

First International Conference on Lebanese- American Literary Figures

Kahlil Gibran and Ameen Rihani: Prophets of Lebanese- American Literature.

**Notre Dame University-Louaize, LEBANON
August 17-18, 1998**

Organized by Notre Dame University-Louaize, Lebanon, as one of the preparatory activities for the inauguration of its new campus.

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Schedule

Sunday, August 16: Arrival of international participants. Rest and free night.

Monday, August 17

09:00-09:30 **Conference Registration** (Coffee and Tea)

09:30-10:30 **Conference Opening Session**

1. Introductory Statement, Dr. Naji B. Oueijan, Conference Chairman, NDU.
2. Opening Address, Rev. Fr. Francois Eid, President, NDU.
3. Welcoming Address, Dr. Assaad Eid, Dean, Faculty of Humanities, NDU.
4. Conference Keynote Speaker, Prof. Ameen A. Al-Rihani, "The Western Cultural Experience of Ameen F. Rihani," Provost, Vice-president for Academic affairs-Notre Dame University, Lebanon.

10:30-12:30 **First Session**

1. Geoffrey Nash, "Mediums, Mystics and Messiahs: Rihani, Gibran and the East-West Cultic Milieu," Qatar University, Qatar.
 2. Mitri Boulos, "Gibran's Self and Other through Mythology," Saint Joseph University, Lebanon.
 3. Boulos Sarru, "Lebanon and the United States: Gibran's Third Synthesis of Cultural Experience and Expression," Notre Dame University, Lebanon.
- Moderator: Amal Yazigi, Department of English, Notre Dame University, Lebanon.

12:30-14:00 Lunch

14:00-16:00 **Second Session**

1. John Hawley, "Enlightened Stockbrokers and Wily Dervishes: Ameen Rihani's Path Between the Scyllia of Deconversion and the Charybdis of Modernity," Santa Clara University, CA., USA.
2. Atif Faddoul, "Ameen Rihani the Literary Critic," Lebanese University, Lebanon.
3. Henry Melki, "The Place and Influence of Ameen Al-Rihani in Arab American Journalism," Notre Dame University, Lebanon.

Moderator: Dr. David Salameh, Department of Social & Behavioral Sciences,
Notre Dame University, Lebanon.

Tuesday, August 18

08:30-09:00 Coffee and tea.

09:00-11:00 Third Session

1. Sitansu Ray, "Gibran and Tagore on Love: A Comparative Study of Their Works," Visva-Baharati University, India.
2. Najwa Nasr, "Gibran 's *The Prophet*: A Comparative Study of Translations into Arabic," Lebanese University, Lebanon.
3. George Labaki, "Lebanese Identity in the Political Thought of Kahlil Gibran," Notre Dame University, Lebanon.

Moderator: Dr. Assaad Eid, Dean of the Faculty of Humanities, Notre Dame University, Lebanon.

11:00-11:30 Coffee and tea.

11:30-13:30 Fourth Session

1. Nijmeh Hajjar, "Ameen Rihani's Discourse on Progress, Justice and Democracy: Dynamics of Theory and Practice," University of Sydney, Australia.
2. Nathan Funk, "East and West: The Life, Work, and Outlook of Ameen Fares Rihani," American University, Washington, DC., USA.
3. Akl Keyrouz, "Ameen Al-Rihani: Promoter of Arab Unity," Notre Dame University, Lebanon.

Moderator: Dr. Edward Alam, Department of Social & Behavioral Sciences,
Notre Dame University, Lebanon.

13:30-15:00 Lunch

15:00-17:00 Fifth Session

1. Christopher Vasilopoulos, "Rihani and the Unmasking of Bolshevism," Eastern Connecticut State University, USA.
2. Abdul Aziz Said, "Rihani Spirituality Unites Precept and Practice," American University, Washington DC., USA.

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3. James Barcus, "Landscape and Morality in Wordsworth and Gibran,"
Baylor University, TX, USA.

Moderator: Dr. Samira Aghacy, Chair of Humanities Division, Lebanese-
American University, Lebanon.

