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A WORD from the PRESIDENT



These are times when our convictions are put to the test. "And many false prophets will arise, and will lead many astray. And because iniquity will abound, the charity of many will grow cold. But whoever perseveres to the end, he shall be saved. And this gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end." (Matt. XXIV, 12-14)

On the one hand our region lives under the threat of war, but on the other hand there has been an upsurge of public opinion around the world condemning the blind use of force. However, there can be no peace without justice for all, irrespective of race, colour or religion. The great evil of our time is the denial of the supernatural order accompanied by a passion for material pleasure. But pleasure without respect for the law that God has implanted in human nature can never give fulfilment and happiness. It leads only to despair, as may be seen by all who have their eyes open to the world around them. All the luxury of modern living has not brought more joy. Only a generation or so ago, popular musicians were first and foremost lovers of music; now their antics on the stage show only a craving for popular applause from crowds who also seek to forget their emptiness of soul by some sort of communication and for whom music and dance are a means of forgetting reality. It has already been remarked that the relation between performers, actors and politicians on the one hand and their audiences on the other is a relation between empty souls on both sides.

Hence the desperate resort to drugs, which give emotions that have no meaning and lead only to hell. We must not let this delusion enter our Lebanese society, only too apt, unfortunately, to run after empty show.

The authorities of the established religions in Lebanon have in the past been subject to much criticism, some of which may well have been justified. But the religious orders, instead of fleeing abroad, have shown their confidence in the future of a Lebanon built on the fear of God and the elevation of the human mind. They are continuing to build and to expand schools and colleges and universities so that there will be a future in Lebanon and in the Middle East for a generation that has received the right education. What is more, the continued return to their homeland of many Lebanese expatriates, including professors in our own NDU, has shown that in this region at the meeting-place of continents, which through the centuries received divine revelation, has something that a materialist world cannot offer. Whatever our religion, our society in Lebanon has so far kept the same sound basic moral principals. Family ties bring life-long fulfilment whereas their neglect leads to bitter and lonely old age.

Fidelity to our faith in God and his moral law, and courage in the face of adversity, will not only keep Lebanon strong, but will also be a force for stability in the region and a missionary message for the whole world.

Rev. Boutros Tarabay
President

NDU IN THE UNITED STATES



The Annual Conference of the Association of Catholic Colleges and Universities (ACCU), January 27-30, 2003, held in Washington D.C., had as its theme Educational Cooperation and Solidarity. More than 300 members representing 142 Catholic institutions of higher education were present at the conference. Very few overseas universities attended, but among those that did take part was NDU. **Dr. Ameen A. Rihani** participated in the panel discussions that took place in several meetings. He highlighted the ideas of maintaining academic standards while implementing terms of cooperation, the significance of sharing multicultural experiences among departments of the same area of learning, and the need for research exchange in developing centers and institutes of scientific and socio-economic studies.

Contacts were made during the conference with leaders of higher education in America such as **Rev. Fr. Joseph O'Hare**, President of Fordham University in New York, **Sister Rose Marie Kujawa**, President of Madonna University in Michigan, **Professor Joe Petite**, Vice President for Research and Development at Georgetown University in Washington D.C., **Dr. Jan Peters**, President of the International Federation of Catholic Universities, and **Dr. Monika K. Hellwig**, President of the Association of Catholic Colleges and Universities. NDU was mentioned more than once in the General Assemblies of the Conference, and was active in two-day group discussions on present educational challenges, working modules of cooperation, sharing points of strength, dealing with com-

mon concerns, and discussing strategies for future development at the academic and administrative levels.

Dr. Rihani paid a visit to the Catholic University in Washington D.C., where he met with the Provost **Dr. John J. Convey**. The draft for a Memorandum of Agreement, prepared by Dr. Rihani, was discussed at length. Faculty and student exchanges were reviewed to study the scope of interest and implementation on both sides. The three new NDU research projects were highlighted, namely: The Lebanese Diaspora Research Center (LDRC), The Water Research Center (WRC), and the Manuscript Digitization Center (MDC). The follow-up to this meeting is taking place right now between the two universities.

Another meeting took place between Dr. Rihani and **Mr. Dana Pratt**, the President of the American Friends of NDU (AFN). **Mrs. Mona Kan'an**, General Secretary of the Board of Trustees attended the meeting. Mr. Pratt reported that the official recognition of the Association was issued in the State of Maryland and that the file for issuing the (501 C3) at the Federal level is under preparation. As a follow-up to that meeting, the official papers of AFN were filed on February 3, 2003, with the hope of receiving the non-profit status sometime early July.

In New York, Dr. Rihani visited Columbia University and had a three-hour meeting with **Professor Erwin Flaxman**, Director of the Urban Studies Research Center, with the presence of **Dr. George El-Hage** from the Department of Middle Eastern Studies, and **Dr. Gibran Majdalani** from the Department of

Educational Administration. The LDRC at NDU was the subject of discussion. Dr. Rihani gave a long presentation about the rationale, objectives and plan of action of the new research project. Dr. Flaxman explained specific studies conducted by the Urban Institute of Columbia University. Both speakers sorted out some common concerns and areas of interest such as: human diversity, adaptation to new communities, criteria for a productive citizen, cultural dialogue, human rights, minority issues, ethnic group and national solidarity, variables in self-identity, migration problems, citizen of a country v/s citizen of the world, a bridge between East and West, the Middle East and Europe, Lebanon and the United States, Lebanon and South America, etc.. At the end of the meeting, Dr. Flaxman confirmed to Dr. Rihani his willingness to join efforts in possible future plans between the Urban Institute at Columbia University and the Lebanese Diaspora Research Center at NDU.

In Boston, Dr. Rihani met with **Monsignor Joseph Lahoud**, **Dr. Melhem Aswad** and other Lebanese-Americans and discussed with them the new research projects at the University and the future plans of the American Friends of NDU in more than one city in the United States. 🍷

MASTER OF ARCHITECTURE IN LANDSCAPE URBANISM

Starting Spring Semester 2003, Department of Architecture, 36 credits

Year 1	Fall semester	9 credits
	MLU 515 Ecological Foundations of Landscape Urbanism	3cr.
	MLU 616 Aesthetic Foundations of Landscape Urbanism	3cr.
	MLU 617 Landscape Informatics	3cr.
	⇒ Spring semester	9 credits
	MLU 625 Cultural Foundations of Landscape Urbanism	3cr.
	MLU 626 Policy and Implementation in Landscape Urbanism	3cr.
	Major Elective	3cr.
Year 2	Fall semester	9 credits
	MLU 635 Workshop in Landscape Urbanism	6cr.
	MLU 636 Thesis Seminar	3cr.
	⇒ Spring semeste	9 credits
	Major elective	3cr.
	MLU 645 Thesis	6cr.

Boundaries between environmental design disciplines are getting blurred. Increasingly, landscape architecture is being explored from different perspectives pertaining to art, architecture, urbanism, ecology and technology. As such, it is perceived as an architectural incorporation of nature, an investigation in regional ecologies, an experimental field for installation artists, or as a means for reinforcing regional and urban identities. Hence, landscape architecture is losing its narrow definition as a professional field concerned with designing gardens and urban open spaces. It is widening its scope to embrace contemporary environmental problems and philosophical debates about the evolving

attitudes towards nature, cities and their interface.

In response to this inclusive attitude toward the environment, this program opens a new perspective for graduate studies, bridging the gap between art, architecture, landscape architecture and urbanism. It provides new graduate students as well as experienced professionals with the opportunity to explore and to learn to manage emerging and pressing issues related to environmental conservation and sustainable development.

As such, the program aims at educating professionals and researchers

who are able to respond to the needs of ministries and international agencies, as well as private developers and consulting offices, in devising a culturally appropriate approach to environmental planning and in formulating landscape and urban design strategies at the urban, metropolitan and regional scales. It also encourages aesthetic exploration by individual artists, architects and landscape designers who prefer to follow their own itinerary in professional or research work.

Information kindly supplied by



NDU-LAU joint RVP Seminar

WITH FATHER GEORGE F. MCLEAN

A unique seminar was organised on the campuses of NDU and LAU in association with The Council for Research in Values & Philosophy (RVP). The first session was held on the NDU Main Campus on January 18, 2003 and the second at the LAU campus at Jbeil (Byblos) on January 20. The title of the seminar was God in Multicultural Society: Religion and Politics/Religion and Globalization and enjoyed the participation of Father George Francis McClean.

Organisers: Dr. Edward Alam (NDU) at email edward-ja@usa.net and Dr. Habib Charles Malik (LAU) at email hcmalik@yahoo.com.

Founder of the Inter-University Committee on Research and Policy Studies (ICRPS), the Joint Committee of Catholic Learned Societies (JCCLS), the Council for Research in Values and Philosophy (RVP) and The Center for the Study of Culture and Values, and Secretary, 1965-1980, of the American Catholic Philosophical Societies, The International Society for Metaphysics (ISM), 1974-1998, The World Union of Catholic Philosophical Societies (WUCPS), 1974-..., The Inter-university Committee on Research and Policy Studies (IRC), 1975-1977, and The Joint Committee of Catholic Learned Societies and Scholars (CLS), 1974-1977, and member of the Board of Directors of the International Federation of Philosophical Societies, 1977-1987, Father McClean enjoys outstanding academic distinction. Accomplished in five modern languages, he is Ph.B., Ph.L., S.T.B. & S.T.L. from the Pontifical Gregorian University, Rome, 1949-1956, and Ph.D. from the Catholic University of America, Washington, 1956-1958. He was Visiting Research Scholar, University of Madras, India, 1969 and 1977, and Visiting Research Scholar at the University of Paris, 1970. He was at the Institute for Oriental Studies, Cairo, Egypt, 1991-1992.

CENTER FOR THE STUDY OF
Culture & Values

THE CATHOLIC UNIVERSITY OF AMERICA
Washington D. C.

He has been Professor of Philosophy, 1958-1993, and Professor Emeritus, 1993-..., at the Catholic University of America, Washington D.C.; Advisory Professor, 1994-..., at Fudan University, Shanghai, China, Advisory Researcher, 1998-..., Advisory Researcher at the Institute of Philosophy of the Shanghai Academy of Social Sciences, and Advisory Professor, 2001-..., at Xian Jiaotong University, Xian, China. He has published one hundred books and over two hundred articles.

Father McLean worked for many years with the present pope when the latter was still archbishop in Poland on the philosophical concept of solidarity as an alternative to Marxism and International Communism, based on the social teaching of Pope Leo XIII, an Italian aristocrat who took to heart the condition of the workers of the world as long ago as the late 19th century.⁽¹⁾ Cardinal Wojtyla, as the Pope then was, insisted that it was not enough to criticise International Communism; it was necessary to present something better.

At NDU, 18/01/2003 the speakers at the joint seminar were as follows:

- | | |
|----------------------------|--|
| Dr. Edward Alam: | Globalization's Myth of Multiculturalism. |
| Dr. Wa'il Kheir: | Confessionalism and Democracy: the Case of Lebanon. |
| Dr. Adeeb Saab: | Theology of Diversity and Theology of Unity. |
| Dr. Doumit Salameh: | Religion, Universals, Truth vs. Inter-Religious Dialogue. |
| Fr. George McLean: | Hermeneutics of Tolerance in a Multicultural Society (and closing assessment). |

At LAU, 20/01/2003 the speakers were as follows:

- | | |
|-------------------------------------|---|
| Dr. Eugene Sensenig-Dabbous: | What is the Added Value of "Religion" in Multicultural Discourse? |
| Fr. Boulos Wehbe: | Two religions in Lebanese Society: Finding God in the Other. |
| Dr. Habib C. Malik: | Varieties of Pluralism and the Limitations of Inter-religious Dialogue. |

The seminar ended with open discussion, led by Fr. McLean, covering the entire scope of the seminar. Participants in the seminar included Dr. Peter Shbeir and Ms. Thérèse Chbat (active ecumenist).

The Council for Research in Values and Philosophy (<http://www.crvp.org>), under the direction of Fr. McLean (*email: mclean@cua.edu*) is organising an international conference on Challenges and Prospects of the Dialogue of Cultural Traditions, to be held in Istanbul, Turkey, August 8-10, 2003. We quote from the leaflet available from the NDU office of Dr. Edward Alam:

We enter now into the new millennium beyond the sharp rationalist and nationalist dichotomies of modernity. People look once again to their cultural heritages to humanize and enrich the modern notion of "progress", and to enable it to promote, rather than to supplant, their personal cultural identity...

Much work has been going on in this regard for a number of years. The International Society for Metaphysics (ISM) held a series of 10 international conferences in the late 1970s and 80s, first on person, next on society, and then on culture. In the last 10 years the Council for Research in Values and Philosophy (RVP) has developed regional sets of teams in Eastern Europe, the Balkans, the Caucasus, Russia, South and South-East and East Asia, China, and East, South and West Africa. These teams have published over 100 books in the RVP series: "Cultural Heritage and Contemporary Change". These are distributed to 350 libraries and are available in full text on the web at <http://www.crvp.org>, as well as through the usual book distribution channels. It is important in the face of present challenges to bring this work together, to plan for its onward development and to engage the broad philosophical community.

The leaflet of the Center for the Study of Culture & Values, also available from Dr. Alam's office, introduces the Center as follows:

It had long been thought that if science were freed from values and people divested of their cultures, all human problems would cease. These ideas have proven to be not only false, but destructive. Attention is now focused on rediscovering and transforming values that orient and inspire human life and on the cultures and ways of life that these constitute. 🍷

(1) Pope Leo's social teaching was so revolutionary for the time that after his death many pious Catholics "bien-pensant" had Masses said for the repose of his soul, thinking that a pope who had such terrible revolutionary ideas about the rights of the working class was certain to spend a very long time in Purgatory! –Ed.



