagnent surtout en matière d'emploi et d'incertitude. Repenser l'état Libanais aboutit effectivement à la création d'une social-démocratie de l'innovation. Sommes-nous prêts à confronter ces défis?

The Economic Roots of the Arab Spring

Dr. Louis Hobeika

The roots of the "Arab Spring" are clearly diverse. The political issues, related to freedom and democracy, are obviously important without being however the only causes for public discontent. Dictatorships in the Arab region are neither rare nor new, and people have been living under them unfortunately for decades. Obviously, the feeling of pain was growing but cannot by itself explain what happened in Egypt, Tunisia, Libya, Syria and elsewhere. If these despotic governments had been able to generate wealth for the people, most likely they would have lasted longer. Failure to provide political and economic public goods constitutes the root cause of the upheaval that hit those inhuman despotic regimes.

Let us as an example take Libya with its immense wealth. Egypt, Tunisia and Syria are relatively poor, but Libya constitutes a completely different case. What did the Qadhafi regime do with its wealth? Did it distribute it properly? Was it able to generate sufficient economic growth for the average person? All measures of wealth are related to the price of oil, and therefore fluctuating with it. Per capita GDP was \$9.5 thousand in 2009 and \$12.3 thousand in 2010, not far higher than the Lebanese indicator, i.e. compared to a country living under extreme instability and without natural resources. The wealth was obviously misspent on internal and external political and military activities. The Libyan economy remained

undiversified, i.e., would fail completely if oil-related activities were taken out of macroeconomic data. In the corruption perception index, Libya is ranked 168th out of 182 countries. In the ease of doing business indicator produced by the World Bank, Libya is not even ranked, most likely for lack of data on critical components. In the "Competitiveness Index" produced by the World Economic Forum, Libya is ranked 100th out of 139.

In Syria, real GDP was growing at about 5% a year. However, with population reaching 22 million persons, per capita indicators are low by any standard. Budgets and the current accounts are in deficit at a time when the country remains relatively closed to the outside world. Obviously, Syria made great efforts to open up during the last four decades, but the culture of socialism and collectivism remains quite widespread. What has been done in the banking and financial sector is important, but has proved insufficient to take the country to a different level of productivity. It is needless to say that Syria is ranked low on all international economic indicators, for example 129th in the corruption index, 134th on the ease of doing business indicator and 97th in the Global Competitiveness index. Clearly the Assad regimes could have done much better in forty years of governing Syria.

For comparison, when considering the Asian financial crisis in the late 90s, we can present two alternative hypotheses to explain its origin. There could have been a symptom of financial panic such as a run on some bank, or the crisis might have been caused by fundamental structural problems in the Asian economies. In the Arab region, clearly the second hypothesis wins and the root causes have been the bad economic policies and the corruption of the regimes. Many similarities can be shown regarding exchange-rate policies, rigidities in the economic rules and laws, and real estate bubbles in some areas. Comparing the region to Latin America, which was hit by a crisis in the 1980s, public debt was the issue due to its poor economic performance, which was also the case of Egypt and Syria but not of Libya. The social and economic consequences have been certainly devastating in these three regions.

What are needed, besides democracy and freedom, are economic, financial and social reforms for the inclusion of all parts of society. There is no need to postpone wise and rational decisions and consequently fall into the type of trap we witnessed in Greece. Economic growth needs diversification and structural change. Economic growth and development need huge investment in education, health care, infrastructure and governance. Is the Arab region ready for it?

A la mémoire du R.P. Abdallah DAGHER s.j.

Antoine Youssef SFEIR, NDU

Il y a plus d'une décennie...

Alors qu'il était en visite au Couvent des Religieuses Visitandines de l'Annonciation sis à Zouk Mikaël à l'annexe duquel est situé notre Collège et Lycée Technique de l'Annonciation, et quelques années avant sa mort, le feu R.P. Abdallah Dagher me confia à titre d'un legs testament son texte typographié sur l'Islam et le Christianisme. En me le confiant, il me dit : « Mon cher Antoine ! Je vous laisse ces pages. Viendra un jour où ces pages trouveront leur lettre de créance dans l'actualité socio-politique libanaise. Les questions y incluses, vous les ferez vôtres avec les générations postérieures, surtout le temps où un cataclysme presque apocalyptique sévira au Moyen Orient, balayant sur son chemin bien de régimes se croyant sempiternellement bien assis et se voulant porteurs d'une mission quasi divine à l'adresse de tous les peuples du Moyen Orient ».

Oui, vénérable Père Abdallah ! Voici toujours avec moi votre legs testament et voici venus ces temps prédits par votre clairvoyant esprit. Qu'il me soit permis après des décennies de publier votre manifeste dans Spirit, la revue de presse de l'Université Notre Dame de Louaizeh.

Demeurant fidèle à votre mémoire,

Antoine

Antoine Youssef SFEIR, NDU

Islam et Christianisme

Le Liban selon les termes du Saint Père est « plus qu'un pays, un message ». Il est (aussi) un pays à vocation ; terre de rencontre et de convivialité de l'Islam et du Christianisme, de l'Orient et de l'Occident. Les multiples crises que ce pays a connues à travers son histoire ont rendu la foi en cette vocation toujours chancelante. Terre de l'Espérance, le Liban n'est pourtant pas perdu, pourvu que l'on comprenne que le « projet Liban » est difficile jusqu'à la limite de l'impossible et qu'il faut pour le réaliser et le maintenir une conscience nette des problèmes et une éthique à la hauteur.

1 – Que signifie « être chrétien » au Liban ? Est-ce une question purement académique ou bien une réalité existentielle ?

2 – Pourquoi accuse-t-on les chrétiens de défendre des privilèges, alors qu'en réalité ils croient défendre une identité qu'aucun pays arabe ne respecte ?

3 – Pourquoi « les bien pensants » au nom d'un certain réalisme et de « levain dans la pâte » invitent-ils les chrétiens à s'intégrer au monde arabe, alors qu'en réalité ils ont tenu et tiennent toujours à défendre un type de cité où ils jouissent des libertés fondamentales que les chrétiens dans les autres pays arabes ne connaissent pas ?

4 – Peut-on vraiment demander aux chrétiens au nom de la charité de laisser disparaître leur identité, leur conscience dynamique d'être porteur d'un message, d'une culture, d'une certaine image de l'homme, dont l'Islam devrait se réjouir ?

5 – Que signifie donc « Etre Chrétien » concrètement ? Nous tenons à ce que notre christianisme ne soit pas vécu en ghetto. Est-ce à dire qu'il nous est demandé au nom de notre foi de nous laisser faire par les autres ? Il est vrai que les structures idéologiques ont utilisé et mobilisé la foi ; mais il est aussi vrai que la grande majorité n'a pas justifié tout, que la foi gardait toujours son rôle de juge critique.

6 – Peut-il y avoir une théologie chrétienne qui ne serait pas une lecture chrétienne des conditions historiques, sociales, culturelles, et politiques propre à chaque peuple ? Une spiritualisation excessive ne risque-t-elle pas d'en faire une religion d'élite ? La communauté chrétienne n'est pas dans son essence une unité à dimension politique comme la communauté musulmane (La Umma). Mais peut-on ne pas tenir compte de cette situation ?

7 – Les chrétiens libanais peuvent-ils ne pas demeurer les témoins de l'espérance ? Les chrétiens du Liban, n'ont-ils pas dû quitter, à un moment de leur histoire, une terre, des horizons familiers, pour sauvegarder leur foi, toujours en quête de liberté ? Le Liban n'était alors qu'une montagne pauvre et sans avenir. La communauté maronite est sans doute l'illustration de ce phénomène.

8 – Les chrétiens n'ont-ils pas espéré pour le monde arabe en tant que pionniers de sa renaissance culturelle et de son éveil politique ? N'ont-ils pas espéré aussi dans l'avenir de la coexistence islamo-chrétienne au début de l'ère de l'indépendance du Liban ?

9 – En luttant pour maintenir un climat démocratique où la liberté et la vérité ne sont pas les choses de l'état, les chrétiens du Liban et le Liban lui-même, ne sont-ils pas les victimes des régimes politiques racistes, autocratiques et idéologiques qui dominent la scène politique au Moyen-Orient ?

10 – Vatican II a voulu marquer, par sa fameuse déclaration sur l'Islam, la fin d'une époque et l'avènement d'une autre dans la domaine des relations islamo-chrétiennes.