19:00-20:00 President's Tour of the New NDU Campus

20:30 Conference Dinner

Wednesday and Thursday, August 19-20 Conference Tour

The two-day conference tour will include several touristic and cultural sites. A visit to Byblos, a 7,000 year old coastal city, in which the first alphabet was invented and later transported to the ancient world by the Phoenicians, will be followed by a visit to Besharre, the mountain village and birthplace of Gibran. In Besharre a stop at Gibran's Museum will be followed by a tour of the Cedars of Lebanon, which rise in their enchanting beauty on a hill about 2,000 meters above sea-level. After a typical Lebanese lunch in the area, a visit to the highest spiritual authority of the Maronite Sect, Cardinal and Patriarch Boutros Boulos Sfeir, will end the first day tour. On the second day, a visit of one of the best preserved Roman temples in the world, the Temples of Baalbeck (85 kilometers from Beirut), which are dedicated to Jupiter, Bacchus and Venus, will be followed by another Lebanese lunch in the beautiful City of Zahle, the capital of the Beqaa Valley. A visit of Al-Foureikeh, birthplace of Ameen Al-Rihani, and of Al-Rihani Museum will top off and end the two-day tour.

Speakers' Abstracts

Al-Rihani, Ameen A.

“The Western Cultural Experience of Ameen F. Rihani”

Rihani's cultural experience evolved as the young immigrant to New York interacted with the literary, theatrical and artistic richness of Manhattan. Ameen Rihani not only faced literary challenges, but had also to make a serious personal choice between family interests and his own literary calling. The choice he finally made highlighted the beginning of what is known today as “Lebanese-American Literature”.

This paper deals with the Western cultural background of Rihani in terms of his readings of American and European literature. It highlights the areas of these readings particularly in the fields of poetry, essays, novels, philosophy and religion. The experience of writing in English is discussed as reflected in Rihani's English works from his early poetry till the Arab trilogy and his major novel and main essays.

Today, the significance of Rihani's works lies, not only in the fact that he pioneer Lebanese-Arab-American Literature, but also in the set of values he championed, values still sound today at the dawn of the 21st century. The paper attempts to discuss those values particularly related to his Western cultural background.

Barcus, James

“Landscape and Morality in Wordsworth and Gibran”

In his essay, "Wordsworth in the Tropics," Aldous Huxley argues that Wordsworth's peculiar brand of romanticism has its origin in The English Lake District. Huxley insists that Wordsworth in the tropics would have produced something quite different and perhaps even more malevolent. Critics have also noted that the American Romanticist Thoreau returned from a trip to the Maine woods shaken and distressed unable to maintain the romantic vision of Walden woods and pond. If Gibran is a romantic, as some of his commentators have argued, how do the moral and spiritual dimensions of his romantic vision depend

upon the Lebanese landscape as contrasted with the visions of Wordsworth and Thoreau?

Boulos, Mitri

“Gibran’s Self and Other through Mythology”

Deeply influenced by Greek mythology, Gibran expressed his concept of the artist and of Art. To him the artist and art are inseparable; they have a divine origin, and the poet’s Self is an intermediate between the gods and humanity. The artist has a divine mission of love and beauty defined by Astarte, goddess of love, and Apollo, god of music and poetry. Gibran is also influenced by Orphism, a mystic Greek religion founded by Orpheus and based mainly on the following three principles: purification, reincarnation and salvation. Gibran’s conception of the Other (Of man, woman and the society in general) is peculiar as he makes a distinction between man as an individual and the society as a whole. According to Gibran, man and woman are unified in the spiritual world; their soul is one; and it is incarnated in two bodies. This soul seeks unification on earth through god’s will represented by Astarte. If it misses unification because of death, it can reach it by reincarnation allowed by Astarte, in a second life. The Other, to Gibran is not an individual, it is the society which is divided into different classes: rich and poor, strong and weak, governor and subject, warrior and victim. Gibran is against the powerful class represented, by Baal and Jupiter; he takes sides with the weak class, represented by Jesus.

Faddoul, Atef

“Ameen Rihani the Literary Critic”

This paper examines Ameen Rihani’s critical and poetic writings included in the ninth volume of his complete works (*Hutaf al-awdiya, Antum ash-shu’ra’, Adab wafan, Wujuh Shargiyyah wa Gharbiyyah*) and deduces from these books Rihani’s concept of literature, its nature and function. It also examines the criteria by which Rihani evaluates a literary work and the approaches he employs in his critical writings. Ultimately this paper intends to emphasize the role Rihani played, together with other writers, in developing a new concept of literature in Arabic different from that prevailing in his time.