MILLENNIAL LECTURE SERIES

2002
2003

FACULTY OF HUMANITIES, DEPARTMENT OF SOCIAL AND BEHAVIORAL STUDIES

As stated in our last issue, this year's Millennial Lectures have as their theme "*Cultural Vistas and the 21st Century*" – *Paradoxes and Challenges*. To the announcement made in our last issue we would add that the subject of **Mr. George Hajjar's** talk (5 p.m. 19/6/03) is to be *A Crisis of Cultural Identity Consensus* and that the last lecture (midday 10/7/03) is to be given by **Ms. Candace Putnam**, on the subject of *The Media's Role in Foreign Policy*.

RELATIONS BETWEEN ISLAMIC AND CHRISTIAN CULTURES

By Father George McLean

This year's series opened on January 20 with a talk given by **Father George McLean**, about whom more information is given in the article in this issue concerning the NDU-LAU Joint Seminar. Presiding were the NDU Provost **Dr. George Eid**, Dean of Humanities **Dr. Boulos Sarru'** and Department Chairman **Dr. Doumit Salameh**. After an introductory word by the last named concerning the higher aims of Notre Dame University, **Dr. Boulos Sarru** outlined the aims of the series. He remarked that the world

was shaken by Truth divided, spawning divergent truths that had created a pandemonium of convictions. There had to be a dialogue of truths in the face of materialism.

Father McLean opened his talk on "Relations between the Islamic and Christian Cultures" by remarking that we were living in what the Chinese with masterly understatement called "interesting times", the recent and present crises having followed close on World War II and the Cold War. Relations could be discussed in

terms of convergence and divergence. The speaker saw two planes, a horizontal one of economic and political concerns leading to competition and conflict, and a vertical one of values which could be shared and could lead to cooperation.

After the Cold War, he remarked, spiritual concerns had come to the forefront. Cultures had become the new language of international relations, opening the way to a sharing of cultural values and an end to conflict. But there was also danger of a

confusion of the horizontal and vertical planes. The world could be divided between two kinds of fundamentalism, a materialist one and a religious one which was forgetful of man.

After the first fifteen hundred years of Christianity, belief came to depend on Revelation alone, and the secular world became closed off by itself so that human life was lived as it were protected from religious influence. Now religious fundamentalism was faced by another fundamentalism trying to

solve problems by purely secular means, so an answer was needed that was both philosophical and religious. There was a convergence between Christianity and Islam in that both participated in Plato's theme of man expressing and participating in the Divine. Mohammad Iqbal (the internationally renowned Indian thinker) had said that philosophy was not enough and that theology soared higher. Religion sought contact with reality, so with all the divergences cooperation was

possible in a world where there was a risk of the virtues being forgotten. The challenge was to develop cooperation between cultures, civilisations and religions while recognising the divergences.

In passing, the speaker, who has been active in universities in the People's Republic of China, remarked that the Chinese had now passed from a mentality of "non-interference" as boundaries were now withering so that now Chinese stu-

dents had to follow at least one course of studies given in English. Complementarity allowed cooperation in diversity. Islam emphasised fidelity to God and his primacy, while Christianity had learnt to survive amidst secularism and therefore must teach Hindu India and Islam to live in this way. The principle of cooperation was for the parties not to determine each other but to help each other to be what they were. It was necessary to avoid being trapped in one's own tradition, even

though it was a thing developed in the past at great cost, for tradition must not be a dead faith bound to the past but rather had to be lived with an ear to what was new. Thus future generations would be able to live inherited traditions in new ways. Perhaps Christianity and Islam needed each other for stimulation and suggestion so as to live their own traditions more deeply and to be able to give to one another.

THE FUTURE OF CHRISTIANITY in the MIDDLE EAST: Fears and Hopes

By Father Samir Khalil S.J.

The keen interest in Fr. Samir Khalil's talk, given in Friends Hall on Thursday, February 27th was emphasised by the presence of His Grace George Khodr, Orthodox Metropolitan of Mount Lebanon, of NDU President Fr. Boutros Tarabay, of Dr. Ameen Albert Rihani of NDU, of priests from the Institute of St. Paul, Harissa, of professors of Philosophy and Islamology and of other interested individuals from within NDU and from outside.

Dr. Boulos Sarru', Dean of Humanities, opened by remarking that this year's Millennial Lectures centred around the challenge to Truth, while this particular lecture brought up the question of the courage demanded by truth, for one must never give way to fear. Often we discussed truth and laid a claim to knowledge but failed to apply it in our lives.

Dr. Doumit Salameh, Chairman of the Department of Social and Behavioral Sciences, introduced the evening's speaker, pointing out that he had a doctorate (3rd cycle) in Islamology from Aix-en-Provence, 1966, and one in Oriental Sciences

from Rome (1980). He is the founder and director of CEDRAC (*Centre de Documentation et de Recherches Arabes Chrétiennes*) of St. Joseph's University, Beirut. He is part-time professor at the Oriental Institute and at the Institute of Arabic and Islamic Studies in Rome and has been visiting professor at the universities of Amsterdam, Birmingham, Cairo, Graz, Nimègue, Paris, Tokyo, Turin, Washington, etc.. Throughout the world, he has participated in 150 congresses of Arab and Islamic studies, twenty of which he organised himself. He has published 25 books and 500 articles in Arabic, French, English, German and Italian on

Christian Arab studies (history, philosophy, theology, exegesis), Islamology and Christian-Islamic relations. He is founder, director or co-director of a number of collections, including *The Coptic Encyclopedia*.

Father Khalil's exposition was impressive by reason of his clarity and his bold insistence on certain facts concerning the present situation, particularly in Lebanon. He declared his intention of dealing with Christians' fears, their hopes and their mission. He considered that their vision was often pessimistic; there were admittedly reasons for this pessimism but he considered them to be often over-estimated. One reason was that in recent years the fundamentalists had been using the word *Islamiyyoun* rather than *Muslimoun*. He pointed out that by no means all Muslim states were Islamic states and that Muslim governments feared political Islam as much as Christians did. He also spoke about the Christian development of the concept of *watan* with equality for all citizens, a concept generally accepted now by most Lebanese of all religions.

After dealing frankly with the political situation and remarking that Lebanon had taken shape as a Christian-Muslim state, Father Khalil pointed out with certain examples that it was generally the Christian presence and role that made Sunnite-Shiite cooperation a possibility. The present demographic trend did not in itself mean that the situation for

Christians was worsening. Being a statistical minority did not necessarily mean weakness. Minorities were often the most dynamic elements of a population, as was clear from the examples of the Armenians and the Jews throughout the world. As for Lebanese minorities abroad, Father Khalil gave the example of the Lebanese presidents and ministers in Latin America, Ralph Nader the consumers' champion in the United States, Hayek of Swatch (Swiss Watch), and the many Lebanese with high positions in the economy of the countries of the Gulf. In particular, he observed that, although the Lebanese presence in Montreal, Canada, was only fifteen years old, Lebanese foods were competing everywhere in the supermarkets and not merely in Lebanese ethnic grocery stores.

However, Father Khalil wondered at the lessened dynamism of Christians in Lebanon at present. He recalled the statement of the Catholic Patriarchs in 1992, quoting Our Lord's words in St. Luke's Gospel, "Do not be afraid, *little flock*"; they had pointed out that the Church was not to be measured in numbers but in sense of mission. Insisting on the need for quality and setting the example in respect for the law, he said that this had made the Christians indispensable at the time of the Abassids and enabled them to influence the whole of society in the more recent *Nahda* period. If they worked for Christians only, they

would be the object of envy, whereas, when they worked hand in hand with others for the good of the country, frank and friendly mutual criticism was still possible. If competition between Christians were eliminated and replaced by a sense of complementarity, then an obstacle would be removed, and it would be easier to apply this sense of complementarity in relations with Muslims. Christians should endeavour to be the best in every field in order to serve all others better. Competition should be in the fight against corruption and immorality, with more concern for Lebanon as a country for all.

Father Khalil concluded; "Hope depends on us, not on the Arabs, America, France or the Vatican, but on ourselves and the spirit of Christ."

After the applause that followed the termination of the talk, the floor was thrown open to questions and remarks from the audience. Notably, Archbishop Khodr wished to lay emphasis on Christians living in Christ more than on their merely intellectual or professional quality. While not disagreeing, Father Khalil did however feel that the Gospel strengthened him not only in his spiritual life.

After the formal closure of the conference, there was still lengthy discussion between members of the audience around the refreshment table, as they had clearly found the occasion a most stimulating one. 🍷

NDU CHOIR AND LAST YEAR'S ECHO

Main Campus

At midday on Monday 23rd December, 2002, Holy Mass was celebrated in the Registration Hall with NDU President **Father Boutros Tarabay** officiating, assisted by the other Fathers holding positions in the University Administration. There was a large attendance composed of faculty members, administrative staff and students.

After the reading of the Gospel, Father Tarabay delivered a sermon in which he called on his listeners to prepare for the birth of the Lord Jesus Christ with faith in communal harmony in an atmosphere of understanding and love so that the University might develop in a fruitful way. He wished all present a joyful Christmas undisturbed by any of the incidents that disturb society, for the Lord gave power to rise above all hardship.

In the evening there was a party for the children of the University family and some children from the JHS orphanage. Father Boutros Tarabay

Easter Concert Notre Dame University Choir

In St. Joseph's Church, Monot, Ashrafiyeh, at 20.30 hrs. on Saturday April 12th, 2003, the NDU University Choir will be performing the *Requiem Maronite* by *Abbot François Eid*, with soprano soloist *Aida Tomb* (Ronza). All are cordially invited.



Just part of the happy crowd.

was there together with a number of the Fathers, administrative staff and faculty members of the University. **Father Salim ar-Raji** opened festivities with some words of spiritual content and then blessed the children present. Entertainment

was provided by the *Troupe Minimum*, who sang songs inspired by the occasion, danced and then played with the little ones, after which Father Christmas distributed presents.



NDU President Father Boutros Tarabay takes a lead in the children's enjoyment.

C O M M U



A welcome to
Communio
from Dr. Edward Alam.

Theology of Dress

This was the rather surprising title of Erik Peterson's article in the review *Communio* that was discussed when the *Communio* Circle met on Thursday, 19th December, 2002. The presentation was made by Mr. Riad Mufarraj with remarkable insight into Patristic theology.

Erik Peterson (1890-1960) is now realised as having been an unfairly neglected Christian thinker, although his retiring nature may be considered as largely to blame. He was brought up by an agnostic father and a severely Calvinist mother. From 1910 onwards he followed theology courses in a number of German universities and qualified as a lecturer in 1920, after specialising in classical and Christian epigraphy. After contact with such leading Protestant theologians as Harnack, Karl Barth and Rudolph Bultmann, he finally moved away from both liberal and dialectical theology towards Catholic notions of revelation, faith and Church. Despite attempts by such eminent friends as Jacques Maritain to help him,

he refused academic positions in the Catholic world, except one at the Pontifical Institute of Christian Archaeology, and lived a lonely and penurious life. A number of his theological and historical essays were published before he died in his birthplace, Hamburg, leaving a wife and five children.

In the essay now published in English in *Communio*, he insisted that man's dress was not, as is popularly supposed, a moral problem at all, but rather a metaphysical and theological one. He noted that those who advocated a cult of nudity did so out of conscious opposition to the Church on an ideological basis. This, incidentally, was confirmed by Dr. Eugene Sensenig-Dabbous (NDU) out of his own experience in German-speaking Europe. The author pointed out that the biblical account in Genesis refers to nakedness only after the Fall. The previous lack of clothing was not nakedness; nakedness supposes lack of clothing but is not identical with it (it should hardly be necessary to point out that the popular belief that Adam's sin was a sexual one is utterly erro-

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neous in view of God's command to increase and multiply – Ed..). Before the Fall, the "non-nakedness" of the body, along with its unclothedness, is explained by the fact that supernatural grace covered the human person like a garment. Man did not simply stand in the light of divine glory; he was actually clothed with it. Supernatural righteousness was what he wore. The clothing worn after the Fall was penitential. The article went on to explain the symbolism of clothing in the ancient world and particularly in the writings of the Church Fathers such as Basil, Chrysostom, John Damascene, Gregory Nazianzan, Severus of Antioch and Justin Martyr.

Taking part in the discussion in addition to the two persons mentioned above were Dr. Edward Alam, NDU animator of the Circle, Ms. Thérèse Chbat, Fr. Ross Frey (Basilian Salvatorian), Dr. Habib Malek, Mr. Kenneth Mortimer (NDU), Dr. Vivian Naameh (NDU), Dr. Yusuf Rami (Professor at the University of Michigan), Dr. Doumit Salameh (NDU), Fr. Boulos Wehbeh (NDU), and Dr. Yusuf Yaacoub (NDU).

Christian Community and the States of Life

This was the title of an article by David S. Crawford in the review *Communio* which was presented for discussion on Wednesday 22nd January, 2003 by **Father Ross Frey**, American Basilian monk of St. Saviour's Monastery in Iqlim al-Qaroub near Saïda. The states of life are those of celibacy and of marriage, two ways and expressions of love for approaching God. Celibacy as a vocation is the state of all monks and nuns through a vow of virginity and is the norm for even the secular clergy in the Western Latin Church. This has been called in the West a Way of Perfection, but there was general agreement that while it presented a more direct approach to God, this expression used for it did not imply any imperfection of that state which is sanctified by the sacrament of marriage. Theologically, it should be remembered that Christ chose the way of virginity, while Mary was spouse of the Holy Spirit, virgin and mother. Virginity is referred to as chastity in the listing of the three religious vows of poverty, chastity and entire obedience, but in fact in the wider meaning is a virtue which has to be practised by all, even in marriage, and implies the correct use of the sexual faculty within marriage according to God' law, with conjugal fidelity. Poverty too, as a detached and moderate use of worldly goods, is a virtue that all should practise.

Once again the meeting showed the value of sincere discussion among people with a religious commitment irrespective of their particular community or confession. Those taking part were Dr. Edward Alam, Thérèse Chbat, Fr. Ross Frey B.S., Dr. George Hassoun Ph.D. (NDU Engineering), Dr. Habib Charles Malek, K.J. Mortimer, Dina Nseir, Dr. Eugene Sensenig-Dabbous and Dr. Doumit Salameh.