11 – Le Liban est sans doute le seul pays où ces relations ont été nouées et continuent à se développer dans le vécu quotidien et de la manière la plus imprévue. C'est au Liban uniquement que le musulman peut se référer à sa foi et à son histoire pour faire l'Histoire. Le dialogue islamo-chrétien prôné en Occident et entrepris même

par le Vatican ne pêche-t-il pas, essentiellement, par l'absence de l'expérience vécue au quotidien ?

12 – L'intérêt herméneutique de l'exemple libanais est incontestable puisqu'il permet de voir comment le cas libanais renvoie au grand ensemble des relations islamo-chrétiennes pour être compris ; et comment d'autre part ce grand ensemble des relations islamo-chrétiennes reçoit dans l'exemple libanais un visage concret et une force persuasive. Le Libanais n'est-il pas par vocation un herméneute, parce qu'il a à chaque instant à interpréter un autre langage et une autre culture ?

13 – C'est dans la domaine de la foi et celui de l'homme que la confusion règne. Un certain « œcuménisme » bon marché pousse certains à voir et à affirmer officiellement parfois, que les deux religions sont très proches. Il nous est utile de répondre aux questions suivantes :

14 – Allah et le Dieu des chrétiens sont-ils le même Dieu ?

15 – Ne faut-il pas caractériser les relations à Dieu dans les deux religions ainsi que le statut anthropologique de l'homme face à Dieu ? La relations Seigneur / Serviteur (Mawla / A'bd) en Islam ne bascule-t-elle pas en christianisme en un autre rapport, celui d'ami à ami ? « Je ne vous appelle plus mes serviteurs, mais mes amis » ? plus même rapport Père / enfant ?

16 – Médiation du Verbe et médiation coranique, quelles sont les conséquences de cette différence ? Christianisme et Islam, ont-ils les mêmes relations au monde et à la communauté ?

17 – Comment favoriser un renouvellement spirituel authentique des communautés catholiques à l'heure du réveil de l'Islam. Ce réveil posera-t-il la distinction entre foi et politique ? Comment dans une société en pleine mutation les communautés catholiques peuvent-elles devenir une réalité toujours plus dynamique ?

18 – La Cité dans l'Islam et la Cité dans le christianisme : en d'autres termes comment assurer une gestion pacifique de la cité par des chrétiens et des musulmans ensemble ?

19 – Les rapports entre chrétiens et musulmans à l'intérieur de la cité, après avoir été conflictuels pendant des siècles, restent actuellement à sens unique ; ne peut-on pas les asseoir sur les principes de la liberté, de l'égalité et de la fraternité ?

20 – Ne prêche-t-on pas la tolérance aux chrétiens en réponse à la tolérance de l'Islam ? « Le mot tolérance, il faut bien le bannir du vocabulaire de nos relations

récioproques, remarquent les P.P. Malik et Louis Pouzet ; Il est trop chargé en effet, de ce qu'il connote de condescendance un peu hautaine, d'acceptation réticente de l'autre, de réserve rien moins que respectueuse. Tolérer c'est accepter à contrecœur. Qui donc en notre XXème finissant se sentirait reconnu parce que toléré ? » (*Etudes*, sept. 1990)

21 – Est-il de l'intérêt de l'Islam de voir disparaître les chrétiens du Liban à la veille du XXIème siècle prélude à leur disparition dans le Proche-Orient Arabe ? Faut-il rappeler à l'Islam qu'il est postérieur au christianisme dans nos régions du Moyen Orient ? L'œuvre magistrale du Père Louis Cheikho sur la littérature arabe pré-islamique est-elle reléguée aux oubliettes ? Les musulmans d'aujourd'hui peuvent-ils imaginer un Moyen-Orient sans les paillettes d'or des chrétiens tellement attachés à leur foi, leurs traditions, leur culture, leur patrie ?

22 – Une société islamo-arabe ne fait pas de place à un christianisme qui voudrait se développer selon les exigences de la foi. Il faut bien admettre que le chrétien n'est pas persécuté pour sa foi, mais il a conscience de recevoir de l'autre ce qui lui permet de se développer et de vivre. Cela ne devrait-il pas amener les chrétiens et les musulmans à prendre conscience de la nécessité d'une société libanaise formée de musulmans et de chrétiens œuvrant ensemble pour une même cité terrestre ?

23 – Chrétiens et musulmans font face ensemble au même défi, celui de pouvoir concilier entre Religion et Raison dans les structures politiques au Liban. Il s'agit pour eux d'inventer en permanence des solutions constitutionnelles et légales qui garantiraient le maintien de la démocratie sans sacrifier le confessionnalisme prélude à un système politique déconfessionnalisé totalement et fondé uniquement sur la loi positive pour la gestion de l'Etat et des affaires publiques.

24 – Le Pacte National¹ est un événement fondateur du Liban indépendant, mais interprété comme étant fait de « Deux Négations qui ne font pas une Nation ». Il s'agit certes d'une attitude négative au point de départ. Mais plus profondément, il s'agit d'une certaine attitude commune à l'égard de l'Histoire et de l'historicité Chrétiens et musulmans sont restés plus proches de leurs passés et de leurs traditions que de l'Avenir, qui signifie pour eux le « Projet Liban » à réaliser. Comment relativiser ce passé pour libérer les regards vers l'avenir ? Voilà la question fondamentale posée en premier lieu à l'Eglise et aux chrétiens et ensuite aux musulmans. Répondre à cette question exige une éthique adéquate, une fidélité à l'Evangile et une humilité à tous les niveaux des structures de l'Eglise et des fidèles.

¹Le Pacte national est un accord non écrit entre les leaders chrétiens et musulmans unis dans le combat pour l'Indépendance en novembre 1943 : Les chrétiens renoncent à recourir à une protection occidentale et les musulmans à réclamer une union syrienne ou arabe.

THE ARAB SPRING FUTURE IN EGYPT

Dr. Georges Labaki



The Arab Spring in one year old in Egypt. Large hopes were placed on the Arab Spring with the hope of bringing of democracy to Egypt and starting a new phase in the history of the land of the Nile. But a number of challenges are facing the future of the revolution, namely the rise of fundamentalism, the economic crisis, the inability to deal with poverty and unemployment, and the seriousness about the real change from dictatorship to democracy.

Changes in Egypt are visible from the time you land at Cairo airport. The airport is almost empty. Few tourists still venture to come to Egypt. The political unrest in Egypt has affected tourism especially from Western Europe. Although widespread demonstrations and public protest have declined, the tourism sector is still affected by the state of 'insecurity in Egypt. The number of tourists was 32.7 percent down in the fourth quarter of 2011, in comparison with the same period in 2010.

Also, there is a decline in the number of nights spent by tourists during the 2011's fourth quarter of 12.4 percent compared to the same period in 2010.

The Muslim Brotherhood pushing for a less secular Egypt and the adoption of Sharia law is threatening the future of the country's huge tourism industry. Rumors of restrictions on foreign tourists are circulated in the media (beaches segregated by gender, new laws forbidding drinking in public, unmarried couples not being able to room together, etc.). The number of international tourists to Egypt declined during the last quarter of 2011 by 29.2 percent, at 2.9 million compared to 4.2 million at the same time in 2010...

Tourism makes up to 25 % of Egypt General Domestic Product and provides a living for millions of persons. This is one of the numerous dilemmas facing the future authority issued from the elections specially with the Muslim Brothers calling for a stricter control on tourists.

Once outside the airport nothing has changed in the eternally crowded streets of Cairo. On the endless highway, the visitor is astonished by the crowded city as well as by the total absence of urban planning. Constructions are invading the rich delta while the authorities strive to gain agricultural land from the desert at a very high cost.

Nevertheless people are proud of their revolution. Ousting a 32-year-old dictatorship is an achievement by itself especially in Egypt, a country with a solid reputation of tyranny and inflexible rulers since the Pharaohs. Still, forefront activists have already been wiped out by the Arab Spring. This is the case of the liberal reformist youth who were behind the launching of the demonstrations in Egypt against the Mubarak regime. They courageously faced the police and intelligence agencies. Hundreds of them gave up their lives in the uprising. The Midan al tahrir square witnessed their resistance and bravery. Yet, they were the first victims of the revolution. They have been "decimated" in parliamentary elections dominated by Islamists. In fact, their current representation is insignificant in the new Parliament as well as in the government. The youth don't feel that any of the revolution's goals have been achieved. Civil society is being replaced by fundamentalism and democracy and rule of law by compromise between the new-comers and the Mubarak establishment. As Liberal reformist youth failed to unify and form one essential critical mass, they were the scapegoats of other political groups who used them just for the sake of seizing power.