Funk, Nathan

“East and West: The Life, Work, and Outlook of Ameen Fares Rihani”

As one of the first Arab authors to write both in English and Arabic, Ameen Fares Rihani possessed a distinctive voice, a voice which arose from his own experience of living within, between, and yet beyond the cultures of his inheritance. While wrestling with the divergent world views and traditions of this inheritance, Rihani deliberately strove toward a reconciliation inspired by the exemplars of creative synthesis in both Western and Eastern cultures. In particular, he found orientation and sustenance from the integral, ecumenical spirituality of the American transcendentalists and the Sufis of Islam.

Rihani’s writings, especially *The Book of Khalid* and *The Path of Vision*, reflect his concern to find the meeting point between East and West by differentiating the essential strengths from the superficial excesses of each cultural outlook and way of life. He attempted to use both his “head” and his “heart” to full capacity, both in his literary works and his participation in politics. Most of all, he sought to life which he envisioned—to reflect in his own personality the freedom he felt at having transcended boundaries between West and East and balanced his head and his heart. He lived self-consciously, composing his own unique narrative to express a vision of universal relevance.

In this paper, I explore Ameen Rihani’s identity and outlook as they developed over the course of his life, identifying specific influences and circumstances that contributed to his sense of meaning and purpose, and to his approach to self-expression. Using the metaphor of the “biographical process,” I explore the manner in which he found inspiration in the lives of others and, in turn, sought to give spirit and form to his own life and works.

Hajjar, Nijmeh

“Ameen Rihani’s Discourse on Progress, Justice and Democracy: Dynamics of Theory and Practice.”

Ameen Rihani was one of the most significant figures in Arab letters during the first four decades of this century. Not only was he a most prolific writer, but he was also the first modern Arab to write in both Arabic and English, thus addressing two different audiences in the East and West. Rihani was not an armchair but a dynamic thinker and activist concerned with important social and political issues and with the advancement of his society.

Of the diverse ideas with which Rihani was concerned, those of *progress* and *reform* are especially persistent themes in his writings and speeches. This paper focuses on Rihani's discourse on progress and reform, not only as aspects of the process of change in human societies, but particularly as essential requirements for the improvement of Arab society. It highlights both Rihani's conceptual vision of progress and his practical means for achieving this within the context of Arab society of his times. The paper discusses the dynamics of Rihani's view of revolution on the one hand, and the necessary structures for economic and political development and social progress on the other. Particular attention is given to Rihani's advocacy of national secular education, and a non-sectarian political system, as essential prerequisites for ultimate progress in Arab society.

Rihani saw sectarianism as a major problem hindering the progress of the Arabs. Thus the concept of *secularism*, as an antidote to sectarianism is closely interrelated with progress in his thought. This paper highlights Rihani's relentless fight against sectarianism in its two manifestations: *al-ta'ifiyya* which divided Christians and Muslims in Lebanon and Syria, and *al-madhabiyya* which created dissension among Muslims of different sects in the Arabian Peninsula and also among Christians of different communities in Lebanon, Syria and the *Mahjar*. This paper discusses how Rihani saw the remedy for Arab decline in the elimination of sectarianism in both manifestations, and replacing it by a concept of secular nationalism as a first step towards progress and unity.

Closely connected with progress and modernity, is the principle of *justice*. This paper discusses Rihani's view of, and opposition to *tyranny* as the enemy of justice and *freedom*. It highlights the various forms of tyranny: economic, social and political.

This paper discusses the inherent relationship, in Rihani's thought, between unity and the principles of progress, justice, liberty, human dignity and democracy.

Kairouz, Akl

“Amine Al Rihani: Promoter of Arab Unity”

It took the Arabs four hundred years to shake off oppressive Turkish rule and to begin their march toward independence. This political dream of autonomy was some times expressed, in a timid way, by the scholars of the Arab Renaissance after the Napoleonic invasion of Egypt.

None, however, has been more outspoken following WWI than those Lebanese scholars who fled Turkish tyranny to safe havens in Western European countries and in particular the United States of America.