Readers are reminded that *Communio* meetings are normally held during the last week of every month. All believers who attach importance to the intellectual aspect of religion, including students and persons from outside NDU, are welcome, irrespective of their religious or denominational membership (not necessarily Christian). Information about coming meetings may be obtained from Dr. Edward Alam or his secretary, extension 2415 or 2502.

MARCEL GHANEM

on the MEDIA

It was a great pleasure for the NDU Public Relations Class to host the well-known TV personality **Mr. Marcel Ghanem**, host of the popular LBCI talk-show.



Dr. Joe Ajami, Mr. Suheil Matar, Marcel Ghanem and student representatives.



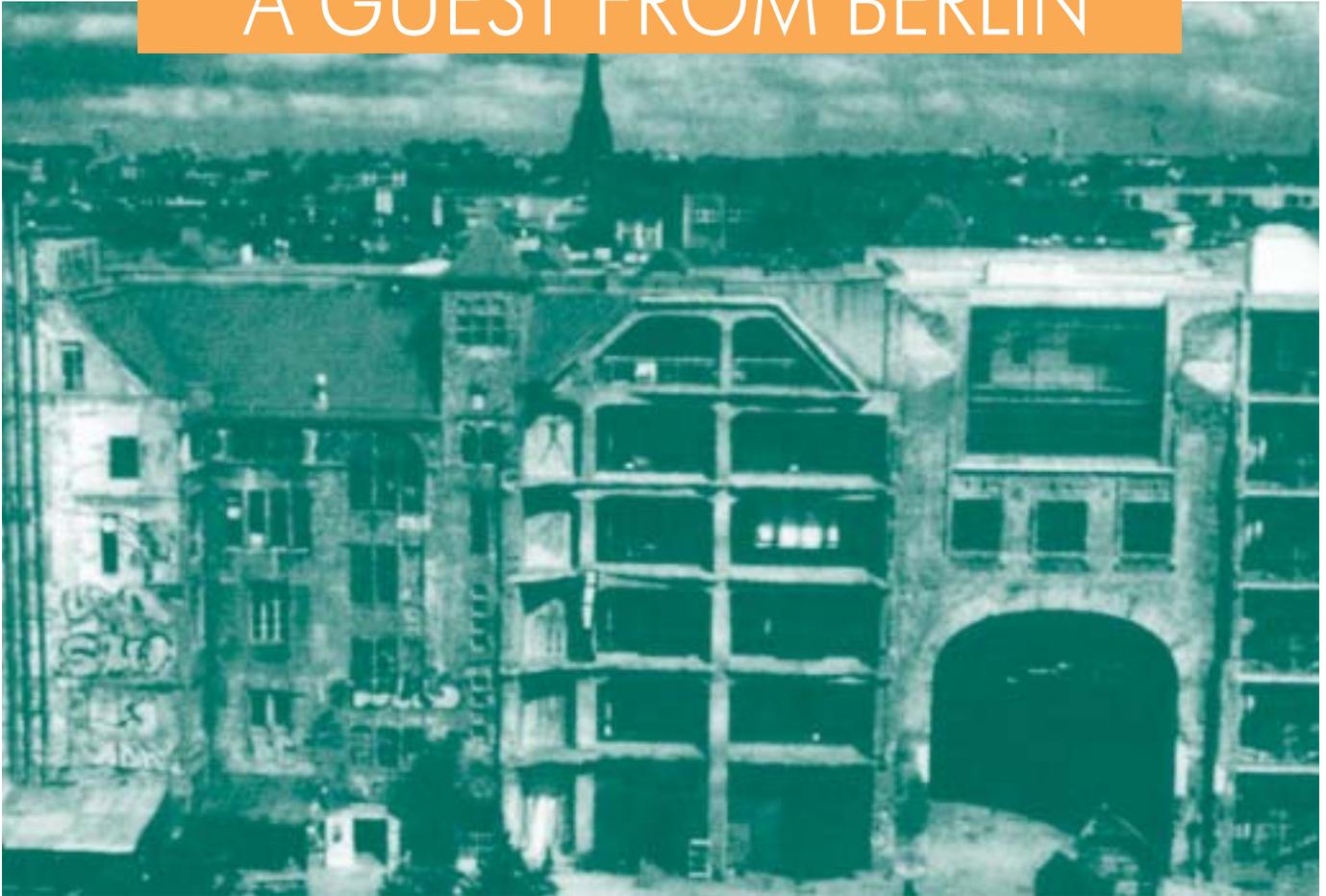
Marcel Ghanem with students of the PR Class.

He delighted his audience of NDU students, staff and academics with a talk given in Friends Hall at midday on 12th December, 2002. Proceedings opened with the National Anthem, followed by some words of introduction. Then **Mr. Suheil Matar**, NDU Director of Public Relations, welcomed the guest, insisting on his reputation for frankness, boldness and a unique personal manner.

Mr. Marcel Ghanem began by insisting on the important influence of the media in forming public opinion and causing political movement and then spoke of the prevailing situation in this field. He suggested that there had been considerable favouritism in the granting of licences and expressed the view that politicians should not be shareholders in media companies as this affected their independence. Mr. Ghanem admitted the existence of a gulf separating young people from the media as they felt a lack of impartiality in the reporting, for example, of student demonstrations.

He spoke of the need to free the media from the pressure of politicians and the security authorities and to make changes in the law concerning them, for which he placed responsibility on the shoulders of the country's youth. Discussion with the audience then covered such questions as the Syrian presence, military service and media support in the question of the closing down of MTV.

A GUEST FROM BERLIN



CARL-GEORG SCHULZ HONOURS NDU

At 6 o'clock in the evening of Monday 9th December, 2002, Faculty members, staff and students of NDU gathered in Friends Hall had the pleasure of listening to an outstanding personality in the field of architecture, **Dr. Carl-Georg Schulz**. He is Assistant Professor at the Technische Universität Berlin and has his own practice. After being presented to the audience by **Dr. Nadim Karam**, Dean of the Faculty of Architecture, Art and Design (FAAD), the visitor explained how a historic building of Berlin had been restored to activity.

He began by saying that he was sure that, in view of their own recent history, Lebanese people could appreciate what the demolition of the Berlin Wall and the various other events of November 1989 meant for the Germans after 41 years of division and the virtual imprisonment of one part of the country.

In February of 1990, a time of high hopes engendered by the new sense of freedom and national unity, an international group of artists founded a little earlier in East Berlin came and squatted in the ruin of Tacheles in the Mitte district to save it from total demolition. Early in the 20th century this had been opened as a department store with a number of retail outlets, a central cash point and a pneumatic dispatch system. The mall combined Cyclops-style bulky building shape with Gothic and Art Deco elements, about which the speaker gave details.

The passage was located at the edge of the old city wall and alongside the area of 19th century urban expansion. Despite the promising site, the joint-stock company had to file a petition for bankruptcy after half a year. The Wertheim Company that followed as a tenant and tried to establish a conventional department store went bankrupt before the outbreak of World War I in 1914. The bankruptcy assets went to the Commerzbank, which undertook modifications to the structure at the beginning of the 1920s. In 1928 the German AEG company took over the arcade as a tenant and established the *Haus der Technik* (House of Technology), redesigning parts of the complex with a view to promoting its products. The world's first television programme was shown here to report the 1936 Berlin Olympic Games.

After 1933, an increasing area was taken over by organisations of Hitler's National Socialist Party. In 1941 ownership passed to the state-controlled labour union called the German Work Front and the Central Land Office of the SS (Storm-troopers) moved in. The building was probably used for planning and production, probably of arms. From 1943 the attic was used to hold French prisoners of war and roof windows were blocked to prevent their escape.

Under the German Democratic Republic

In 1948 the *Haus der Technik* moved out of the building, which fell into disrepair because of the erection nearby of the Berlin Wall. One part was occupied by a film theatre, the School for Foreign Trade, the GDR School of Artists and a unit of the Army. Because of some wartime damage, there was partial demolition.

After German reunification, on February 13, 1990 an international group of artists from the east side occupied the building as squatters. They were known as the Tacheles, this being a Yiddish word meaning free, open and explicit speech. Supporters joined them from all over the world and the Tachele charitable association was formed to promote international cultural exchange and to preserve the "art ruin" permanently. A moratorium was obtained on the demolition and subsequently the listing of the building as a historical monument. Architect Carl-Georg Schulz mediated between the squatters and the public authorities and implemented certain safety measures for which the City provided funds while minor repairs were carried out by Tacheles. Meanwhile, there was thriving cultural activity in and around the ruin, which became the scene of underground art, rock and pop, cinema and theatre performances and even new media.

In 1998 a powerful German investor known as the Fundus Group became owner of the building and its surrounding area (22,000 sq.m). and Tacheles obtained a 10-year leasing contract for a symbolic rent.

Early in the year 2000, the office of Carl-Georg Schulz was charged with planning the reconstruction of the building, although with a budget of only €5.25 million there were limits imposed. The basic principles adopted were conservation and protection, without actual restoration, of the existing structure and the addition of new structural elements that were clearly and explicitly modern and new. The Tacheles Association was satisfied with the conservation of the "ruin" character, the art-friendly ambiance and an acceptable rent to pay.

There will be a supermarket, retail outlets, services, trade, a hotel, a boarding-house and residential developments together with public and semi-public open spaces. "The main really interesting counterpoint in the whole block is the lively Tacheles. It is to be hoped that the potential of this constellation will be perceived permanently."



EMILY NASRALLAH

AT **NDU** PUBLIC RELATIONS

On Tuesday 17th December, 2002, **Emily Nasrallah**, former student of NDU and now a well-known authoress, came to the Conference Room of the Public Relations Office to talk about her stories and novels.

She spoke about her own education and her intellectual activities, and then stressed the great challenges facing the writer today because of the revolution in communications and technology generally. She called for a new awareness of the dangers of the present neglect of books, a neglect which could cause the world to fall into an abyss of ignorance. It was not to be forgotten that the book was the friend of all.

Asked about the insistence in her novels *The Hostage* and *The Birds of September* on suffering in love, Authoress Nasrallah answered that these novels pointed out the ways of urban life and the circumstances of a woman in this society and her traditional submission, with the question of love being subject to many restraints.

Dr. Mansour Eid of NDU, Ms. Emily Nasrallah, Mr. Suheil Matar, Director of Public Relations, and Dr. Ameen Rihani, NDU V.-P., Sponsored Research and Development.



SHOUF



Maguy Farah, Shouf Campus Director Dr. Assaad Eid and administrators on the podium.



Cutting the tape.

MAGUY FARAH AT SHOUF CAMPUS

On December 18th, 2002, the well-known information and literary personality **Maguy Farah** came to the Shouf Campus to address a large and enthusiastic crowd of administrators, faculty members, staff and students about various political and literary subjects, in particular referring to their horoscopes and their astronomical associations. She hoped that those born under the zodiac sign of the Lion would be true lions, according to her expectations and the movements of the planets in the vault of heaven.

ANNUAL ART EXHIBITION

On December 29, 2002, NDU Shouf Campus opened its Annual Art Exhibition, organised in cooperation with the Institute of Fine Arts of the Lebanese University and the Association of Lebanese Painters and Sculptors. One hundred artists from all over Lebanon took part.

The opening ceremony took place under the auspices of **Dr. Ghassan Salameh**, Minister of Culture, represented by **Mr. Ghassan Abou**

Chakra. Also present were NDU President **Father Boutros Tarabay**, **Mr. Suheil Matar**, NDU Director of Public Relations, **Dr. Assaad Eid**, Director of Shouf Campus, and a large crowd of staff and students. The Lebanese University was represented by **Dr. Leila Saab** and the Association of Lebanese Painters and Sculptors by its vice-president, **Mr. Izzat Mezher**.

After the opening address of Dr. Assaad Eid, who described art as a quest for

beauty, a speech was delivered by Mr. Suheil Matar, who affirmed that spending one hour with an artist was like spending an ecstatic hour with a song, an instrument, a book, or a lady of exquisite beauty!

As for Father Boutros Tarabay, he hailed the organisers of the exhibition and all the participants, stressing the distinction of the gathering, brought about in the framework of a true cooperation between three institutions, namely NDU,

SHORTS



Slicing the cake.



Elias Rahbani holds his audience.

ELIAS RAHBANI AT SHOUF CAMPUS

the Lebanese University and the Association of Lebanese Artists and Sculptors. He concluded by wishing the Shouf Campus continued prosperity as cultural centre for the Shouf and for all Lebanon.

The ceremony closed with an address by Mr. Ghassan Abou Chakra, who hoped that the Ministry of Education would support NDU in its encouragement of art and of artists in Lebanon.

On January 21, 2003, NDU Shouf Campus welcomed Mr. Elias Rahbani in an open forum in the presence of Campus Director Dr. Assaad Eid, administrators and students.

Mr. Rahbani presented an overview of music, its history, and its relation to the human person, all the while stressing its universal aspect. He also evaluated modern-day art, expressing regret that it was not possible to go back to the days of Oum Kulthoum and Abdel Wahab.

He also spoke of his own work and in particular his present project, a theatrical presentation entitled *Ella*.

YASA GUEST OF SHOUF CAMPUS

On January 23, 2003, at the invitation of the University, the Association for Road Safety Awareness YASA, concerned with the improvement of roads and traffic, discussed road safety with the students at Deir al-Qamar.

The founder of the association, Mr. Ziad Akl, started by thanking the University and the organisers for the opportunity to present his cause and then pointed out that there was a yearly world death toll of 1,200,000 due to traffic



Mr. Ziad Akl speaking on the urgent question of road safety

accidents. As solutions he proposed improvement of roads and of means of transport (cars, motorcycles, etc.), more means of protection (seat belts, radars, surveillance equipment), drawing the attention of municipal councils and family groups and clubs for support, alerting the Army and Security Forces, and instituting a programme of road awareness in schools.

Perhaps the most important measure was the avoidance of alcohol intake and consequent drunken driving.



Mr. Ziad Akl plants a commemorative tree..