The rise of fundamentalist Islamic groups
Islamist parties captured an overwhelming majority of parliamentary votes. The Islamic Brotherhood party and the Salafi movement have dominated the Parliament, whose role is crucial is writing the new constitution because the Parliament will select a panel to draft a new constitution. Today, the best hopes are that moderate Islamists will reign and that Egypt will not go down an ultraconservative religious path. The grip of the Islamists

over the Parliament is already set. Their popularity is well established and their political agenda is being unveiled slowly but surely.

The question of relationship between religion and state is crucial in Egypt. Besides the pride of having put down the regime of Mubarak, religion is occupying a major role in Egyptian society. In Cairo the city of the 1000 mosques the time of prayer is unique. Thousands of loud speakers carry on prayers all over the city and its suburbs, disrupting regular life. The mayor of Cairo tried desperately to unify the schedule of prayers, but to no avail. Sermons fill all radio and TV programs around the clock. Preachers provide guidance for believers who seek their advice for the slightest issue. Many leave their jobs at the time for prayer to go to mosques. Also, it is not uncommon to see people kneeling down in the streets and highways to pray. Many have long beads and play with rosaries. This fact will raise the question of relationship between religion and state in Egypt. The promises of a secular state and a civil society raised during the revolution are history. Article 2 of the current constitution which states Islam is the religion of the state and Islamic Sharia the main source of legislation will be maintained, even if it discriminates against non-Muslims. Moreover, the conservative's plan to establish a fully-fledged religious state. Various versions of the new constitution maintain this article about the Sharia in place. Civic forces have now realized that the large majority of Egyptian Muslims want this article to remain in place.

If they are unable to increase the role of religion in the government institutions, Islamist forces will maintain Article 2 as it stands, but will reject clauses that give power to the army or judiciary to intervene to guarantee the civic character of the state. In such a case, we shall return to the situation prevailing during the Mubarak era in terms of the relationship between state and religion, namely a quasi-civic state with religious affiliation. Thus, there are deep concerns about the rise of hard-line religious elements advocating extremist ideas such as banning women from driving. This situation is a source of concern, complexities, ambiguities, and overlapping connotations in which practical discernment must find workable principles to guarantee freedom of faith, particularly for the Christians in Egypt.

Unemployment and poverty

The economy is a major challenge for the new authorities. Unemployment is high, demography is crumbling and prices are soaring. People have a lot of expectations for the future. For the time being, the majority of the population throws the responsibility on the old regime. Still, little is being done to solve economic problems. Fundamentalism parties don't have any magic solutions, only rhetoric. The revolution has not been able to address the problems of poverty and unemployment. In Egypt, the number of poor people continues to increase

as the population grows. Egypt has about 10.7 million poor people: 70 per cent of them live in rural areas. Most of the country's rural poor people live in Upper Egypt, where there are higher rates of illiteracy and infant mortality, poorer access to safe water and health care and large families. Women are particularly disadvantaged. Most girls are taken out of school before the age of ten to work in farms and factories. Rural poor people include tenant farmers and small-scale farmers, landless farmers, unemployed youth and women.

One of the greatest constraints hindering agricultural growth and self-sufficiency is availability of irrigated land in a country. Almost 97 per cent of the population is confined to the Nile Valley and Delta and their desert fringes. While losing fertile land to urban settlement in the Delta, Egyptians have long been trying to reclaim land for agriculture from the desert at a high cost.

The Arab Spring future:

To sum things up, we can say that Mubarak was removed but the old ruling elite remains in place. The army claims a role above any control. That was the major issue at stake. Yet, fundamentalists took advantage of

the situation and accessed to power. The new Egypt will witness that fight for power between Islamic movements, the army, and smaller secular groups. Christian will have no say in the future of the country. But Islamists have little margin of maneuver. Egypt is depending on the American billions for its economic survival; subsidies may not be removed, and people's expectations are very high. People should be the centre of both economic and social development in order to achieve sustainability.

Government programs have to meet the basic needs of those who are unemployed or who live in poverty and ensure them access to means of production so that they may take control of their own destinies. Social development has to aim for universal literacy, and comprehensive preventive health measures as well as facilities for housing. Evidently, unless poverty and unemployment problems are resolved, all efforts made to usher in social development are likely to misfire and to translate in political unrest.

Article written during a trip to Egypt to represent NDU in a conference on sustainable development.

Charles Dickens

7th February, 1812 – 9th June 1870

Kenneth Mortimer



Karl Marx: {Dickens and other Victorian novelists} "...issued to the world more political and social truths than have been uttered by all the professional politicians, publicists and moralists put together."

This year, 2012, on February 7th, a ceremony was held at the Charles Dickens Museum in 48, Doughty Street, Camden Town, London, occupying the author's onetime home. Marking the bicentenary of the birth of Dickens, it was presided by Prince Charles, heir to the throne, in the presence of all the members of the Cabinet. Minister of Culture Jeremy Hunt presented Prime Minister David Cameron copies of the novels *Hard Times* and *Great Expectations*, titles most appropriate to the present political and economic situation! Other commemorations were held in Britain and abroad, with many of Dickens' descendants present.

At Poets Corner in Westminster Abbey, at the tomb of Dickens, His Grace Archbishop of Canterbury Rowan Williams said at a memorial service, "Dickens writes about people and hell, and he knows what hell is like... He loves the poor and destitute, not from a sense of duty, but from a sense of outrage that their lives are being made flat and dead."

In Charles Dickens we have an author who is loved and is still loved.

And why? Because *he* loved, loved the poor and the oppressed and loved even the most unlovable. Early Victorian England was truly a Bleak House, under the Calvinistic belief that all mankind, except for a few individuals chosen by God entirely at random, was condemned to hell from birth, because of utter corruption by original sin.² This prejudice justified harshness towards the poor, towards those in inferior station, and even towards innocent children, who were cowed by frowning looks and chastised with a heavy hand, even the rod, for their stain of sin inherited from Adam.

After a quite happy childhood and some years of schooling, at the age of twelve the young Charles was forced to work ten hours a day for six shillings a week in a dark, dank shoe-blackening factory, amidst the squealing and scurrying of rats. This was due to his improvident and spendthrift father being confined by his creditors in Marshalsea Debtors Prison, until a small inheritance enabled him to pay them off. *Hard Times* indeed, until the law was changed, partly thanks to the boy's later literary efforts.

Whereas many would have been embittered and sought compensation for childhood suffering by greedy and ruthless enrichment, Charles Dickens reacted by love and pity. There is a lack of this warm love and affection in modern writers that relegating them to a lower plane. Harriet Beecher Stowe is famous for just one of her several books, the one that contributed to ending slavery, *Uncle Tom's Cabin*. But Charles Dickens devoted his whole life to writing books and articles that demanded sympathy for the oppressed. In 1846 he helped banking heiress Angela Bordell Coutts to set up Urania Cottage, a home for "fallen" women, that is to say prostitutes, who were given a basic education that launched them on a more respectable and happier way of life. Other institutions had treated such women with scorn, discipline and severity rather than with understanding for their desperate circumstances and background. Charles Dickens also helped the Ormond Street Children's Hospital during its early financial crisis by writing anonymous articles about disabled children. He felt deeply for all categories of the oppressed, whether children, debtors, petty criminals, employees, or American slaves. During his American tours his great popularity overcame any resentment caused by his declared opposition to the "peculiar institution".

It is true that he accepted at first the crude anti-Semitism of his time that saw in every Jew a Shylock. But few are without at least one blind spot and Dickens opened his eyes when his failing was pointed out to him just as

he was halfway through writing *Oliver Twist*, published like his other novels in serial form. In the second half of the story Fagin is no longer continually referred to as a Jew of base and sinister aspect. Dickens' one case of glaring prejudice was his rage against the Indians after the massacre of British women and children at Cawnpore in 1857 during the Indian Sepoy Mutiny, but he may well have had personal reasons as his son was serving in India.³

In 1865 Dickens was the fortunate survivor of a train crash and, despite shock that seriously affected his health in subsequent years, he immediately set about helping other victims until rescuers arrived on the scene. He exhausted himself with public readings of his works both around the British Isles and in North America. Wanting to make good the loss caused to sponsors when illness had prevented him appearing in public, he finally gave some readings that were too much of a strain and led to a final breakdown in his health.