Amine Al Rihani was one of those ardent defenders and promoters of Arab sovereignty, self-sufficiency and unity. Influenced by the principles of the French Revolution: Fraternity, Equality, and Liberty; and having lived in the United States enjoying basic democratic freedoms as guaranteed by the American constitution, he called upon Arab leaders, scholars and people to follow the example of the United States and create the great Arab nation.

He urged his Arab brethren to leap from the dark ages of oppression, slavery, ignorance and blind fanaticism, into the modern age of fraternity, equality and democracy. He knew that the task was difficult and the road very thorny, but he believed that the trend of modernization was imminent and could not be stopped. He devoted all his energy and talent to writing, lecturing, and traveling seeking audiences with Arab leaders, exhorting them not to miss this golden opportunity.

Rihani, in a prophetic vision, warned the Arabs, Christians and Moslems, that to realize such a Union needs to build its constitution on two basic uncompromising principles: the practice of true democracy safeguarding human rights particularly those of the minorities through equality before the law, and the total separation of the political state from religious involvement, extremism and non-tolerance.

To fulfill these objectives and dreams, Amine Rihani consecrated his life to helping Arab leaders and people free themselves from the tyranny of past inhuman traditions, beliefs and practices and become again the center for a new golden age in the centuries to come.

This research paper will focus upon the analysis of Rihani's views and thoughts in relation to the creation of the United Arab States, and concludes with the religious political reality presently dominating the Arabs and their governments.

Hawley, John

“Enlightened Stockbrokers and Wily Dervishes: Ameen Rihani's Path Between the Scyllia of Deconversion and the Charybdis of Modernity”

The bitter anticlericalism manifested in *The Muliteer and The Monk (al-Mukari wa al Kahin, 1904)* and *The Triple Alliance (al-Muhalafa al-Thulathiyya, 1903)*, which brought down on its author's head excommunication by Maronite church authorities, was actually simply another expression of the call to genuine spiritual dedication that runs through Rihani's early writings. Far from a quietistic withdrawal from the world, however, even these more obvious attacks on institutionalized religion demanded an engagement with the world

around the individual Christian—an engagement with the poor and the oppressed. The priest-protagonist renounces his priesthood not because he renounces his God, but for just the opposite reason; it is only in leaving behind the rigid and stultifying customs of that order that he can seriously and freely undertake the Christian demands as they manifest themselves to him on a daily basis.

This paper will look at *The Book of Khalid* and compare it with some of the later political writings, seeking to find in Rihani's gradual move to more obviously secular concerns the same rhythm that motivated his early attacks on sectarian closed-mindedness. In his criticism of traditional ways of conceiving literature (his attempts, for example, to introduce free verse into Arabic poetry), of "tribal" identity (his valorizing biographies of Arab unifiers, and his insightful travel writings), or religious purity, he operated from a common motivation: the desire, in his words, to "forget the past, forget it unregretfully... and then let us understand one another in solidarity and unity for the sake of the country, for the sake of life. Come let us write a new page in the history of his nation."

The "Khalidism" that he advocates is a combination of "the soul of the East and the mind of the West," an attempt to confront his native land with the egalitarian thinking of modernity, while offering to the West the spiritual sensitivity that had been desiccated by brute economic forces. This paper will discuss this balancing act, and suggest its enduring significance for the politics of the Middle East, and the self-examination of those in the West with an ear to hear.

Labaki, Georges

"Lebanese Identity in the Political Thought of Kahlil Gibran"

Gibran and Rihani, like many Lebanese intellectuals of their era, were involved in the debate over the future of their homeland. In their time, Lebanon's future was in the hands of the major superpowers and it was suffering from a famine that had nearly annihilated its population.

In fact, the entire Middle East was at a cross road, even then. After four centuries of domination, the Ottoman Empire was coming to an end. Naturally, intellectuals were deeply preoccupied with the fate of the region. All attempts to outline the future structure of the region, including that of Lebanon, inevitably contained a discussion about past cultural identity.

Gibran's thought is no exception. His vision of the future Lebanon (in his mature thought) as a land of "civilization", sovereignty, and independence, was

profoundly connected to his view of Lebanon's past Canaanite identity. For Gibran, the people of the Middle East could be divided basically into two categories: the civilized Canaanites, and everyone else.