SECONDARY SCHOOLS HONORED

On February 7th, 2003, NDU President **Father Boutros Tarabay** presided a meeting with the directors of schools invited by NDU Shouf Campus who were advising their pupils about joining the University. After welcoming those present, he expressed the view that the existence of the Campus in the mountain region was a service to education and to Lebanon.

He then insisted on the need for interaction between the University and the community, pointing out that the unique purpose of the former was to raise the level of education and learning. The Father President was followed by **Dr. Fouad Shadid**, who spoke about the Faculty of Science, and by **Mr. Farid Haikal**, in charge of the Admissions Office. Mr. Haikal gave details about the conditions necessary for registration in the University and **Mr. Fady Khoury** then spoke about the Department of Continuing Education, which was intended to serve people of all levels of education.

Finally there was friendly discussion about various questions concerning the education offered by the University, with a number of proposals being noted for consideration.



Fr. Boutros Tarabay welcomes Directors of Secondary Schools.

Hope was expressed for future contacts between the University and the directors of schools in the interests of the students.



ANNUAL BOOK EXHIBITION

On March 17, 2003, the Shouf Campus Student Cabinet held its Annual Book Exhibition, thus commemorating the 26th anniversary of the martyrdom of **Kamal Junblatt**, the great Lebanese leader.

NORWAY M.P.

On Thursday, January 9, 2003, the Norwegian Member of Parliament **Lars Rise** gave a talk at the invitation of the Faculty of Political Science, Public Administration and Diplomacy, addressing a large and interested audience drawn from NDU faculty members, staff and students and interested outsiders. His subject was *Prospects of Peace in the Middle East after the Events of September 11*. In this connection it should be borne in mind that Norway has played a leading role in initiating conflict resolution in a number of the world's trouble spots. It was a Norwegian effort that led to Palestinian Leader Yasser Arafat being partner to the Oslo Agreement and Accord.



Dr. Michel Nehme, Mr. Suheil Matar and Mr. Lars Rise stand for the National Anthem.



Dr. Edward Sayah of NDU follows the speaker with keen interest.



Mr. Lars Rise, relaxed but ready for questions.

After the Lebanese National Anthem and words of welcome from **Mr. Suheil Matar**, NDU Director of Public Relations, the Dean of the FPSPAD **Dr. Michel Nehme** informed those present that their guest had taken part in the open

fight for Human Rights in many places around the world and specifically in the Middle East. Mr. Lars Rise then spoke of his activities in various countries of the Middle East and his concern about the Iraqi situation and the danger of war. After

Norway had been listed by the United Nations as the country where the interests of its citizens were best served, it was made responsible for trying to resolve conflicts and restoring peace in the world. Mr. Rise made special reference to former US

President Jimmy Carter, who had just received the Nobel Peace Prize for his efforts for peace. The speaker pointed out that there were no less than 49 trouble spots in the world that had led to armed conflict. 🗨️

A DAY TO BE REMEMBERED...



Father Roger Chikri, Director of Administration, invited the staff members of NDU to attend a spiritual retreat, on December 5, 2002, at St. Teresa's Monastery, Shaileh. On that day, about 35 persons arrived at 9:00 a.m. at the Monastery. We all gathered with **Fr. Chikri** and **Fr. Boutros Bou-Nassif**, NDU Chaplain-General, in a lecture room. Fr. Chikri read a small passage from the Holy Bible (Genesis, chapter 1:26) which said: "Let us make man according to our image..." For one hour, we were discussing God's mercy on us; the infinite love of God; the strength and weakness of Man's faith in his Creator; the miscommunication between people; the devil and his experience with Man; the good in our daily life; our perspective of life; thanking our Creator for everything in our life; etc. The discussion was fruitful and ended with a coffee break. Around 11:00 a.m., we watched a most interesting



Fadia El-Hage between Father Boutros Bou-Nassif and Father Roger Chikri.

movie concerning the life of St. Dominique Savio, the holy young boy. He was born in Italy (1842), and died at the age of 15 (1857). Saint Dominique Savio was beatified by the Pope in 1950, and canonized in 1954. The movie was prepared by a Lebanese producer and actors. It made most of us cry silently, because of the struggle of this Saint. At 12:30 p.m., we attended a Holy Mass full of graces, celebrated by both priests. After the Mass we all had lunch together with the brothers of the Monastery, and all of us were happy to meet one another and enjoy the company of the kind-hearted priests.

In conclusion, I would like to thank Fr. Chikri very much for bringing us together (even though not all the staff members were present) and for the precious time he offered us. We really felt him as a brother and not a boss. Also, I would like to thank Fr. Bou-Nassif for spending such an agreeable time with us as a spiritual leader. We really needed that day of spiritual retreat, to feel the real peace and faith inside us. Last, but not least, special thanks go to St. Teresa's Monastery, which hosted us on that day.

Fadia El-Hage
February 4, 2003

FREEDOM FROM DRUGS

Dr. J. Ajami's PR Class, the NDU Connection Club and Oum El Nour Rehabilitation Centre came together on Monday January 13th, 2003, in the Registration Hall to bring drug awareness to the students of NDU.



Dr. Joe Ajami, Fr. Boutros Tarabay, Jihad, Mr. Suheil Matar and Ms. Mona Yazigi of Oum El Nour.

The scourge of the drug habit has become a major issue in societies throughout the world and this fact explains the importance attached to ensuring that NDU students and the friends they influence may lead happy drug-free lives. Incidentally, NDU appears to be quite exceptional in having a student club, the **Connection Society**, devoted to dealing with the problem. The conference in the Registration Hall was opened by words of introduction from NDU President **Father Boutros Tarabay**, Director of Public Relations **Mr. Suheil Matar** and **Dr. Joe Ajami** of the Humanities Faculty. Father Tarabay voiced his particular support for the anti-drugs campaign in view of his belief that one of the University's objectives was to form responsible young adults, it being important therefore that students in difficulties should have access to help. He quoted Christ in the Gospel, "Knock and the door shall be opened," saying that God could

help us only if we asked. Mr. Matar pointed out that the taking of drugs was only one symptom of social and moral disintegration and that change could come only through cooperation between students, faculty members and staff. For his part, Dr. Ajami challenged his students to become involved in an issue that affected them more deeply and directly than the views and speeches of politicians. In fact drug-awareness had already entered into political campaigns, in two of which the Afro-American congressman Jesse Jackson had said, "Put hope in your brains, not dope in your veins."

It was then the turn of **Jihad**, a former addict, to give hope and courage to prisoners of the vice. His eleven-year addiction had started as an experiment among friends; he started with marijuana but although this gave him an illusory feeling of confidence and well-being he switched to heroine in less



Mr. Naji Mansour of Oum Zel Nour.



A large and deeply concerned audience.

than a year. Jihad became completely alienated from his family, even stealing his mother's jewellery to finance his addiction. His one obsession was how to secure enough heroine for the next day or even the next hour, even though like most addicts he still believed himself strong enough to kick the habit if he wanted to.

Jihad began to realise that he was addicted when he suffered actual physical pain during the withdrawal period when the drug effects began to wear off. However, he has now been clean for nearly seven years and is the happily-married father of two. He vows to always keep a close relationship with his children as he feels that this was what was lacking in his own family. Now he appreciates life, whereas before his addiction he had been conscious only of a void.

This testimony was followed by statistics given by **Mr. Nadi Sfeir** of the Oum el Nour Rehabilitation Center. He said that although addiction in Lebanon was not yet as high as it was in many western countries, it was increasing at an explosive rate. In the year 2001 almost ten times as many had been received for treatment at the Centre as in 1993. The most popular drug was heroine, closely followed by amphetamines, but most cases received were taking a cocktail of drugs. Before the floor was thrown open to questions, representatives of the Connection Club explained that its members were not affiliated to any official Intelligence Service and did not report cases of addiction to the authorities. They were there in their office near the SAO only to help those in trouble. Their formal training had come from Oum el Nour. The vital step was for an addict to realise that he had a problem and make a conscious decision to seek help. 🙏



Mr. Nadi Sfeir of Oum El Nour.



A bouquet for Mr. Jihad!

ASTRONOMER FRANÇOIS QUERCI AT NDU



REPORT OF
DR. ROGER HAJJAR

Keen interest in astronomy at NDU.

On Friday, December 13, 2002, at the end of last year that is, French astronomer **Dr. François Querci** from the Midi-Pyrénées Observatory, came to NDU to talk about the project known by the acronym¹ NORT, standing for Network of Oriental Robotic Telescopes, and also about prospects for the development of astronomy in Lebanon and the region. Dr. Querci is the UN expert for Astronomy, Astrophysics and Space Sciences for Western Asia... well, understand that Western Asia is the diplomat's name for the Arab World. Dr. Querci has been touring Western – sorry! the Arab World for more than a decade now, endeavouring to preach a revival of astronomy in that particular region. His relationship with this part of Planet Earth dates from his childhood, since he was born and grew up in Tunisia.

¹ An acronym is composed of initial letters that can be pronounced as a word. UNIFIL is an acronym; NDU and BBC are not acronyms. –Ed.

But what about his proposal? Early in the 1990's, Dr. Querci, his wife (an astronomer too!) and a certain Moroccan astronomer proposed a network of telescopes the purpose of which was to study the variability of stars. His proposal stemmed from the fact that stars vary over many timescales ranging from minutes to years and a proper understanding of the complex behaviour of stars requires a long-term study covering all these timescales. Unfortunately, this cannot be achieved with existing observatories for many reasons. You cannot expect to get two years of exclusive time on an 8-m telescope. The most you can obtain is four nights, and even then only if you have an extremely good proposal. And then, the observatory of your choice will be located on a mountain where night lasts for just a few hours. So what would you be doing during the day while watching for the variation of your star? Now here comes the trick. Set up for yourself a number of different telescopes at different longitudes such that, when the Sun

risers on one of them, another has already started observing! Now this explains the "N" in NORT. What about the Oriental part? A study shown to the audience during his conference demonstrates that our dear part of the map has excellent observing conditions. Water Vapor is low = less clouds = more clear nights. We have high mountains, from the Atlas range to the mountains of Lebanon and on to the Himalayas. All these fall very close to the Tropic of Cancer, in a region rich with an old Islamic tradition of astronomy! So far so good for the Oriental. In some of these places you may well have more than 300 clear nights a year. Now compare this to about 160 nights for observatories located on the continent of Europe and you get the picture. To be able to make full use of all clear nights a robotic telescope is the obvious choice. It will be equipped to detect bad weather conditions and it will know what to do each and every night.

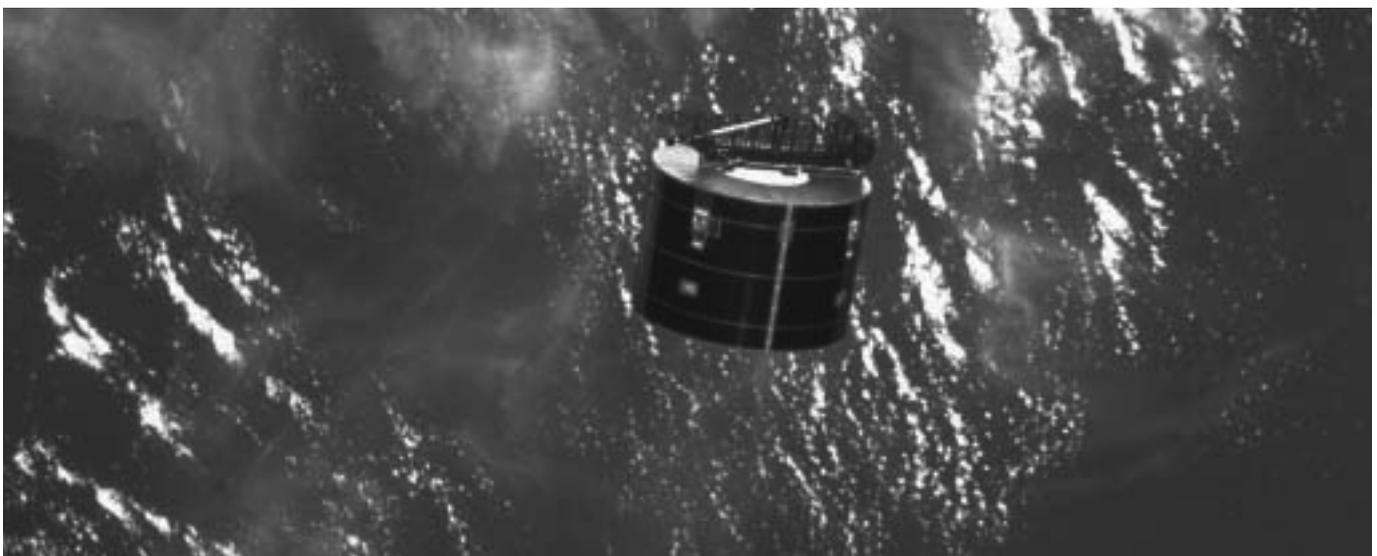
One other interesting argument presented by

Dr. François Querci has to do with a less well-known form of pollution, namely light pollution. The audience was presented with satellite images showing Europe and North Africa at night. The contrast is impressive. Whereas Europe is covered with lights, North Africa is essentially dark! A boon for astronomers! It was also impressive to see projections for Italy based on past satellite images and to notice that basically within twenty-five years Europe will have no place left where you will be able to enjoy a starry night.

The other part of the talk was about the benefits that would be derived from the advancement of Astronomy and Space Science in developing countries. From transfer of technology to science education and formation of scientists and other qualified personnel, this would provide a basis enabling us to contribute to international space exploration and to international research. Putting us back on the science

map of the world is the key idea. The speaker therefore presented an overview of current projects, ongoing or under study. Libya for example is currently commencing studies for a 2.3-m telescope (size is given for the main mirror.) Gulf countries for their part are considering the possibility of a regional observatory. Iran has joined the NORT and plans a 2-m class observatory, while Lebanese astronomers have proposed a 1-m class observatory to be installed on one of the higher peaks of our mountain range.