While writing so much about evil, he also brought joy into his times. The most consistently popular of his stories is undoubtedly *A Christmas Carol*.⁴ In the seventeenth century the Calvinist Puritans had spent Christmas Day in gloomy fasting to atone for the Christmas rejoicing of their Catholic forebears. In my own parents' time the toy cupboards of children were locked on Sundays and all play was forbidden. The Catholic family of my former parish priest were celebrating Christmas with song, fun and games when they noticed the stern disapproval on the face of a Protestant aunt. When asked by the children, among them the future priest, why she did not join the general romp, she intoned: "Those who laugh on earth will howl in hell!" In *the Carol*, Dickens condemns the law that shut the bakery ovens when Christmas fell on a Sunday, so preventing the poor from cooking a Christmas dinner.

If *A Christmas Carol* makes us shiver when we read of the frigid, dingy house of the miser Scrooge and recoil when we read of the squalor of the poor, it also makes us share the jollity and merrymaking of a happy family. The expression "a Merry Christmas" passed from the pages of the book into common usage. The charity of the newly converted Scrooge, following the visits of the three Christmas spirits, also passed into common Christmas custom. The change admittedly was helped by Queen Victoria's husband Prince Albert, who brought the German Christmas tree to brighten the halls of the Queen's royal residence.

No other figures of literature live like those of Dickens, such as poor Oliver Twist asking for more, the desperately optimistic Mr. Micawber (based on doubt on Dickens' own

father), the falsely humble Uriah Heep, and many others. So real are they that they have entered the common language. Scrooge has become a common synonym for miser – “He’s a regular old Scrooge,” we say of a tight-fisted old man. Dickens admitted how he himself was haunted by his characters and seemed to see them everywhere. This feature makes the stories of Dickens excellent material for dramatisation, with the result that one hundred and eighty films have been made of them and not a Christmas passes without *A Christmas Carol* enlivening our television screens, making us feel that Christmas is really here, with views of London recreated as it was a century and a half ago.

Can the spirit of Charles Dickens ever extend to Lebanon? We see in Beirut numberless child beggars, often with only a thin shirt to protect them against cold and driving rain, sent by idle parents or gang leaders, modern Fagins of a more brutal kind, who beat them if they fail to bring home enough loot. These poor young wretches have no opportunity to learn literacy and trade and so to break out of the cycle of misery. Unfortunately there are no laws to compel their parents to send them to a school, official or voluntary, that follows the official programmes. Worse, there appear to be dark forces only too glad to have aimless unemployed mobs ready to turn to violence for a handful of dollars, forces which are firmly opposed to any social progress that would deprive them of their instrument of terror and power. So these poor children grow up to hand on their social evil to yet another generation. No religion can tolerate this. Who is there who will put an end to this criminal state of affairs?

¹Details of Dickens’ life and criticism of his writing can be found in Google and in every encyclopedia. Our modest aim in this article has been to show the change Dickens brought about in the ways of the English-speaking world and even beyond.

²The hesitations of Charles Darwin about the existence of God were caused, not by his scientific discoveries, which rather disposed him to believe in a divine intelligence behind Nature, but by his inability to accept a God who could condemn good kind people like his deceased daughter to Hell in a purely arbitrary fashion. But the vengeful God of Calvin was the only God that Darwin had ever been taught about.

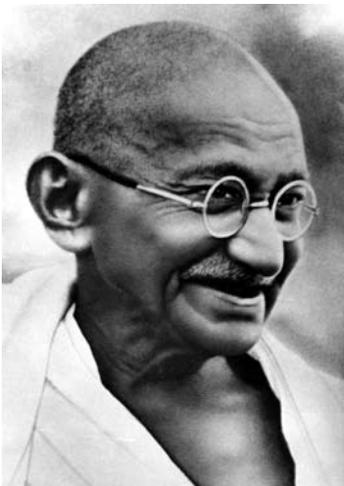
³When very young, we knew a Mr. Boswell, great-great-grandson of Doctor Johnson’s biographer, who as a baby had been rushed away by his mother from the scene of the massacres just in time. K.J.M.

⁴One of my most treasured possessions is an 1858 reprint of *A Christmas Carol* made with the original plates and in perfect condition including the cover. It was bound by an elderly friend of my childhood who was a professional artistic binder and used old papers and techniques.

K.J.M.

Mahatma Gandhi

Kenneth Mortimer



In a list of the half-dozen really great men of the twentieth century, Mahatma Gandhi would have to be included, even if some of his ideas were not very realistic. But the present condition of the world shows how prophetic he was when he spoke of Seven Social Sins. These were commerce without morality, politics without principles, wealth without work, pleasure without conscience, knowledge without character, science without morality and worship without sacrifice.

K.J.M.

My Teaching Philosophy

Dr. Tanos G. Hage

Fall 2011-2012



❖ Dr. Hage with his class at Nahr Ibrahim.



❖ Dr. Hage's class in Horsh Ehdén.

"I cannot teach anybody anything. I can only make them think." Socrates

"The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow." Paulo Freire

I have written this partly for myself, in order to identify, clarify and articulate for myself how I perceive good teaching in order to continuously monitor, examine and verify that I am following this philosophy. I feel that like any instructor I must continually revise and modify my teaching methodology for its improvement. In other words, I want to know how my teaching is impacting students' learning experience. In addition, I would like it to be used as a model to help other teachers write their own teaching philosophy statement. As far as I am concerned, the major role of a successful teacher is the creation of a positive environment where both teacher and student cooperate and collaborate in the learning process. Learning occurs when new knowledge and skills are acquired. But the challenge of teaching is to create opportunities where new knowledge is generated by both student and teacher either inside or outside the class, and even after the student graduates. My ultimate goal is to inspire my students to be "citizens of the world". This is skillfully captured in the words of William Arthur Ward: "The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires."

I will address three questions in discussing my teaching philosophy:

- What am I trying to achieve in my teaching (my objectives)?
- What means am I using to achieve my teaching objectives?
- Why is teaching important?

What am I trying to achieve in my teaching (my objectives)?

More important than the mastery of the concepts in the field of study, my ultimate objective is to prepare my students so that they will develop the critical thinking skills (thinking for themselves) that will enable them to take thoughtful decisions about their lives and the world around them and be successful leaders in their communities. I want my students to develop life-long learning skills and be able to search and critically evaluate scientific literature in their field of study. Finally I want to infuse the concept of sustainability in my teaching to make the world a better place in which to work, live and enjoy life, both for themselves and for their offspring "that they may have life and have it more abundantly."

What means am I using to achieve my teaching objectives?

In my opinion there are three attributes that a successful teacher should possess: passion for teaching, knowledge of the subject material, and effective teaching methods. Knowledge and effective teaching methods without passion are dull. Passion and effective teaching without knowledge is misleading and can be dangerous. Passion and knowledge without effective teaching murder the process of learning. All three attributes are complementary for creating a positive environment for learning to occur.

I have been fortunate in my life because, even as a child, the path I was to choose for my career was crystal clear. I am in essence a naturalist and specifically a “plant lover”. I have explored, worked, researched and taught about all aspects of plant biology and related fields of study throughout my youth and adult life. My maternal grandmother, Sitti Saydi, a naturalist herself, was my mentor in life and had a great influence on my profession as a plant scientist. Identifying early in my life the career I love has been a blessing for me. In his 2005 Stanford University commencement address the late Steve Jobs stressed this point: “You’ve got to find what you love. And that is as true for your work as it is for your lovers. Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do.” My enthusiasm for the subjects I teach is contagious, and my students respond. My love for what I teach is a great source of motivation for my students. Motivation is the single most effective strategy to create a positive learning environment. Joyce Cary reinforces this idea: “The most effective teacher will always be biased, for the chief force in teaching is confidence and enthusiasm.”

I have also been greatly inspired by my father, an avid reader, who frequently quoted an eloquent verse by the Arab poet Al-Bosti: “If a day of my life has passed without gaining new knowledge or producing something new, this is not part of my life.” I have adopted this verse as a motto. This has encouraged me to critically read and assimilate new knowledge so that it is a daily habit. I keep abreast of the latest developments in my field by reviewing the relevant journals and I share this knowledge with my students. Teaching what I acquire from my readings fosters learning for me as well as for my students.