It is in this context that we must consider Gibran's political views in regard to Syria and the ideology of Arabism.

Melki, Henry

“The Place and Influence of Ameen Rihani in Arab-American Journalism”

Late in the 19th and early 20th century a large number of Lebanese migrated to the USA fleeing the despotic Ottoman rule. Most gathered in Washington St. in New York City, and carried with them most of their traditions as well as their differences. In order to voice the various opinions, several newspapers were established.

The situation back home was much like that in the USA but with one significant difference: freedom of the press. In the USA, Lebanese journalists were free to write whatever they wished against their opposing parties. What made things worse were the wide circulation of papers that carried the ugliest slander and defamation. This disgraceful situation enormously troubled the whole Lebanese community in the USA.

Ameen Rihani considered the predominant situation seriously and wrote several articles of admonition and warning to his fellow citizens. In his writings, particularly in one long article titled: “Our Newspaper”, Rihani analyzed the situation, and through clear precepts and examples he successfully showed the warring sides, what proper journalism should have been; thus he contributed to correcting the current demeaning practices. In this respect, this paper will show that Rihani's place and influence in Arabic and American journalism was unmatched by any other Arab journalist or writer.

Nash, Geoffrey

“Mediums, Mystics and Messiahs: Rihani, Gibran and the East-West Cultic Milieu”

In spite of their obvious interest in eastern mystical philosophies, Rihani and Gibran are rarely considered as players in the American cultic milieu of the opening decades of the Twentieth Century. This paper will sketch out possible links and input into the development of Rihani and Gibran's cultic interests in America by interrogating the textual evidence supplied by *The Book of Khalid*.

Although *The Syrian World* provides ample evidence for the esteem in which both writers were held among the Syrian community in America in the 1920s and 30s, little is known about their contact with indigenous cultic groups in America in the early 1900s, before they received fame and acclaim. However, Rihani's narrative in *Khalid* suggests a personal involvement with native occult groups as well as oriental implants into America, and carries this dimension back to the Middle East.

Khalid in some ways represents the apogee of Rihani's own cultic interests, but it served as a master text for later oracular writings like *The Prophet* and Naimy's *Book of Mirdad*. Rihani's early cultic contacts as written up in *Khalid* have a curious intertextual significance when viewed against the development of the later messianic persona adopted by Gibran; indeed, it is even possible that they suggested models and indicated a possible cultic audience for the oriental sage in America.

These early cultic connections may also have had a significant input into *mahjar* ideology, as well as defining more clearly the subsequent divergence between Rihani and those of his *mahjar* colleagues who joined *ar-rabitah qalamiyah*.

Nasr, Najwa

“Gibran 's The Prophet: A Comparative Study of Translations into Arabic”

Gibran Kahlil Gibran, a Lebanese writer whose native language is Arabic, was equally proficient in English, a language foreign to him, which was to become his second language. Eventually, his writings in English received wide popularity, and his masterpiece, *The Prophet*, is still a best-seller today. *The Prophet* was translated into more than thirty languages around the world, and copies are still being reprinted annually. More than one translation of *The Prophet* was done into Arabic. Certain discrepancies exist between these Arabic versions, which reflect stylistic idiosyncrasies. However, other reasons such as different interpretations of the kernel structures of the source text (ST), the foregrounding of one interpretation, and focus on one rather than the other of the components of a lexical item, could account for these discrepancies. The translator is always faced with the dilemma of whether to be true to the writer or

to his audience; whether to give a literal translation or not; whether to reproduce the message without conservation of the form, and how much leeway can the translator exercise.

To arrive at the sources of lexical and syntactic discrepancies in the Arabic Target Texts (TT), I will use as a framework of analysis, Nida and Taber's distinction between Dynamic Equivalence and Formal Equivalence, their Componential Analysis of lexical items, and Newman's distinction between a Semantic translation and Communicative translation. The Arabic texts compared are by Antonios Beshir (1923), Mikhail Naimy (1956), Tharwat Okasha (1959, 5th ed. 1980), Yusuf Al-Khal (1968), Noel Abdulahad (1993) and Yuhanna Qomeir (1997). I will also cite a French translation by Salah Séitié to find whether translation within the same language families with respectively closer cultures results in a translation close to the original.