After Dr. Querci's talk, we all met for lunch at the NDU Cafeteria. Three Lebanese universities were represented around the table, namely NDU, the Lebanese University and USJ. This all goes to show that astronomy is now a popular subject in Lebanon and that its development can, and should be, a national inter-university project. 🍷



THE KNOWLEDGE-BASED ECONOMY

“The Canadian model is applicable to Lebanon.”

Among those academic experts visiting Lebanon whom the Faculty of Political Science, Public Administration and Diplomacy endeavours to present to NDU was **Doctor Kamal Dib**, a Canadian economist of Lebanese origin. Speaking to NDU President **Father Boutros Tarabay**, Faculty members, staff and students in Friends Hall on Wednesday, January 9, 2003, he took as his subject “The Knowledge-Based Economy and the Principles of Ethics”.

Presenting the speaker, **Doctor Antoine Karam**, Dean of Business Administration, insisted on the importance of the knowledge-based economy and explained that Doctor Dib was an expert in the field who worked for the government of Canada and had written important books, notably *The Economic Cost of Blood and Destruction*, *Warlords and Merchants*, *a History of the Lebanese Business Establishment* and *Orient Gate: Scenes of Lebanon*. Dr. Dib is also a frequent contributor of articles of economic analysis to the *An-Nahar* newspaper.

Doctor Dib introduced such key concepts as *globalisation and its nemesis globalism*, *the knowledge-based economy* and *human capital and social capital*. He described the success of the Canadian economic model and its emphasis on social services, health and education, adding that it was no accident that Canada was counted among the Group of Seven most industrialised and advanced countries in the world. For its part, Lebanon, lacking natural resources and a proper economic basis, ought



Between Dr. Michel Nehme, Dean FPSPA&D, Dr. Antoine Karam, Dean BA&F, NDU President Father Boutros Tarabay and Mr. Sueil Matar, Director of Public Relations, Dr. Kamal Dib makes his point.

to follow the Canadian model in advancing human resources development towards the creation of a knowledge workforce. His central theme was that a country cannot achieve higher productivity without solving social inequality and eradicating poverty.

In the case of Lebanon, the speaker recommended that less emphasis be placed on improving government finances and eliminating the budget deficit, and instead more effort be devoted to the provision of a truly universal health care and educational systems with a proper social services infrastructure. Lebanon could do much better by creating an *Old Age Pension Program* and by addressing child poverty. He also criticised the “rentier” economy in Lebanon that relies on remittances from Lebanese expatriates in the Arabian Gulf region and West Africa and on assistance from foreign gov-

ernments as well as on bank deposits from wealthy Arab individuals. Instead, Lebanon should move to a productive mode where the real economy prospers and the productive economic sectors (farming, manufacturing and services) become efficient and lead to a bigger economy.

Dr. Dib explained that solutions are available for Lebanon’s economic woes because the country is endowed with an excellent human resources base, good infrastructure of roads and public utilities, solid tourist attractions, and forty universities and institutions of higher learning.

The lecture lasted for forty-five minutes and was followed by a question period. One faculty member asked whether the suggestions could be implemented in Lebanon in the absence of “the agents of social

change". Dr. Dib answered that the agents of change existed in Lebanon, including the intellectual group, the academics, the political parties, the writers, and the religious leaders in churches and mosques, who should be pushing for a modern state with meaningful public institutions. Another faculty member argued that there was a lot of talk in Lebanon about the problems but no solutions. Dr. Dib said that half of what he had said in the lecture was really about solutions, and he would summarise them again as follows:

- ❑ Redirection of government priorities away from preoccupation with eliminating the budget deficit that would lead to higher taxes and less spending and into more expenditure for human resources development.
- ❑ Truly universal health and education programs that eventually

would eradicate poverty and lead to higher economic growth.

- ❑ The higher growth would lead to higher government revenues (g*GDP), and eventually the deficit would be eliminated more rapidly.
- ❑ Social services and support for the mother and child. These would eliminate the need for interdependence within families and senior citizens would have a secure source of income.

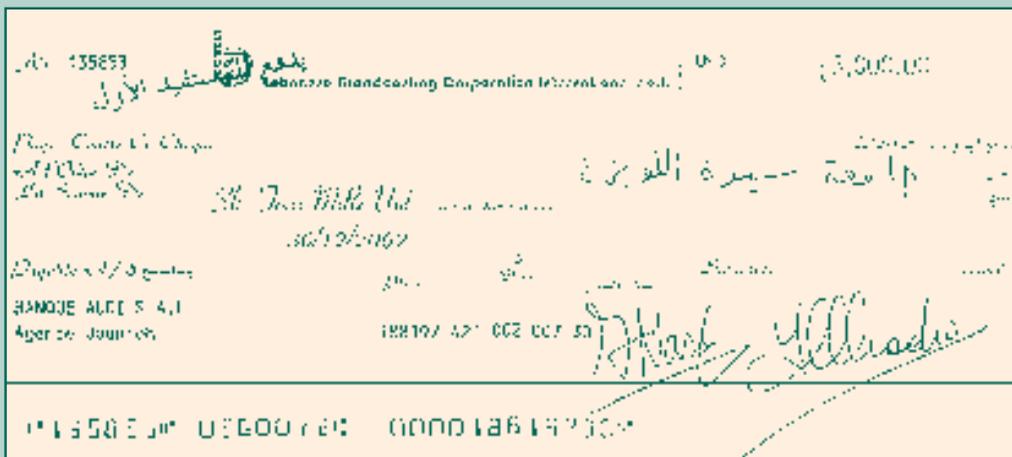
While the solutions sound like additional spending commitments, they are in fact an investment in human resources thoroughly justified if compared to the endless spending on roads and public buildings that Lebanon can ill afford.

The lecture was followed by a lunch taken with the teaching body of NDU 🍴

Friends of NDU

On another occasion, The Association of the Friends of NDU gave a dinner party in honour of Dr. Kamal Dib with Mrs. Salma Dick and Mr. Jean-Pierre Sfeir acting as hosts at the house of the former in Adonis. Those present included NDU President Father Boutros Tarabay, Public Relations Director Mr. Suheil Matar, and personalities representative of business and the professions.

LBC-FARES EL-HAGE AWARD



In memory of the late TV producer Fares el-Hage, the Lebanese Broadcasting Company International LBC I has awarded NDU student Nicholas Khabbaz the sum of US\$ 3000 for his studies in recognition of his gifts in the field of television production and as an encouragement. Congratulations, Nicholas! -Ed!

POLLUTION

THE AIR WE BREATHE IN LEBANON

In the framework of a series of seminars organized by the Department of Sciences, Dr. Tony Hage, to whom NDU Spirit is indebted for this report, invited Dr. Robert Hanna to talk about Air Pollution with Examples from Lebanon on December 12, 2002 in the Friends Hall. These seminars primarily target students of ENS 201 (Introduction to Environmental Sciences) to enrich their experience with local environmental issues.

Dr. Hanna has a doctoral degree in Chemical Engineering and has held prestigious posts both as a researcher and administrator. His posts have included associate researcher at MIT, and Dean of Engineering at both the Lebanese University and Balamand University. He is also the author of the book *The Environment and Air Pollution*.

Dr. Hanna started his talk by defining air pollution and giving a brief historical overview of the identification of air pollution and its effects on humans and the environment. Air pollution is the presence of chemicals in the atmosphere in the wrong place and in sufficient quantities and duration to cause harm to living organisms and disrupt ecosystems. As far back as the 13th century, King Edward I persuaded the English Parliament to issue a decree prohibiting the use of soft coal because of its smoke, dust and ashes, which were filling the

skies above London. In the 19th century, George March was the first to warn human society of the changes caused by deforestation, desertification, extinction of species and climate change in his book entitled *Nature and Man*. Also in the 19th century, Robert Agnus Smith, a British researcher and environmental activist, was a pioneer in the study of the distribution of air pollutants and their effects on health. Smith attributed the bleaching of fabric and clothing and the corrosion of metals to acid rain resulting from industry.

Then Dr. Hanna discussed the sources of air pollution, which are divided into natural and man-made sources (anthropogenic). Natural sources of air pollution include radon gas, volcanoes, natural fires and natural organic matter decomposition. Man-made sources include mainly industrial and motor vehicle pollution. He also identified the

major types of pollutants and divided them into primary and secondary pollutants. Primary pollutants are those that are emitted directly into the atmosphere in a potentially harmful form. These include carbon oxides, nitrogen oxides, sulfur oxides, volatile organic compounds, lead and particulate matter. Secondary pollutants are generated by the reaction of primary pollutants with one another or with the basic components of air to form new pollutants. These include sulfuric acid, nitric acid and photochemical oxidants such as ozone.

Next he talked about acid deposition. Acid deposition results mainly from the primary pollutants, sulfur dioxide and nitrogen oxides. In the atmosphere they form secondary pollutants such as sulfuric acid and nitric acid and particles of acid forming sulfate and nitrate salts. Acid deposition leaches toxic metals such as lead and copper from

water pipes into drinking water, damages statues, buildings and car finishes and harms plants and forests. Furthermore, he spoke about industrial smog and the effect of sulfur dioxides, a major component of industrial smog, on the health of humans. For example, in December 1952, a heavy industrial smog trapped by an inversion layer hung over London for 10 days and caused the death of more than 4,000 people.

Dr. Hanna then outlined the formation of photochemical smog, which is a mixture of primary and secondary pollutants formed under the influence of sunlight. He also discussed the cycle that leads to the formation of ozone, which is a respiratory irritant. Dr. Hanna stressed that it is only in the presence of hydrocarbons that nitrogen dioxide and solar radiation together form ozone in the troposphere, the innermost layer of the atmosphere. He also mentioned the



Dr. Robert Hanna addressing his audience.



Dr. Hanna's large and interested audience took notes.

issue of global warming which is associated with the release of greenhouse gases, especially carbon dioxide.

Then he talked about lead pollution, which is caused by arms and ammunition, lead pipes, smelters, improper disposal of household and automobile batteries, and leaded gasoline. Tetraethyl lead was discovered by Thomas Midgley in 1922 and was considered a great achievement in the automobile industry because it is an anti-knocking agent in engines. However, when leaded gasoline is burned, lead particulates are released into the air. When people breathe in the lead-polluted air, the lead accumulates in the body and causes brain and other nervous system damage, including mental retardation, especially in children.

Finally Dr. Hanna gave a general overview about air pollution in Lebanon. He noted that there is a lack of scientific research regarding the extent of the air pollution in Lebanon and its effect on people's health since not many studies have been con-

ducted; however, he did discuss several studies which indicate that air pollution and its negative health effects are as much a problem in some regions in Lebanon as they are in many more industrialized countries.

Although Lebanon is not a major industrialized country, most of the air pollution in Lebanon is due to the burning of fossil fuels and what industries release from their smokestacks. The industries present in Lebanon are small-scale and are mostly concentrated in the areas of Chekka and Selaata. Sources of stationary air pollution include the power plants that use fuel oil such as the Zouk, Gieh, and Harisheh stations and the plants that use diesel fuel such as those at Tyre, Zahrani, Deir Amer and Baalbeck. Other major sources of air pollution include the cement and chemical companies and the burning of solid waste. It has been documented that before the Amrousieh incinerator was shut down, physicians in the area noticed a large number of cases of respiratory disease among the local

inhabitants. In a study conducted in 1993, the AUB Faculty of Medicine compared the effect of air pollution and particulates from the Zouk power plant on the health of the inhabitants in this region as compared to the inhabitants of Amchit. In many ways, the Zouk region is comparable to Amchit except for the presence of the power plant. This study showed that the presence of the Zouk power plant had a direct affect on the health of the inhabitants. Specifically, the percentage of people with respiratory diseases in the Zouk area was more than three times the percentage for the residents of Amchit. In a different study conducted by Dr. George Ayoub and Dr. Farid Chaaban, it was found that the levels of sulfur dioxide in the vicinity of the power plants of Zouk and Jiah sometimes exceeded the maximum limit allowed in the United States. All this air pollution carries a very high price tag. It has been estimated that the cost of treating the diseases resulting from air pollution in Lebanon exceeds 130 million dollars annually.

Dr. Hanna concluded his talk by informing the audience that the major contributor to air pollution in Lebanon is motor vehicles. When Lebanon achieved its independence from France in 1948, the number of cars in the whole country did not exceed 3,400. In 1998, only 50 years later, there were 1,400,000 cars and the number continues to increase steadily. Now there is one car for every three persons in Lebanon, which is comparable to many industrialized countries. As has been noted before, one major source of air pollution from motor vehicles is lead particulates. It has been estimated that around 850 kilograms of lead are released into the air of Beirut annually, primarily from motor vehicle exhausts. This is particularly harmful to people who live or work on or near major roadways. For example, traffic police were found to have the highest levels of lead contamination in their blood due to their constant work-related exposure. Thankfully, this problem is now being resolved since most imported gasoline is now unleaded. 📌

PIERRE GEMAYEL JR.

GUEST OF THE CAMPING CLUB



Mr. Suheil Matar introduces Deputy Pierre Gemayel.

On Wednesday, 26th February, 2003, Mr. Pierre Gemayel, Member of Parliament and son of former Lebanese President Amine Gemayel, came to NDU to speak at the invitation of the Camping Club. Beside him on the podium were NDU President **Father Boutros Tarabay**, the Director Of Public relations **Mr. Suheil Matar**, Faculty members and staff, and a large number of students. His theme was *The Opposition and the Consequences of the Regional Conjuncture*.

Mr. Gemayel stressed the importance of the student movement for defending the liberties of the country and of its citizens and asked his audience to remain vigilant in front of the dangers threatening the movement. The tempest looming on the regional horizon should not lead to any reliance on external solutions for Lebanon's internal problems. Addressing both loyalist and opposition circles, he said that only unity would enable the people to face whatever was to happen. Stressing the need for a new electoral law to allow Lebanese to choose their representatives freely, he called on the authorities to restore political balance in the running of public business and the maintenance of public order. Referring to the South, he claimed that the State was now using the same slogans that the opposition had been using earlier and for which it had been attacked. He did not object to dialogue with Syria provided that it was based on sincere foundations.