As I mentioned in my introduction, superior teachers are those who create a positive learning environment for their students. Albert Einstein states this clearly: “I never teach my pupils, I only attempt to provide the conditions in which they can learn.” Some people are born teachers, but this does not mean that their teaching cannot be improved and embellished. Teachers can learn a great deal from the disciplines (educational psychology, sociology and neuroscience to name a few) dealing with how individuals learn. I was very fortunate to have taken an elective course in psychology with a superior teacher during my undergraduate studies. This course turned out to be one of the best courses I took in college education. Learning theories were discussed in this course which left a permanent imprint on me. The knowledge I learned from this course, as it relates to learning and teaching, has proved to be a great asset for me as a teacher.

To some extent I still use the traditional approach to teaching, for I spend most of the class time lecturing and



Qartaba: Dr. Tanos Hage finds a local plant.

the students are passive receivers of information. This paradigm of teaching has been proven to be inadequate to engage the students in the learning process. I am shifting towards a new paradigm where the student takes center stage – student-centered learning. In this paradigm, students actively construct their own learning with the teacher acting as a facilitator. Students have control over knowledge development by being active participants in the learning process rather than being passive receivers of information. In this approach, students brainstorm, solve problems, formulate questions, discuss, and debate. Students may work in groups to solve a problem or to discuss a case study. John Lubbock succinctly captures the essence of this approach: “The important thing is not so much that every child should be taught, as that every child should be given the wish to learn.” Student-centered learning fosters critical thinking skills and prepares students to be life-long learners.

In most of my courses I infuse the concepts of sustainability to help my students cultivate a sense of stewardship towards our mother earth, responsible use of natural resources and conservation of biodiversity. The overarching goal is to prepare our students to be citizens of the world.

Why is teaching important?

Great rewards of teaching come as a result of interacting with the younger generations who are the future leaders of our society. This provides ample opportunities to instill a love of learning in them and to encourage them to seek knowledge and to develop critical-thinking skills. My greatest joy comes at the moment when a student finally understands a concept and you see the glitter of a smile. This moment, however brief, heightens my enthusiasm and love for teaching. My students continuously challenge me to be a better teacher. My deep understanding of many subjects is a result of the intelligent questions asked by my students. In the words of Seneca, “While we teach, we learn.” Finally I would like to share with my readers what one of my former students told me several years after her graduation “You have not only taught us science, but you have taught us a new way of thinking and living.” This is reason enough to adore my students and my profession as a teacher.

Impact of Art on Society

Hasmig Jasmine Boyadjian

-Advertising & Marketing Student
(NDU-Zouk Mosbeh)

-Editor in Fit 'n style Magazine



❖ Left to right: Hasmig Jasmine Boyadjian, Mireille Khater, Alissar Caracalla, Nadine Nobehmed, Orlika Selfani, Mazen al Hajj, Dr. Joseph Ajami.

When you look around you, art is noticeable everywhere! Art is all about expressing oneself in distinctive ways; it creates interaction and bonding between people. It can communicate on a deeper level than literature and can promote perception. It is simply a portrayal of history and the future. How can art have an influence on society? Does it make the world a better place?

An attempt to influence society took place in December of 2011, when Alissar Caracalla held a conference in NDU-Louaize University to spread and build awareness on how performing arts, specifically dance and choreography, can be beneficial to the community.

When you hear the name Caracalla, you think of art, culture, and brilliance. Dancing is the chemistry between body, mind, sound, and music. It can express emotions, spirituality, and confidence.

Alissar Caracalla was born with a love of dance. She started at a very young age – at 5 years old to be exact. Born into an artistic home, she was inspired by her surroundings, which led her to grow into this world. Since her childhood, she has had the soul and the impetus of a dancer on stage; she has persevered and taken all types of classes throughout her life, starting with classical ballet, then studying contemporary modern, and all forms of jazz styles and hip-hop. Once she had completed her schooling in London, she moved to Los Angeles for her university studies, where she received her bachelor's degree in International Communications and Dance Choreography and where she stayed on to receive her MFA in Dance Choreography.

Her last name, Caracalla, represents Lebanese culture and tradition. When she was younger, she never lived in Lebanon. While growing up in London, she used to hear about war in the Middle East. When she returned to Lebanon and started to grow as an artist, she realized that to succeed in life one must know one's own roots. She didn't want to imitate the West; she could have done hip-hop, break dance, funk styles, but she returned to her beloved country and to her essence.

Being the daughter of Caracalla, her name of course opened doors... but also closed doors within her as she had to follow grand footsteps. She feels no restriction to her heritage. On the contrary, when working

with the Caracalla Dance Theater, she remains in the choreography that fits its image and purpose of the production. When the audience comes to see Caracalla, it wants to see tradition - modernized tradition! The beauty of being in the world of arts is that there's no word in the vocabulary called restriction. It's a world where imagination has no boundaries. One can create any possible thing as long as it has substance or meaning that touches the spectators.

Alissar's father studied in England at the London School of Contemporary Dance and was under the influence and apprenticeship of Martha Graham, who is the leading pioneer of modern dance in the world. Upon his return to start his dance company in 1968, he did not wish to imitate the West, but created a unique dance amalgam of East and West which today is known as "Style Caracalla".

Folklore is a part of tradition, but the new generation looks for updated and more modernized cultural art. Working closely in parallel with her father, Alissar strives to reach out to the new generation with the Caracalla art form and other art forms. There's nothing more beautiful than authentic and traditional music, as well as the spirit of folklore and our villages. During the conference in NDU she stated: "We can be very modern but we also have to know what richness we have. If we have people visiting us from the West, first thing they want to see is our tradition, because that's appealing. We should hold on to that with whatever we choose to do."

The highly popular reality TV Show Star Academy was a positive experience in her life. When Alissar was first asked to do it, it was a difficult decision to make since she comes from the theatre world; TV is a completely different experience. Alissar quoted Shakespeare who once said, "Life is Theatre and Theatre is Life." Nevertheless, she made her decision and accepted the challenge because she lives in a part of the world (the Middle East) where not all people attend performances at the theatre; it is not part of the majority culture. Television, on the other hand, is present in all homes; hence, she was to spread her dance education through the use of media and TV.

She also added: "Everything you choose to do has a learning factor; it was an experience from which I learned a lot. It taught me how to work under extreme pressure because the time that was given to choreograph the prime was extremely tight as it was an ongoing weekly show. Additionally, I realized that it was a whole different audience that would be watching Star Academy."

Reflecting about her dancing days when she used to perform in front of an audience of over two thousand people, she expresses how they were mesmerizing moments in her life. Over the years, her performances lessened with her increased responsibility as a choreographer with the company, her major role in Star Academy, and her academic responsibility at her dance school. She claimed that, to be able to perform, one has to be in class on a daily basis. A dancer performing on stage has to take classes seriously and religiously. As a choreographer and a person preparing many different events, time didn't allow her to train as often. Yet, there was always a will and desire to appear in any of the upcoming productions.

When Alissar returned from the U.S., she created her own dance studio that allowed people to learn dance either as a hobby or professionally. Today, the institution "Studio Alissar Caracalla" welcomes over 1500 students with ages from five all the way up to fifty who can learn many different forms of dance.

Western dance television programs such as So You Think You Can Dance or Dancing with the Stars are very tempting because they touch the young and show all types of dance at advanced levels of professionalism. Those mind-blowing dancers that you see on such shows are quite often university and high school students who follow their passion and excel at what they do. Dancing trains a person to become disciplined and motivated. Some of the teachers of So You Think You Can Dance were Alissar's teachers, including contemporary choreographer Mia Michaels.

Alissar would love to see shows like these in the Middle East, as she believes there is a lot of talent in Lebanon. Sadly, there are not enough dance institutions that teach technique and professionalism with such required levels of commitment. There are some students who walk into her academy who have the level of talent and passion which with the proper training would lead them to become brilliant dancers and artists. The purpose of her dance academy is to provide students with the right training, the correct academic approach to dance, and to spread the notion that dance is not simply a physical activity, but an expressive art form - a universal language that has no boundaries.

Caracalla Dance Theatre has toured and performed all around the world, including China, Europe, United States, Latin America, and all over the Middle East.

Some parts of the globe don't understand the language but they appreciate the work as much as the Lebanese audience.