Ray, Sitansu

“Gibran and Tagore on Love: A Comparative Study of Their Works”

Contrary to modern trends in research, this is a paper of parallel and comparative appreciation of Gibran's and Tagore's works aiming at the request of universal and eternal truth inherent in each.

Accidental similarity between Tagore's *Bhagan Hriday* (the broken heart) and Gibran's *Broken Wings* are interestingly striking. Both works are of very young age and the outcome of emotional exuberance.

Love-relationship, whether of man and woman, or of human soul and cosmic spirit, or of body and soul are metaphorized as flame in both Tagore's and Gibran's creative imagination. Suitable examples will be given in the paper.

Tagore's and Gibran's private letters became public (open to like-minded readers) since man-woman relationship become purified by virtue of transcendence from gross eroticism towards the realm of celestial beauty, eternity and infinity. All their works are of same characteristics, i.e., transcendence from fact to truth.

Said, Abdul Aziz

“Rihani Spirituality Unites Precept and Practice”

Workaday spirituality is an important theme for Ameen Rihani. When we think of spirituality in our lives, we are talking about starting from just where we are. And where we are is most of the time some place very prosaic, very

frequently recurring, routine, and probably for eight hours five days a week it is literally our workplace. This time is also a point of spiritual practice. We have to imbue every pedestrian or dramatic moment with spiritual presence. And this is not done by simply subscribing to an ideal, a formula. That ideal we read is somebody else's mental formula. That is not enough. We are living our life, aspiring to transform our life, and others lives. Life is not a formula but experience.

It takes our own active, intelligent experience to express the spirit in the kitchen, the car, the store, and the office. Somebody else's illumination solved the problem for them. We have to solve our problem. We have to evolve our ideals from within our own experience. This is the sweat of workaday spirituality.

This workaday effort cannot be avoided, because ideals cannot be simply transferred from one person to another. One person's ideal doesn't work in that man or woman. This is what happens when an ideal is packaged in a universal form, a religion, an ideology, an organization. It gets dissociated from the individual's experience. The ideal is still important, to be sure. But it has to be balanced with experience. Reflection and the ideal have to balance with experience and perception.

This is different for each person as is their own signature. Ameen Rihani calls it workaday spirituality. It is a person's praxeological style. The point is, spirituality takes more than a formula.

The presentation's purpose is to tie the strands of Rihani's spiritual perspective and explore the relevance of Rihani's spirituality to the 21st century.

Sarru', Boulos

"Lebanon and the United States: Gibran's Third Synthesis of Cultural Experience and Expression"

"The meeting place of East and West" and "The Melting Pot", denoting Lebanon and the United States respectively, have become clichés void of their original conceptions and tags in the memorabilia of oblivion. Unfortunate as the destiny of the two expressions may be, their cultural connotations are, nonetheless, far from being erased by nonchalant and tunnel-visioned scholarship.

The two countries, despite their paradox of size, form two syntheses of human experience and expression that only a visionary bard of the caliber of Gibran Khalil Gibran can scale their heights and fathom their depths and "forge

in the smithy of his soul,” to borrow James Joyce’s expression, the metal and mental of the synthesis of both syntheses.

This paper addresses itself to the issue of human culture as manifest in the two polemic recipients Lebanon and the United States of America, and to Gibran’s osmosis of the one innate culture and another acquired by preference. The rationale of the paper is a conviction that Gibran’s writings in English, without undermining those in Arabic, delineate the essence of the cultures in question, itself the cosmic human culture.