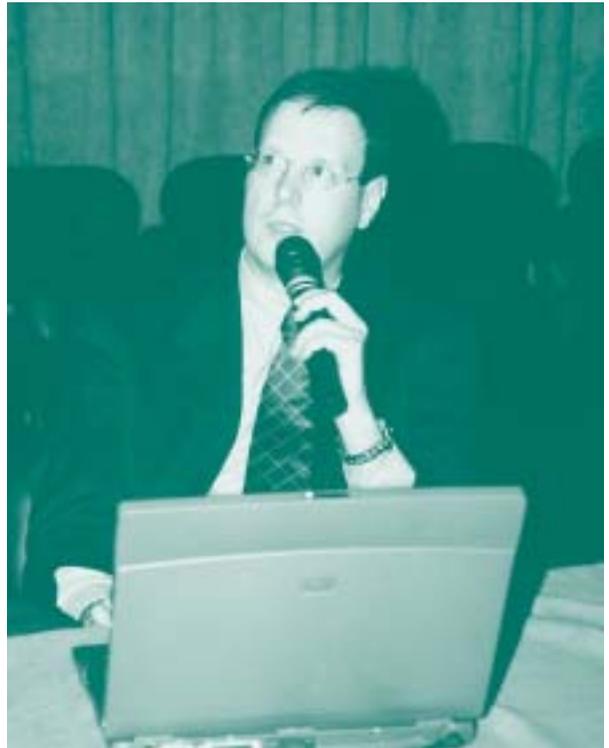


Mr. Suheil Matar presents a token gift from NDU.

DR. S. SAGHIEH ON OSTEOPOROSIS

REPORT BY DR. NAJAT YAHIA

On January 16th, 2003, the Department of Sciences invited Dr. S. Saghieh, M.D. "Orthopedic Division, Section of Limb Lengthening & Reconstruction-AUB-MC" to give a lecture about osteoporosis. This is a brief summary of his talk.



Dr. Saghieh illustrates his talk.

Osteoporosis is a disease characterized by low bone mass and microarchitectural deterioration of bone tissue leading to increased bone fragility and a consequent increase in fracture risk. Bone is a living growing tissue. It is mostly made of collagen and calcium phosphate. More than 99% of the body's calcium is contained in the bones and teeth. The remaining 1% is found in the blood.

There are two types of bone: compact and spongy. Each bone in the body has both types of bone in different amounts. The first signs of osteoporosis are seen in bones that have a lot of spongy bone: the hip, spine, and wrist bones. As the structural integrity of trabecular bone is impaired and the cortical bone becomes more porous and thinner, the bone becomes weaker and more likely to fracture.

Throughout lifetime, old bone is removed (resorption) and new bone is added to the skeleton (formation). Bone formation continues in this way at a pace faster than resorption

until peak bone mass (maximum bone density and strength) is reached around age 30.

After age 30, bone resorption slowly begins to exceed bone formation. Osteoporosis develops when bone resorption occurs too quickly or if replacement occurs too slowly.

Moreover, osteoporosis is more likely to develop if the bone density did not reach the optimal bone mass during the bone-building years. In addition, bone loss is most rapid in the first few years after menopause but persists into the postmenopausal years.

In the USA, about 21% of postmenopausal women have osteoporosis, and about 16% have had a fracture. In women older than 80, about 40% have experienced a fracture of the hip, vertebra, arm, or pelvis.

Osteoporosis is considered a "silent disease" because bone loss occurs without symptoms. People may not know that they have osteoporosis

until their bones become so weak that a sudden strain, bump, or fall causes a fracture or a vertebra to collapse.

Risk factors of osteoporosis include:

- Weight below healthy range.
- A diet low in calcium and vitamin D.
- Sedentary lifestyle.
- Low hormone levels associated with menopause.
- Medicines such as corticosteroids and certain medicines for seizures or high blood pressure.
- Cigarette smoking.
- Excess alcohol intake.

For diagnosis, there are several criteria to consider in the light of clinical evaluation, medical history, risk factor assessment tests, bone mineral density (BMD) testing, physical examination, DXA diagnosis and other laboratory tests. Screening bone density tests carry no physical risks and screening of patients is important in order to –



Dr. Roger Hajjar, Dr. Najat Yahia and Dr. Jean Fares, Dean of Natural and Applied Sciences.

- Detect osteoporosis before a fracture occurs.
- Predict the chances of fracturing in the future.
- Determine the rate of bone loss
- Monitor the effects of treatment if the test is conducted at intervals of a year or more.

Concerning prevention, building strong bones, especially before the age of 30, can be the best defense against developing osteoporosis. Besides, having enough calcium intakes, vitamin D, physical activity and a healthy lifestyle can be critically important for keeping bones strong. For example, calcium recommendations are not a "one-size-fits-all" prescription. Before prescribing calcium, physicians should be aware of the calcium intake from the patient's diet. The total daily intake should be at least 1000 mg and not over 2.500 mg. The bones don't care if the calcium came from food, fortified food, or supplements. Calcium is absorbed better when taken throughout the day. It should be taken at least twice a day. One dose of the calcium should be taken late in the day and patients with KIDNEY STONES should be cautious. Calcium should not be taken in the morning if the patient is also taking a bisphosphonate that day. It will inhibit the absorption of the medication. Also, Vitamin D is needed for

the body to absorb calcium. Without enough vitamin D, the body will be unable to absorb calcium from the foods. Experts recommend a daily intake between 400 and 800 IU per day, which also can be obtained from fortified dairy products, egg yolks, saltwater fish and liver. Moreover, exercise plays an important role in preventing osteoporosis. Strength-training exercise can maintain or increase bone mass density and improve muscle mass and strength. Exercise programs should be tailored to the individual. For example, 30 minutes of moderate weight-bearing exercise a day (such as low impact aerobics, walking, running, lifting weights, tennis, and step aerobics) is recommended.

Concerning medication, it is individualized according to the patient's condition. There are several medications such as HRT "hormone replacement therapy", Calcitonin, EVISTA and raloxifene.



JEAN AZIZ

and TAËF

Speaking at NDU at the invitation of the Debate Club on Friday, February 28, after being presented by the Director of Public Relations **Mr. Suheil Matar**, the Lebanese Forces representative **Mr. Jean (John) Aziz** pleaded in front of a large crowd of deans, professors, staff and students for the application of the Taëf Agreement and for a common life bringing together the Christian and Muslim communities in Lebanon. Speaking on *The National Pact after the Events of September 11*, he defined the Pact as the will of Lebanese to live in common.

Mr. Aziz saw the present international system as one where the USA sought to extend its power while at the same time there was the phenomenon of Islamic fundamentalism operating outside the framework of national states. Faced with the latter, the United States was trying to put Muslims in power in non-Arab Muslim states and minorities to the detriment of the majority in Arab Muslim countries in order to provoke an implosion within them through inter-ethnic conflicts. For the Lebanese it was important to live together in a new state structure where there was neither majority nor minority.

The speaker concluded with the need to apply the Taëf Agreement as a whole for Lebanon to be a "message" of pluralism and freedom as expressed by the Pope and for the country to be spared new conflicts.

NDU INSTRUCTOR CHEVALIER



Mr. Elie Marmary is a personality to whom Lebanese wines owe much of their new worldwide reputation and popularity and since 1999 NDU students of Hotel Management and Tourism have been thoroughly enjoying his HTM 443 course of Alcoholic Beverages Appreciation and Bar Management. Since February 20th last, he has enjoyed the high distinction of having been made *Chevalier de l'Ordre du mérite agricole* by the French government. He received the insignia from the French Minister of Agriculture and Fisheries in person during the International Wine-Tasting Convention held in the Hall of Holiday Inn, place de la République, Paris.

After his education at the de la Salle College in Beirut and obtaining a degree in Commercial Science, Mr. Marmary studied wine techniques at Toulouse in France, where he was awarded the *Diplôme national d'œnologie*. From 1983 to 1994 he was in charge of wine production at Ksara and since then has been active in blending (*coupage*) and export, as well as being a respected member of international wine-tasting juries. Congratulations!

Mea culpa

We apologise for having mentioned **Dr. Walid Assaf** as Chairperson of Civil Engineering in our article about the Litani River Prize in our last issue. Dr. Assaf is of course Chairperson of *Mechanical Engineering*. –Ed.

FAAD and ENVIRONMENT

NDU's FAAD is stepping up its efforts to promote environmentally conscious design, a vital issue for today and tomorrow that unfortunately still draws limited attention in Lebanon. As a step towards improvement in that direction, FAAD invited Dr. Thanos N. Stasinopoulos, an architect from Greece, to launch a workshop, to give a lecture, and to present an exhibition at NDU. Mr. Walid Nader of Libel' sarl. kindly supported these events.

Dr. Stasinopoulos has worked for many years on environmental architecture. He teaches at the School of Architecture of the National Technical University of Athens, and he has been a visiting lecturer at the Architectural Association Graduate School of London for several years, contributing to its Environment & Energy Studies programme. He has organised several international workshops on sustainable urban design, and he has presented a number of conference papers on various environmental topics. In addition to doing teaching and research, Dr. Stasinopoulos has applied environmental principles in several design projects in Greece, bridging theory and practice.



Dr. Stasinopoulos was invited to cooperate with Mr. **Habib Melki**, Chairperson of the Design Department of FAAD and with Mr. **Aram Yeretian**, Instructor at FAAD, in setting up a workshop for NDU students between the 22nd and 29th of January, 2003. The workshop focused on a coastal section of Jounieh, between the local Town Hall and the Fouad Chehab Stadium. Four teams of 3rd year students studied the current conditions in the area and presented their ideas about practical interventions that would improve the environmental aspects of outdoor spaces and the adjacent buildings.

“This exercise addresses an issue that currently draws little attention” Dr. Stasinopoulos said, and he explained as follows: “The widespread lack of climatic considerations in contemporary building design is usually counterbalanced by costly mechanical means; but such artificial methods cannot be applied outdoors, where the only feasible way is to resort to natural forces. This ‘natural’ approach was honoured by traditional builders and communities for many centuries before the era of electricity and oil.”

For his part, Professor Habib added: “So, in order to become familiar

with the effects of climatic factors in the use of built space, the students are encouraged to explore the project area with a critical eye and point to existing positive and negative environmental and functional features, having in mind diurnal and seasonal variations. Following their observations, they are asked to suggest alterations and additions to redress the weak points that they come across.”

During his staying with FAAD, Dr. Stasinopoulos gave a lecture titled “Function, Fiction, Friction –environmental crisis in architecture education.”

“The lecture is a brief depiction of the current environmental status of the planet, compared with 30 years ago,” said Dr. Stasinopoulos. *“Such ‘time travel’ gives us a hint about the extend of changes that we should expect after 30 years. By that time our students will be using the tools we give them today, so it is very important to look at those future conditions that will shape the needs, the ideas and the priorities of the next generation. Contemporary architecture has been dealing with aesthetics and semiotics for more than 20 years, bypassing pressing problems that keep growing in absentia of architecture. It is no surprise that we hear more and more about an ‘identity crisis of architecture’ in a world increas-*

ingly characterised by an environmental and social crisis. So our academic duty is to seek and teach another kind of architectural attitude, one that can seriously contribute to a sustainable future.”

The lecture was delivered on Monday, 27th January, 2003, at 6 p.m. in NDU’s Friends Hall. Next to the lecture, there was an exhibition of three projects by Dr. Stasinopoulos (two private houses and a public square in Greece), which integrated principles of environmental design in practice.

“Today’s architectural theory and practice are apart and at growing distance, although they should interact closely with each other,” said Dr. Stasinopoulos. “The projects exhibited are examples of an effort to merge abstract principles about sustainable design etc. with the commands of practice, where intentions are diluted in the restrictions of reality. They are also meant to show that sustainable design does not mean fancy solar collectors, windmills or conservatories, but straightforward building design with a dash of common sense and sensitivity for the forces of Mother-Nature.”



POETRY RECITATION

At midday on Friday, 24 January, 2003, we took advantage of the kind invitation of Dr. Naji Oueijan to hear his seven students of LIR 302-Introduction to Poetry reciting poems of their own composition. We had the company of Dr. Amal Yazigi, Chairperson of the Department of English and Education, Dr. Norman Nikro and Dr. Paul Jahshan. Céline Eid and Nelly Kmeid in particular are to be congratulated on the clarity of their elocution. –Ed.



Reina Abi Aoun: Alone in the Darkness

Alone in the darkness,
I search for a glimpse of light
And wait for Hope to rescue my fears.
Alone in the darkness,
I sweat with tears
And wait for someone to bring me cheers.
A sleepless night it is;
But whoever shall knock at my door first
Is someone I still know not.
Lying on my bed
And gazing with rainy eyes,
I wonder: "Is it pain or fear?"
Maybe it is dying thoughts
traveling in the darkness,
Helplessly lost and filled with confusion of
"What to do?" and "Where to go?"
"Should I wait or fight?"
Shadows of madness invaded my mind;
I could hardly breathe or see...
And the clock screams "tic tac tic tac..."
Oh God! Please make it stop!
"Tic tac tic tac..."
Oh God! Please let it drop!
"Tic tac tic tac..."
Oh Jesus! Please send someone at my door to
knock!
"Nok nok nok..."
Then silence reigned;
"Nok nok nok..."
And my life I gained.

Celine Aoun: The Dread of Fate

Forget the trees and blow in my heart!
Rain tears in my depth, and quench my sorrow!
Drift the shaking waves, and move my gloomy marks!
And snow soon to irrigate my hollow breast!
When hearts rest after a long shining day,
The sea receives its brilliant sparkling ray.
And sinking down from the distant sad sky,
The old day and its beauty dive and die.
The moon swerves the empty spaces;
People move from distant places.
They try in vain to reach the beach,
But Hope deceives when Destiny cheats.
I hope people will understand
That the dread of fate is at hand

Sandra Bechara: A Radiant Smile

The wind blows and sways my trees,
Coming full force with strength and ease.
I lean; I stumble; I get swept away;
And all my fears and worries are awake.
My ship is swaying; the bell is ringing;
A madness of rage, the waves are bringing.
Such intense emotions they depict,
And lots of anger they predict.
But as I rock to and fro, I learn to be strong.
I hold on to friends I had for long.
Then I appreciate the sun, the light, and the summer breeze;
And I walk in a fine day, and breathe and breathe.
And when the sky starts crying with all its might,
I wait anxiously and enjoy the sight.
Knowing that the sun once again will shine
A radiant smile spreads around me; I am fine.