For Alissar, spirituality has many meanings that she reserves to herself; however, if she were to simplify it, it would mean being human. It implies someone who doesn't create harm and someone who builds on good and positivity. She believes in the circle of life; what you do is going to come back. She found her peace and quiet in yoga. Yoga is a practice and a way of life that allows the body, mind, and soul to remain peaceful and healthy. As an artist, her spirituality is achieving in work. "To see it, to dream of it, to love it, and to get it done..." Her plan for the future is to constantly grow in her creativity, her message of education, her art form, and her path with her father's company.

Forty years ago, in a country where dance didn't really exist and in a country where a man from Baalbek started a dance company, it was truly a huge step in the world of art. A team of one hundred performers toured all over the world in the name of Lebanon. It is incredible that Caracalla's company from the Middle East has performed on the world's leading stages from the London Coliseum to the Kennedy Center, the Palais des Congrès, and many other world venues.

Owing to one man's vision, growth in the performing arts has happened throughout the last forty years. So she threads carefully behind these deep footsteps that he has imprinted. Her only hope is to have the genius and the creativity to be able to continue what her father had done for the love of the arts and for the love of Lebanon.

Other artists from the international scene who have benefited society throughout history include Nureyev, Gene Kelly, Ginger Rogers, and Fred Astaire. Despite all the negative stories about Michael Jackson before he passed away, he was the one to revolutionize the world of dancing with his "moonwalk" and is certainly a legend for his dance performances. Even Usher, Timberlake, and Chris Brown have been inspired from MJ's moves.

Through art and culture, the imagination of people has been enhanced since ancient times. Art has brought new thoughts and dreams to life, raised issues, and reconsidered historical happenings. The utmost power of art is its capacity to give us the truth about the world observed by the artist's eye.

Published also in Fit 'n style magazine

My summer at Notre Dame University, 2011

Sophia Martinez

If you had told me two years ago that I would travel to Lebanon, take university classes there, and begin to learn Arabic, I would most probably have chuckled. Never would I have imagined myself doing those things in my late teenage years, but by the grace of God, I did. At the behest of fellow members of my congregation, I researched the scholarship opportunity furnished by the **National Apostolate of Maronites**, an organization of which my parents were part. Two months later, I received a response: I, Sofia Martinez, would be studying at Notre Dame University in the beautiful city of Louaize. My family was ecstatic for me, as I was. At that point I was open to traveling anywhere, having just started a separate study-abroad year offered by my home university.

As Spring 2011 came, and the revolutions in the Middle East along with it, I started to get a little worried. Would the violence spread to Lebanon? It was a question that was continually on my mind, but placing my trust in God

was the only thing I could do. I arrived in Beirut in late June, ready to face the unexpected. I stayed with the most generous, most kind Lebanese family, who were to be essential in my informal Arabic Language teaching. As for as the courses at NDU, I felt quite comfortable. The University teaches using the American college standard, which aided me tremendously when getting habituated to the environment. I took two summer courses while I was there in order to further my International Business degree back home. The professors were more than willing to help me situate myself at the University and in Lebanon as well, providing me with the contact information for whatever I wanted as well as with sample itineraries to visit the beauties of Lebanon.

My thanks to NAM for affording me this once-in-a-lifetime opportunity. Through their generous scholarship, I was able to educate myself on the rich culture of Lebanon. For this, *Shoukran!*

Summer at NDU

Philip Chlela

In 2010, I received a scholarship from the **National Apostolate of Maronites** for a semester of classes at Notre Dame University in Lebanon. It was a dream come true to be able to study in my home country and spend time with my grandparents. As I arrived at the airport, I didn't know what to expect from this curious adventure, as I traveled thousands of miles across the Atlantic Ocean to study in an unknown environment, with students who grew up in a different political and cultural environment. During the first month or so of my stay, it was hard for me to get used to life in Lebanon. I didn't know how to speak Arabic. Therefore, it was very hard for me to interact with the students, even though they spoke English, because everyone spoke Arabic in social settings. I found that the majority of students are very passionate about politics and soccer, which are not my favorite topics. Since I was not interested in any of those subjects, it was hard for me to click with some students at first. However, after getting to know many more students on campus, I was able to meet students with similar interests and I was able to make many friends. Students on campus were very friendly and helped me out whenever I needed it. I was also impressed with the professors on campus. I found them to be very supportive and courteous. Classes were very well taught and interesting. I really enjoyed my marketing class because



my professor taught us business principles that can be applied to real life business practices. Unlike classes at my university in Ohio, the professors at NDU allowed students to speak their mind on the topics in class and allowed debates between students, which made classes great fun and interactive. Student life was also great; there was many enjoyable clubs and activities on campus and campus life was calm and relaxing. My best memories were when we hung out in the cafeteria before and after classes and joked and laughed together. Overall, my study abroad at Notre Dame was a life-changing experience. My experience really taught me that I can adapt to a new system, a new set of customs and even a different way of communicating. Eventually, I felt I was part of the community because I felt understood and accepted. The most important lesson I learned from this trip to Lebanon was that the experience made me a stronger person and made me realize that I can conquer any adversity that may come my way in the future.

Lettre à mon université

Chant de crépuscule

25 ans après l'aurore

En bref

Notre parcours de vie, un destin à subir ?
Ou une destinée à tracer vers l'univers du sens ?

**De l'apocalyptique globalité du sens,
à la recherche de son universalité ;
le rôle de l'humanité
dans cette recherche
à l'université**

Si c'était toi la lettre,
je me serais évertué
à apprendre
à la lire
et à l'écrire,
dans toutes les langues
du monde ;
pour mieux savoir,
en s'en servant,
comment la relire,
non comme une unité
distinctive des langages
parlés et /ou écrits
auxquels je suis habitué,
mais comme un élément sonore,
d'un langage à créer
à partir des mêmes phonèmes,
mais une fois transformés
par notre lecture,
visant à valoriser
toutes les langues de la planète,
comme expressions multiples
des phonétiques intimes,
qui nous ont accompagnés
dans l'élaboration
de notre humanité.

Si c'était toi les mots,
je me serais épris

de tous les dictionnaires
du monde,
et je les aurais épluchés
dans des tentatives répétées
de parvenir
aux vraies sources :
les sources du mouvement,
les sources de la gestuelle :
la gestuelle du sens,
fût-elle dans la dynamique
du monde de la matière !...
ou de l'un, et/ou de l'autre
des trois mondes de la vie,
qui font d'elle une vie globale :
la vie végétale,...
la vie animale,...
la vie humaine et/ou spirituelle !

Si c'était toi les mots,
je t'aurais reconstruite
seulement avec ces mots,
pour que tu puisses
te réinventer
dans un moment
de leur vie
qui a pu jurer
de ne ressembler
qu'à lui-même.
Et je t'aurais invité
à revivre
ces mots
à tous les moments
de leur vie,
et sur tous
les parcours effectués
dans leur randonnées
des temps passés,
en n'oubliant pas
de te porter

dans ces temps
aux sources
de leurs origines.

Si c'était vraiment toi,
ces mots,
sans cesse reconstruits
au fil de l'élaboration
de notre humanité,
j'aurais tout abandonné
pour t'adopter à toi,
comme voie
et comme lumière,
traversant mes sens,
mon cœur,
et tout ce qui a
fait de moi
un homme de carrière,
en recherche de ce qui,
au cœur des mots
qui ont bâti
l'âme
de cette carrière,
a fini
par s'effacer,
pour laisser place
à des codes
qui chassent le sens,
en s'imposant
aux uns
et aux autres
comme seuls
signaux d'entente,
sur lesquels
ils pourront
compter leur bénéfice,
pour reconnaître le monde,
et pour
se faire reconnaître
par tous ceux qui,
consciemment ou inconsciemment,
ont fini par
fixer ce monde

sur sa seule
condition visible,
condition qu'ils
ont osé confondre

avec sa surface tangible,
pour ne retenir de lui
que ce qui est lisible
par les codes temporels
de leur ignorance
qu'ils se sont habitués
à appeler croyance

Oui si c'était toi
les mots
qui me traversent
en ces temps...,
si c'était toi
ce regard,
ce regard sur ces mots
qui me transportent
vers toi,
vers l'univers
du sens,
j'aurais tout fait
pour pouvoir
rechercher
dans les zones silencieuses,
intimes,
de ces mots,
les dimensions secrètes
des propriétés
de l'universel,
ou ces zones
qui renferment
les messages
de la construction
de notre humanité.