Vasilopoulos, Christopher

“Rihani and the Unmasking of Bolshevism”

Ameen Rihani unmasked Bolshevism when it was just emerging from its most idealistic (from the perspective of the West) phase. The “French Revolution” finally found expression in Russia. It also found its “Burke” in the figure of Rihani, although he approached his critique with a great deal more subtlety than the Englishman. Although sympathetic to the ideals of equality and justice which the Russian revolution proclaimed, he was wary of its willingness to pursue immediate ends in the name of ideals while subverting the legal and social basis for their expression. For Rihani there could be no justice or equality (or even civilized life) without the rule of law. Rihani was able to tether himself to this truth because he was thoroughly aware of Middle Eastern history. Instead of criticizing the crimes of Bolshevism in the manner that Burke criticized the Reign of Terror, he revealed Bolshevism’s essential nature. Rihani was not interested in indicting criminals retail, but in exposing Bolshevism as a crime. His method was to find Bolshevism’s “origins” in similar movements in the Near East, anticipating Berdaev’s approach by many years. This paper will attempt to account for Rihani’s prescience, while indicating its accuracy through a comparison to Berdaev’s work.

Speakers’ Biographical Sketches

Al-Rihani, Ameen, A.

Prof. Ameen A. Rihani, Ph.D., is Provost and Vice President for Academic Affairs, Notre Dame University, Lebanon. He is the author of twelve books in modern literature, and the co-author of four books. Prof. Rihani has published articles in professional magazines in Lebanon, Bahrain, Iraq and the United States and presented papers in literature and education for academic and professional conferences in Baghdad, Bahrain, Beirut, Boston, Cedar Falls, Iowa, Jeddah, Kingston, Ontario, San Francisco, San Diego. Prof. Rihani is a member of the Association for the Advancement of International Education (AAIE), Association for Supervision and Curriculum Development (ASCD), Middle States Association for colleges and International Schools (MSA), and the Historical Society of Norwood, Boston (HSN).

Barcus, James

James E. Barcus had his Ph.D. in English from The University of Pennsylvania; he is currently Professor of English at Baylor University, Waco, Texas. He has held several academic positions, the most recent as Chairman of the Department of English at Baylor University, Texas. Prof. Barcus participated in several international conferences. He is author of several books and articles on nineteenth and twentieth century authors. Currently he is completing a volume in the new edition of the works of James Hogg, which will be published jointly by Edinburgh University and Columbia University.

Boulos, Mitri

Dr. Mitri Boulos has an M.A. in Linguistics and a Ph.D. in Arabic Literature from St. Joseph University, Beirut. Dr. Boulos has been teaching at St. Joseph University, Beirut, since 1966. He held teaching positions at the American University of Beirut, the Lebanese University and the University of Lyon. His publications include several books and articles, the most recent of which include the following titles: *Essays in Arabic Linguistic* (1988); *The Literary Construction* (1991); *Literature and the Unknown* (1992); *The Fantastic in the Fictional Works of Mikha'il Naimy*, (1993); *As in the Books* (1998); and *Gibran's Enigmas* (1998).

Faddoul, Atef

Dr. Atef Faddoul is Associate Professor of English and Comparative Literature, Department of English, Faculty of Letters II, Lebanese University, and Chairman of the Department (1997-1998). He has a Ph.D. in Comparative Literature and Literary Theory, from the University of Pennsylvania, 1988; an M.A (1970) and a B.A (1967), from the American University of Beirut. Dr. Faddoul is author of a book entitled: *The Poetics of T.S. Eliot and Adunis: A Comparative Study* (1992). His other publications include: "The Mythical Method in the Waste Land." *Heritage English Journal* 1.1 (Spring/Fall 1992):

57-72. "Structuralism and Linguistics: An Introduction." *Dirasat*, 19.25 (1997): 67-86. He recently participated in the "First International Conference on Arabic-English Contrastive and Comparative Studies," the University of Jordan, in 1997, and presented a paper entitled: "Anglo-American Modernism and Arabic Hadathah: A Comparative Contrastive Study".

Funk, Nathan

Nathan C. Funk is a fourth-year doctoral candidate in international relations at the American University School of International Service. At present, he is conducting doctoral research on unofficial ("track-two") diplomacy in the Middle East, co-editing an anthology on peace and conflict resolution in Islam. He received the School of International Service's Islamic Studies Award in 1996, and presented the paper "Peace in Islam: An Ecology of the Spirit" at the May 1998 conference on Islam and Ecology at Harvard University's Center for the Study of World Religions. He conducted predissertation research in Syria during the summer of 1996; an article which he co-authored with Prof. Abdul Aziz Said, "The Middle East and United States Foreign Policy: Searching for Reality" appeared in *The Brown Journal of World Affairs* in 1996.

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