Céline Eid: My Prayer

Oh little white Lamb among cruel wolves!
I am an imposter.
I am a Judas.
I am a Peter denying his master.
The Romans scorned your majesty,
As You held my burdens on the Cross,
And as my lusty thorns pinched Your divine head.
My hands hammered those nails,
Which pierced Your wounds.
I fed Your thirst with vinegar,
But You shed Your blood like wine
To wipe my sins and purge my human soul.
Oh little white Lamb among cruel wolves!
To You I fly,
And like a baby I crawl
To rest in your fatherly arms,
As I feed on Your sacred body
And quench my thirsty spirit
With Your sacred blood.

Roula El Ghourayeb: Elegy to my Aunt

The dispossession of a special age,
The deprivation of a person's health,
The turning point of the last page
Is an ugly demon called Death.
A pale horse comes one day to take away
A mother whose children begged her to stay.
She left this world to meet with Christ
And to take care of her children all day and night.
She went to guard all of them from above
And to spray them with her divine love.
So many undone things were deserted;
So many unsaid words were aborted.
Five little girls and a lonely father?
Lord! How hard is the loss of a mother!

Rita Hleilel: Love Song

Are you still asking me what to you I mean,
Are you still searching for an answer
When you are my only care,
And your smile to that of kings I would prefer,
And when hours by your side
Are seconds in my sight?
Are you still asking what to you I mean?
Are you still searching in the depth of the sea?
When your sadness becomes mine,
And your happiness makes me feel fine,
And when your presence gives meaning to my life,
You need not ask or for an answer strive.
If you still ask if your love I'll deny,
You are a fool, for I am yours till I die.

Nelly Kmeid: Happy Silent Night

Silent night!
You cannot not make me sleepy;
Emotions are boiling in my soul;
And happiness fills me.
I want to jump, to run, to play;
I feel like a baby on a bright day,
My heart so fast is beating;
And emotions in me are dancing.
Far shining stars swaying in the calm dark sky!
Agreeable moon fluctuating in this splendid calm night!
And soft musical breeze! Are you as happy as I am?
Oh! Gorgeous harmony! What a wonderful sight!
Oh! Tranquil and melodious night!
Thy beauty mirrors my joyful days.
Magical nature! In you the work of God lies.
For these lovely moments to Him my gratitude flies.

SPORTS OFFICE NEWS

Universities Volleyball

From the 9th to the 12th December, 2002, NDU hosted the Lebanese Universities Volleyball Championship on the NDL School premises in collaboration with the Lebanese Universities Sports Federation. NDU took first place and USEK second. The results were as follows:

Monday, 9th December

AUST (American University of Science and Technology) **2**, AUB **1**.
LAU (Lebanese-American University) **2**, Arab University **1**.
Anthonine University **2**, USJ (St. Joseph's University) **1**.
AUT (American Technological University) **2**, Military Academy **1**.

Tuesday, 10th December

NDU **2**, AUST **0**.
LAU **2**, LU (Lebanese University) **1**.
Balamand University **2**, Anthonine University **0**.
USEK (Holy Spirit University – Kaslik) **2**, AUT **1**.



Table tennis action.



General Elias Hanna, Director of the Student Affairs Office, his assistant Dr. Ziad Fahed, Sports Office Director George Nader, Assistant Director Elias Boutros and winners of the NDU Table Tennis Tournament, men.

Wednesday, 11th December, semi-finals

NDU **2**, LAU **1**.
USEK **2**, Balamand **1**.

Thursday, 12th December, final

NDU **2**, USEK **1** (the rounds: 25/20, 25/20, 26/24)

The distribution of prizes took place in Friends Hall on NDU Main Campus on Thursday, 19th December, 2002, under the patronage of H.E. **Sbouh Hovivian**, Minister of Youth and Sports, and in the presence of **Judge Nasri Lahoud**, President of the Higher Judicial Council, and of NDU President **Father Boutros Tarabay**.

The proceedings opened with the playing of the National Anthem and a few words of introduction from **Mr. Suheil Matar**, NDU Director of Public Relations and Advisor to the NDU President, after which the prizes were distributed. This was followed by a few words each from Judge Nasri Lahoud and His Excellency Minister Sbouh Hovivian. The guests were then taken on a tour of the construction site of the NDU Sports Complex, after which they enjoyed lunch in the University restaurant.

Lebanese Universities Sports Federation: Squash, Chess and Table Tennis Championships

The **Squash Championship** was organised by Balamand University, where it was held on the 13th, 14th and 15th December, 2002, with the participation of 42 students from a number of universities. The 1st and 5th places were taken by two students from NDU, **Rony Maatouk** and **Philip Najm** respectively.

The Chess Championship was held on December 13th at Hawaii University, with the participation of 16 teams. The NDU team took 3rd place. It was composed of **Elias Nassar, Charbel Saad, Elie Abou Jaoudeh, Rabih Samara** and **Joseph Daou**.

The Table Tennis Championships, for men and women, also were held on the campus of Hawaii University on December 13th, with the participation of 52 men players from different universities. **Mark Osta** of NDU took second place. In the women's championship 26 players took part; **Rana Marsha** of NDU came 3rd.

NDU Table Tennis and Chess Tournaments

Between January 16th and 23rd, the Sports Office held a table tennis tournament and a chess tournament for students of NDU. 36 men and 12 young ladies took part in the table tennis, the results of which were as follows:

MEN

- 1st. Charles Maalouf
- 2nd. Patrick Rumeily
- 3rd. Suheil Abou Rujaily

WOMEN

- 1st. Rana Marshy
- 2nd. Rana Abou al-Hana
- 3rd. Hala Lahd

The tournaments were supervised by the NDU Director of Sports **Mr. George Nader** with the help of the Assistant Director of the Sports Office **Mr. Elias Boutros**, the Table Tennis Instructor **Mr. Michel Rizkallah** and Chess Instructor **Mr. Hassan al-Jindi**. Medals were distributed to the winners by the Director of the Student Affairs Office **General Elias Hanna**, Assistant Director **Dr. Ziah Fahed**, Sports Office Director **Mr. George Nader** and Assistant Director **Mr. Elias Boutros**.



Chess instructor Mr. Hassan al-Jindi with the winners of the Chess Tournament.

22 players took part in the chess tournament, which followed Swiss regulations. There were six sessions, each of which lasted one hour, allowing 30 minutes for each player's moves. They took place on January 16th, 20th, 21st and 23rd. The points gained by the leading players were as follows:

- 1st Elie Abou Jaoudeh 5 points; 2nd Sharbel Saad 5 points; 3rd Elias Nassar 5 points; 4th Oliver Rashwan 4.5 points; 5th Sharbel Abboud 4.5 points; 6th Rabih Samara 4 points; 7th Anthony Taouk 4 points; 8th Joseph Daou 3 points; 9th Sharbel Briady 3 points; 10th Albert Sadeq 3 points; 11th Bedros Shamelian 3 points; 12th Ziad Abboud 2.5 points.

LATE NEWS

The following tournaments and competitions have been inscribed in the Sports Office programme:

- FSUL Snowboard Championship, Faqra, Saturday, 29/03/2003.
- Friendly Volleyball game vs USJ, Mont La Salle, Thursday, 3/04/2003.
- Judo Tournament, Balamand University, Saturday, 17/04/2003

Due to weather conditions, games and tournaments due to be held in recent weeks were postponed as follows:

- Football Tournament at Balamand University on Monday, 31/03/2003.
- Handball Tournament at Beirut Arab University on Monday, 31/03/2003.

The following results are to hand at the time of going to press:

FSUL Snowboard Championship, Faqra:

- First Place (Men): Zaher El Hajj (NDU)
- First place (women): Lina Rahme (NDU)

Friendly games (LAU Beirut Stadium and IC)

- Volleyball (men), NDU vs LAU Beirut, LAU Stadium: 3 – 0
- Volleyball (men), NDU vs USJ, Mont La Salle Stadium: 3 – 0
- Volleyball (women), NDU vs LAU Beirut, LAU Stadium: 3 – 0
- Basketball (men), NDU vs LAU Beirut, LAU Stadium: 76 – 72
- Football, NDU vs LAU Beirut, IC Stadium, 4 – 2

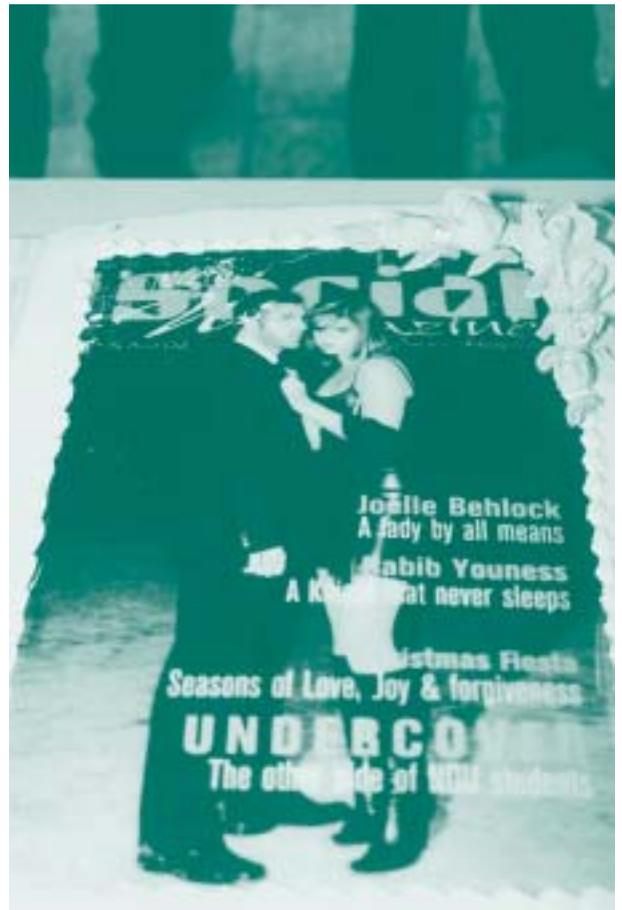
JNOUN NIGHT

NDU Social Club

On Friday January 24, the NDU Social Club held its annual party in the Registration Hall, Main Campus. A lively atmosphere was created by the participation of the famous singer Zein El Omar and the artist Hayfa, renowned for her beauty.

The students thoroughly enjoyed themselves with singing, dancing, and eating and drinking delicious refreshments, despite the noticeable absence of alcoholic drinks.

Such events prove that the University is the students' home from home, providing them friendship, fun and entertainment as well as education. The Social Club promises many other lively events in the Spring semester.



The cake, with the cover of the first issue, ready to be cut.

SOCIAL Magazine by Social CLUB

The members of the Social Club have released the first issue of their magazine, marking the occasion with the cutting of a large cake on the Campus. This first issue includes an interview with former Miss Lebanon Joelle Behlok, recently an NDU student, as well as covering social and cultural activities in the University. – Good Luck! –Ed.



A keen crowd around the cake.

It was a great pleasure for the editorial staff of *NDU Spirit* to receive the second issue of *Northern Star* coming from NDU North Lebanon Campus. We highly appreciate the moral and cultural values expressed in *Desiderata, A Vision for the Future and Culture*. There is an excellent article illustrated in colour about Aikido by **Paul Kadissi sensei**, who insists on the essential moral and educative nature of the martial arts. All the great masters of Judo and Karate also have emphasised that the martial arts have a moral purpose and any instructor must be judged by

his attachment to this principle rather than by his obsession with results in competition. Without denying the important role of competition and championships, one can only regret that the tendency to regard certain martial arts as Olympic sports has done them much harm throughout the world.

Dlala El-Souri's photography and title *STOP exhaust fumes* are highly creditable. The *Hyde Park* corner is dedicated to student opinion. We would like to point out that here at *NDU Spirit* we would eagerly welcome letters of opinion

and comments on articles, reserving only the editorial right to answer.

We draw attention to the lyrics of *Thoughts of Light* by **NDU-NLC student Jonah Tebaa**, performed by **Karin Moundian** to music by **Walid el-Massih**. This won second prize at a competition held in Peak Hall on February 8th to choose between 25 anti-drug video clips. It is played regularly on **Radio One 105.5 FM**.

There are some short contributions in Arabic. The publicity on the last page sets an example of good taste. – Ed.

S O C I A L

On May 5, 2002, the wedding of **Houda Kayrouz**, graduate of FAAD, with **Mr. Rabih Tarek**, at Our Lady of Lebanon Church, Hillside, Chicago, Illinois, USA. They are seen here with **Monsignor Victor Keyrouz**.



On October 26, 2002, the wedding of **Nancy Khoury**, until recently of the NDU staff, with **Mr. George Jurdy**, at Saidet et-Talleh Church, Deir el-Qamar, Shouf, Lebanon.



RISK MANAGEMENT and TERRORISM INSURANCE

BY DR. RASHID V. SABER



Before being Assistant Professor of Management in the Faculty of BA&E at NDU, Dr. Rashid Saber was Regional Director of the Crisis Management Division with American International Underwriters in Chicago. He worked on risk management and loss prevention Specialty Risk Insurance programs on a global scale for a number of international corporations in the USA and Europe.

Introduction

Today the world is a more dangerous place than it was a decade ago. The threat of terrorism has arisen along with nuclear proliferation among “rogue regimes”. New challenges are confronting governments and international business

The political risk insurance (PRI) market has grown and branched out into more sophisticated business services in order to meet the ever-increasing demands of global business. Over the last few years the PRI market has been able to enhance its own ability to provide insurance coverage for ever larger and more complex customers.