Et j'aurais
repris ces mots
en moi,
pour refaire
de leurs échos
l'espace
qui est là,
mais qui a toujours manqué
à se faire
appeler
la citoyenneté,
entre des frères
à égaliser
au fil des temps,

et cela
pour refaire
la cité
à la dimension du citoyen,
s'égalisant à travers
l'épreuve
de la fraternité.

Oui si c'était toi
ces mots...,
qui acceptent
de passer
par l'épreuve
de droit !
Si c'était toi
l'épistémè,
qui donne
sur l'infinité !
Si c'était toi
ce lieu
de renouvellement
du savoir,
fut-il littéraire
ou scientifique,
artistique
ou artisanal,
technique
ou technologique,
philosophique
ou théologique,
je serais ton fidèle serviteur.

Et c'est alors que
tu me verras,
m'engager pleinement
avec tous ceux qui
auront choisi
de compter
sur eux-mêmes,
ainsi que sur
la force de
l'universel
qui est en toi,
dans une lecture
et dans une relecture
des mots ,
qui font l'histoire
de notre vie,

avec une foi solide
en notre humanité,
cette force
faite d'amour,
qui a toujours
uni les contres
avec les pous,
pour nous aider
à découvrir
les allers
comme les retours
qui ont couvert
par leurs atours
ce que nous avons
tour à tour
voulu dire
les uns aux autres
en s'adressant
à eux
à partir
de ces mots.

Si c'était toi les chiffres,
j'aurais accepté
de comprendre,
qu'un chiffre
est plus qu'un nombre,
et qu'il est en cela
autre chose
qu'un montant,
qui fait de lui
un plus
ou un moins,
sur le marché
où ne se négocient
sur ses places,
que les seules
valeurs marchandes.

Si c'était toi les chiffres
j'aurais appris de toi,
que le chiffre
nous rapproche
de la clé du secret,
le secret de la mesure
de notre humanité,
cette humanité
qui aura,

face à tout montant,
à réveiller en elle
la symbolique du sens,
le sens
qui porte en lui
des éléments révélateurs
sur le déchiffrement
de nos conditions,
les conditions :
sociales et économiques,
religieuses et politiques,
pour arriver
à répartir
le montant de ce nombre,
selon le principe d'égalité.

Si c'était toi les chiffres,
je me serais plié
à ta volonté
de rester secret,
en avançant
sur ton chemin
de recherche
de la vérité,
pour ne pas t'exposer
aux interférences
des nombres,
se dressant
sur ton chemin
en montants
indéchiffrables.

Si c'était toi les chiffres,
j'aurais misé sur toi,
pour apprendre comment
déchiffrer
ces chiffres,
ces chiffres
qui ont porté
les signes
de nos secrets,
ces signes
qui ont coffré
les secrets
de notre humanité,
ou ces secrets
qui sont restés
tout au long

des temps,
en toi,
et loin de toi,
rebelles à toute intelligence,
qui se veut être logique,
mais qui se refuse
à se dépasser
dans les sillons
des va et vient,
qu'il lui faudra
effectuer
pour pouvoir s'orienter
vers les sources
de la sagesse,
car,
c'est seulement
à ces sources,
que tous les secrets
du monde,
peuvent devenir
lumière,
à celui qui la suit
là où elle éclaire.

Si c'était vraiment toi
les chiffres,
seulement déchiffrables
par la lumière
qui n'éclaire
qu'à ces lieux
de l'universel,
où l'on entend
gémir en profondeur
les gestations inquiétantes
de notre sagesse,
tant elle est troublante
de l'émerveillement
qui envahit
la personne qui la vit,
je me précipiterais en vitesse
sur ces lieux
pour y apprendre de toi
l'art de la production
de cet émerveillement en toi,
et ceci au travers de
l'équilibration de la mesure.

Si c'était toi cette place
qui s'ouvre sur l'imaginaire
de l'équilibre de la mesure :
la mesure du temps,
la mesure du vent,
la mesure du climat,
bref :
la mesure de la nature,
j'aurais pu imaginer
la mesure de l'équilibre
l'équilibre
en
l'équilibre des natures :
les natures des choses,
mais aussi les natures :
végétale et animale,
humaine et humaniste,
et j'aurais accepté
de me tromper
sur la notion d'équilibre,
qui a ses propres mesures,
surtout en allant
rencontrer la notion
qui se veut,
en elle-même,
être et rester
la mesure de la mesure.

J'aurais aussi
pu comprendre,
sur la place
qui est la tienne,
que ni l'équilibre,
ni la mesure,
ne peuvent
se permettre,
de ne pas visiter,
sur les axes
qui dessinent
les parcours de tes randonnées,
les zones se trouvant
à leurs deux bouts,
ces zones qui,
vont se mettre
en turbulence,
afin d'être,
pour une fois,
saisis,

à leur mesure,
par la juste mesure.

Et j'aurais
surtout saisi
de mon côté,
en me baladant avec eux
sur les routes du désert,
le désert du vide,
le vide social,
et le vide humain,
que le milieu n'aura de sens
que le jour où
il aura accepté
d'embrasser tous les vides,
pour se reconstituer
en cœur vivant
de la totalité,
la totalité qui exprime,
intérieurement et extérieurement,
l'équilibre et la mesure,
cette mesure qui révèle
la mesure de la mesure.

Si c'était toi
la mesure,
la mesure de la mesure,
j'aurais admis
de me plier
aux fantaisies inédites
de ta façon
de penser,
qui a dû choisir
le chemin
de la critique,
ce chemin
qui est le seul
à vouloir,
ou à pouvoir
nous conduire
vers le point,
le point de rencontre,
la rencontre avec le monde,
le monde hypothétique,
ou celui
qui nous montre
la réalité imaginaire,
dans sa relation avec

la réalité factuelle.

Si c'était donc toi,
ce monde
hypothétique,
qui n'a jamais
pu s'arrêter
de balayer
les univers disciplinaires,
pour tenter
d'y décoder
une mesure
qui équivaut
à la mesure de la mesure,
j'aurais annoncé
tout haut :
la naissance
du jour
à partir duquel
il va nous être
possible
de reconstruire
en nous :
l'économique,
le politique,
le philosophique,
et le religieux,
à partir
des mêmes codes
qui ont servi
à bâtir
les étalons
de cette mesure.
Si c'était vraiment toi
ce monde
hypothétique
de la mesure
de nos codes,
j'aurais compris,
que les codes
qui ont servi
à bâtir
les étalons,
de la mesure,
ne sont que
nos lettres,
mais nos lettres
renouvelées

par nos reconnaissances
de nos ignorances,
ces ignorances qui,
se traduisent
en nous,
en attitudes d'humanité,
qui font
de la recherche,
la recherche de la mesure,
une question,
de reconnaissance
de notre humanité.

Si c'était toi
ce monde
de l'hypothèse,
et de la critique
de toute hypothèse,
avec un seul but
en tête,
et qui est celui
de ne jamais
arrêter de chercher,
de vouloir
être le plus
au cœur
de la réalité
de notre humanité,
je t'aurais adopté
comme hypothèse
disciplinaire,
dans tout calcul,
et pour tous les chiffres,
et surtout quand
parmi ces chiffres,
il nous sera demandé
de déchiffrer
les chiffres qui
ont demeuré,
pour nous et pour la société,
dans des états
qualifiés
d'illisibilité
et d'incrédibilité,
pour arriver
avec ton amour
de la mesure,
ou ton attachement

à la mesure
dans toute mesure,
à rebâtir en nous
le calcul avec lequel
il nous sera possible
de réunir ensemble
les éléments de la science :
la science
qui est en nous,
et qui est partout
dans l'univers,
envie et appel
pour se connaître
et se parfaire.

Si c'était toi
cette place,
où aiment
venir se réunir
les éléments
de la science,
la science qui n'est autre
que cette belle connaissance,
ou cette connaissance
qui a pris
le défi
de ne révéler
du secret
de son objet
à son observateur,
que pour autant
que ce dernier
aura œuvré
à le libérer,
en même temps,
de sa condition
qui fait de lui,
tout le temps,
un sujet dépendant,
j'aurais décidé
de venir m'installer,
avec toi,
en cette place,
pour avoir,
ne serait-ce
qu'une fois
de ma vie,
essayé d'être

jusqu'à l'outrance,
ce que tu es,
et pour oser
clamer ton nom,
ton nom qui est
cet univers
qui fait
de l'univers,
un univers
repris selon
l'imaginaire
de l'universel.

Si c'était absolument toi
cette recherche
de ce qui fait
des uns
et non des autres
des êtres d'académie,
en posant
pour horizon
l'imaginaire
de l'universel,
j'aurais fini
par comprendre,
que sur tes lieux,
en tes places,
dans tes bibliothèques,
et aux travers
de tes mémoires :
humaines et/ou virtuelles,
on n'aura plus
qu'à apprendre :
comment réunir
soi-même
les éléments
du savoir
dont l'humanité
serait à la recherche,
en consultant les sciences,
toutes les sciences
qui peuvent
contribuer
à bon escient
à la détection
de ces éléments.

Si c'était toi
cette place
de recherche
de l'universel,
je me serais
convaincu
de ne me convaincre,
que du seul fait
que l'universel
n'existe pas,
que si on le fait
exister
par le travail
de notre humanité.

Si c'était toi
cette place
de recherche de l'universel,
avec la conviction ferme,
de devoir
œuvrer
et sans plus tarder,
à reconstruire
notre humanité,
j'aurais avoué
que ce genre
de recherche,
est un défi,
et que ce défi
est un calcul,
mais un calcul
qui ne s'adresse
qu'aux mots,
qui sont ces mots
qui ont toujours été
tout à fait là
et à notre adresse.

Oui, j'aurais avoué
que la reconstruction
de l'humanité
est un calcul,
et que ce calcul
est un calcul
des mots.

C'est le calcul
de tous ces mots,
ces mots qui,
une fois soumis
à ce calcul,
vont nous permettre,
à nous aussi,
de nous voir
de notre côté,
aussi soumis,
à la même épreuve
de ce même calcul.

C'est ce calcul qui,
en exigeant
de tous
et de chacun,
de l'interpeller
à ce niveau
interactif
de sa vérité,
va oser
leur demander
de repeser
les mots,
tous les mots
qu'ils auraient
accepté
de réécouter
de leur côté,
au diapason
de l'échelle de mesure
de leurs intentions positives
d'amour et de prospérité,
pour eux-mêmes
et pour les autres.

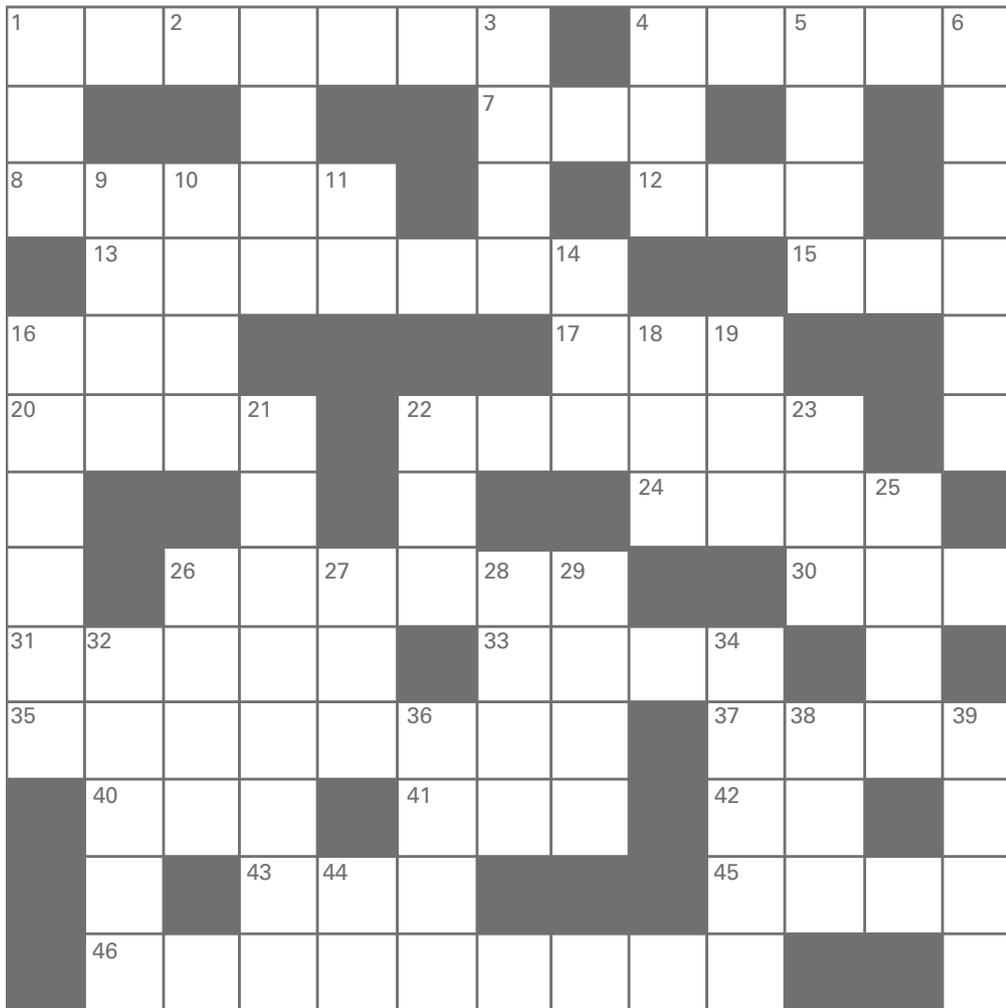
C'est alors,
qu'ils vont trouver
que les mots
ainsi recueillis,
auront beaucoup à dire
aux autres mots qui sont
de la même nature,
mais qui insisteront
à vouloir garder
toutes les connotations
de toutes les péripéties
des histoires sanglantes

qui ont dû
à maintes fois
traverser leurs parcours.

Et c'est également,
en se maintenant
continuellement
dans cet espace contrasté,
entre les mots
qu'ils auraient inventés,
en tant qu'êtres humains
binaires et opposés
et les mêmes mots
qu'il leur est arrivé
d'accepter
de réinventer,
à la hauteur
de la mesure
des intentions
de leur dire,
ces intentions
qui déterminent en elles
les clés du sens,
que ces mots
vont dorénavant
essayer
de nous faire dire,
dans un contenu
qui demande
notre mesure,
pour nous faire entendre
les vrais échos
de notre volonté,
à travers
l'université,
qu'ils vont
nous permettre
de savoir,
comment arriver
à vivre l'universalité,
pour parvenir ensemble
à rebâtir
notre univers humain,
prochainement,
lors de l'aurore à venir,
après le dernier crépuscule,
le crépuscule de notre humanité !

Abdo Kahi

Something for your grey matter



Clues

Across: 1. adjective 4. come with 7. night before 8. something one must not go against (the...) 12. weapon 13. back pay 15. unhappy 16. attack of illness 17. instrument of aquatic propulsion 20. as well 22. fought for air 24. happy place 26. pictures of stars (hyphenated) 30. pinch 31. join 33. viscous, greasy 35. answer 37. exposed, not sheltered 40. infusion 41. source of metal 42. ancient Mesopotamian city 43. rodent 45. Midday 46. Drying and storing grass for fodder

Down: 1. Easter symbol 2. row of seats 3. eye secretion 4. implore 5. small hotels 6. marks, estimation of work 9. bar 10. crafts 11. direction 14. call for help 16. renowned 18. primate 19. socialist colour 21. notice of decease 22. African herbivore 23. lair 25. long river 26. heap 27. avoided in tennis 28. under-privileged 29. angle relationship 32. nick, cut 34. youthful 36. dot, Greek letter 38. expert 39. opposite of some 44. in the morning

Answers to issue 52

Across: 1. sole 5. spent 8. olive 11. udder 12. aspect 15. needle 17. he 18. etc. 19. don 20. sop 21. nag 22. onset 24. lira 26. OPEC 27. atheist 31. no 32. era 34. see 36. innocence 38. malt 39. co- 40. ale 41. seep 42. din

Down: 1. South Sudan 2. old 3. lid 4. event 6. peal 7. nap 9. erects 10. echo 13. SE 14. tentacle (16+. dent, our mistake!) 18. epoch 19. drip 23. essence 24. lop 25. re 28. total 29. edits 30. troop 33. AC 34. scan 35. eel 37. end