As market deregulation sweeps the world, countries are opening their doors and forging powerful economic alliances, but to every new international business opportunity a slew of risks is attached. The key to sound risk management in an international environment is to find a balance between loss prevention measures that companies can take to protect themselves and the risk transfer programs afforded by insurance companies.

Specialty Risk Insurance

On September 11, 2001, the insurance industry faced a massive man-made disaster, resulting in the greatest insurance losses in history and the highest death toll in any one insured event. Insurance companies have been dealing in, and largely profiting from, the disaster business for centuries, but rarely have they had such a bad run of catastrophic losses in so short a period. For example, Typhoon Mireille (Japan, 1991) caused \$ 4.5 billion loss, Hurricane Andrew (USA, 1992) caused \$ 15.5 billion loss, the World Trade Center (USA, 1993) caused \$ 0.5 billion loss, Northridge Earthquake (USA, 1994) caused \$ 2.5 billion loss, and Tropical Storm Allison (USA, 2001) caused \$ 2.5 billion loss.

The demand for specialty – “exotic” – insurance cover remains excessively high, whereas very few insurance underwriters are willing to provide coverage even with restricted policy terms and limited capacity. Lloyd’s of London, the world’s largest insurance exchange, a major source of specialty insurance, and American International Group (A.I.G.), the

world’s largest insurance organization, have been offering (PRI) to cover loss of overseas assets due to confiscation, expropriation, nationalization, kidnap and ransom, and terrorism risk, while war and nuclear attacks are excluded from coverage provided by both carriers.

Losses Assessment

Following the September 11 attacks on the World Trade Center, the complexity of insurance claims breaks new ground. Over 5000 people were killed or reported missing, but life insurance claims are relatively easy to assess. However, two sister firms specializing in brokering government Treasury Bonds, Cantor Fitzgerald and e-Speed, had their offices in One W.T.C. and 700 of their 1000 employees were casualties on September 11. Industry experts estimate life insurance claims to top \$ 5 billion, emanating from different types of insurance policies: private individual life insurance, corporate life insurance (usually 2 or 3 times the employee’s annual salary) and key-personnel life insurance plan, average \$ 1 to 5 million per person.

The September attack also brought claims for business interruption from policy holders in various business sectors and in different geographical locations (duty-free shop operators at Miami Airport, principals of the *Carnival* cruise liner, owners of casinos in Las Vegas, etc.)

Property Damages Forecast

In America the War Exclusion clause features in each property insurance policy, while there is silence about Terrorism coverage, which remains available upon the request of the insured, subject to an added premium.

The structures of W.T.C. (both towers) were insured for \$ 3.2 billion, plus \$ 1.2 billion coverage against business interruption loss. United Airlines and American Airlines, whose aircraft crashed into W.T.C., were insured against third party liability for \$ 1.75 billion per single event. Insurance companies are debating whether to consider the attacks as a single event or as a series, since some pertinent insurance policies carry a single limit of liability while others bear a combined (aggregate) limit of liability. The US government will assume the property loss in the Pentagon structure as most government buildings are self-insured.

The Association of Trial Lawyers of America, personal injury lawyers, have called for a moratorium on civil suits related to the attack. Possible defendants in litigation, apart from the two airlines, include Boston and New York airport security firms, Boeing and Airbus the aircraft builders, The Port Authorities of New York and New Jersey on account of a joint ownership of W.T.C., architects and builders, the leasing company Silverstein Consortium, the US Federal Aviation Administration, the Massachusetts Port Authority and the insurance broker (for supplying inadequate limit of liability on the W.T.C. insurance programs.)

The Government Assistance Role

Insurance companies may have an ally in their repudiation of most claims in view of the War Exclusion clause in property insurance programs, for in his speech of September 11 President Bush branded the attacks as an Act of War. But ducking such claims might back-fire on the insurance industry. Moreover the Afghanistan war has exacerbated an already nervous insurance market.

Following the attacks, driven by national interests involved in private sectors concerned with drafting terrorism insurance, governments in the industrial world will let the private sector pick up the first-loss layer and themselves assume the excessive-loss layer. The government policies have two aims, avoiding a collapse of the insurance industry and providing proper terrorism coverage for domestic fixed assets so that they will not be vulnerable to unpredictable perils.

The US Senate has debated whether the American Government should be the insurer of last resort, as conglomerates facing many claims from September 11 think it should. In December 2002, the American Congress passed a bill authorizing the Treasury Department to provide insurance coverage for losses in excess of \$ 10 billion up to \$ 100 billion in the event of a terrorist attack occurring on United States soil. E.U. governments have agreed to provide one-month terrorism coverage for uninsurable or under-insurable assets in Europe. The US Congress passed an emergency act for paying American national airlines back for their terrorism insurance up to 180 days, and worked on a rescue plan for the insurance industry where the latter would assume the first \$ 10 billion in claims and the Government would pick up 90% of the balance in excess of the sum; however, during December 2001 the bill was stalled in the Senate.

The Insurance Bill

During the 1990s, companies could underwrite coverage at a loss as they could use the cash-flow from premiums and invest it in the equity market for a sound return. But the overall costs for insurance of the September 11 attacks have been put at \$ 70 billion. US companies are expected to pay out half the amount. Insurance providers hardest hit include Lloyd's of London (\$ 2.7 billion loss), Berkshire Hathaway (\$ 2.5 billion loss), Munich Re (\$ 2 billion loss), Swiss Re (\$ 1.5 billion loss), Allianz (\$ 1 billion loss), Zurich-Re (\$ 1 billion loss) and A.I.G., Score, CNA, Cigna and St. Paul for lesser amounts.

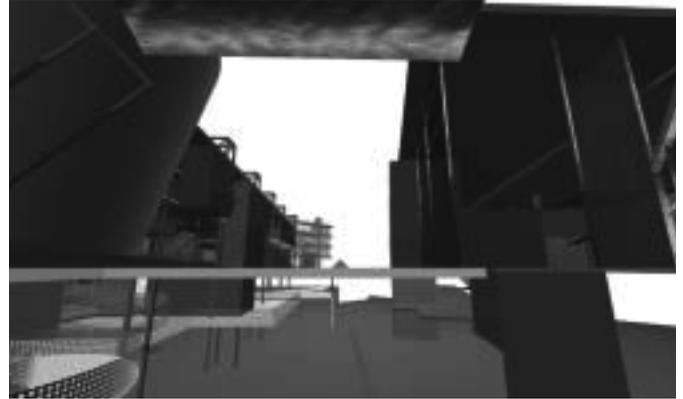
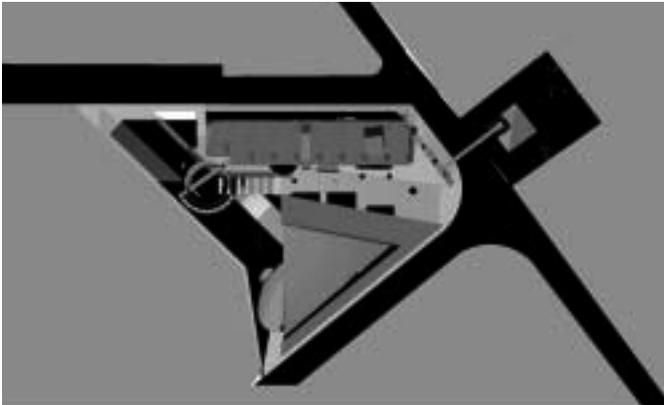
Conclusion

The American insurance industry is likely to get away without any major bankruptcy; survivors being generally well capitalized organizations, the demand for their services will increase. Premiums have already been marked up; health care is expected to rise by 20% and insurance for apartments in major cities by 100 – 300 %. Sky-rocketing premiums have forced insurance buyers to impose purchasing discipline on their risk transfer policy. At the same time the shortage in market capacity has forced the insurance organizations to scrutinize their underwriting exposures and to become more selective in the use of their capital. This trend will continue for some time, while industry barriers go higher, available insurance capacity is limited and demands for specialty coverage rise. At this juncture a well-managed insurance carrier will take advantage of this business opportunity to capitalize on it and to put to work its competitive advantage.

For the purposes of NDU Spirit this paper has been shortened slightly and updated. –Ed.

CHILD SITE

Architecture project by Chady Bteich



ARE WE PROVIDING OUR CHILDREN WITH ADEQUATE PHYSICAL SETTINGS FOR THEIR DEVELOPMENT?

WHAT DO WE KNOW ABOUT THE NATURE OF CHILDREN'S INTERACTIONS WITH THE BUILT-UP ENVIRONMENT?

HOW CAN WE APPLY OUR KNOWLEDGE OF CHILDREN AND THEIR DEVELOPMENTAL PROCESS TO THE DESIGN OF APPROPRIATE SPACES FOR THEM?

According to THOMAS G. DAVID AND CAROL SIMON WEINSTEIN, the physical environment for children has tended to be fragmented, being built with no coordination between architect and psychologist.

Researchers based in schools of architecture, which are primarily interested in the improvement of design, may never encounter child development experts investigating spatial cognition in the laboratory. Traditional experimental studies in child development research, for example, might define environment in terms of the type of toys provided in an otherwise barren observation room. Environmental psychologists have focused their attention on variables such as density or privacy or the "degree of openness" of design. In contrast, designers may define the critical dimensions of settings in terms of physical properties such as scale, texture and light, or of more abstract attributes such as mood.

As physical settings, schools are built to foster the learning theme rather than the child development theme, and it is the former theme which has been implemented in Lebanese institutions for children.

The **hypothesis** of our project may be stated as follows:

If development is fostered in the child's physical environment, then the growth of society is better assured.

So our aim here is to design a physical environment that is appropriate for a child's development. The general development of the child may be divided as follows:

- ▣ Personal identity development (personal identity; individuation),
- ▣ Cognitive development (problem-solving and reasoning; concept formation; imitation/memory; and association/classification),
- ▣ Spatial cognitive development (spatial coding),
- ▣ Perception development.

Project concept development:

The project is divided into two parts, one where individual and group activities take place and another where occasional activities take place, both being reached by a path which introduces the child to its physical environment.

In what ways does the child derive meaning, purpose, form, and structure from its physical surroundings?

Passing along the transparent container, by osmosis the child accumulates cognitions of the physical space he is entering. His thoughts, memories, beliefs, values, ideas and preferences and meanings are related to the physical setting. (**Osmosis**: a gradual, often unconscious, process of assimilation or absorption. *American Heritage dictionary*)

The use of the path fosters the sense of place identity that is conceived as the substructure of the person's self-identity.

According to Proshansky, Fabian, and Kaminof, the child psychologists, "Certain spaces and places, because they are 'owned', familiar, and useful and can be controlled, satisfy and maintain the integrity of the child's sense of self, including the *definition* of that self."

The control of space is concretized when the child perceives from the path neutral objects inside that he has no control over from the outside. The transparent container disappears (is no more perceived) as the child gets within the physical space. As he plays, wanders, and fantasizes within the mitochondrion, the objects contained are controlled by the child's actions and space indulgence and perception. The object contained becomes imprinted on the child as long as he plays within the space, sees the object moving, and creates a corner for his exhibition place and for his privacy.

The path connects with two entrances for the project, which are provided to facilitate the process of sorting the children on their way to the inside, according to the criteria of number and character.

The in-project entrance filters children according to age on the basis of Piaget's stages of child development:

- ➡ Zone 1: age 0 to 3
- ➡ Zone 2: age 3 to 7
- ➡ Zone 3: age 7 to 12

Zone 1, age 0 to 3: sensorial-motor stage of child development:

Children at this early age are characterized by 1) inability to represent three-dimensional objects, 2) unawareness of object permanence, 3) little motor competence, 4) awareness of images and faces, 5) no awareness of time and space and 6) no spatial coding.

The zone is constituted of an ellipse elongated and without an edge, having the same touch along the peripheral envelope, uninterrupted space, a free plan with no separation, and orientation by the child himself by a landmark, "the Duffy".

The Duffy is situated in front of the entrance. It is constituted of planes separated by an empty physical space. As the child enters and starts moving along the elliptical periphery, the Duffy starts to separate. The combination of Duffy 2-dimensional images forms the whole, and the combination of two consecutive 2-d images provide a useful space to play in. The assimilation between the two consecutive images and the useful space introduces the awareness of the three-dimensional object that has width, depth, and height.

The concavity of the ellipse in the vertical and horizontal planes provides a physical obstacle between the adult supervisor and the child. The adult has to go down on his or her knees and lean down in order to invade the child's space.

Zone 2, age 3 to 7: pre-operational stage of child development:

Children at this age are characterized by 1) unawareness of the principle of conservation, 2) the use of symbols and make-believe, 3) egocentricity and little capacity for logical thought

An ascending ramp is provided to enable the child between age 3 and age 12 to reach its physical setting. Moreover, the child has to pass over a bridge above zone 1 to arrive there. The bridging ramp that is recommended by child psychiatrists fosters the child's sense of self. It develops the sense of challenge and strengthens self-esteem. It develops a sense of the force of gravity and improves balance.



The development of logical thought is highly dependent on logico-mathematical classification, seriation and the concept of number.

The physical setting is constituted of unit objects that are assimilated together in a geometrical manner. This assimilation is based upon the articulation of solid and void to form the object contained.

Perceiving and manipulation of unit objects with other unit objects develops the concepts used in logical thought. Perceiving and experimenting depends on the manipulation and seriation of unit objects. This idea is based upon the theory of cognitive development elaborated by Piaget.

Zone 3, age 7 to 12: concrete operational stage of child development:

During this stage, children are characterized by 1) a more logical manner of thinking, 2) a start to overcoming egocentricity, 3) learning the idea of reversibility, 4) conceptualizing in the mind without seeing the action, and 5) a better understanding of time and place, but 6) a continued limitation of powers of abstract thinking.

The zone devoted to them establishes a relation between object and trace and discontinuity between objects. Objects (physical settings) are arranged along the vertical plan to constitute a grid in the vertical plan. Physical settings for encountering an activity tend to disappear and reappear in different horizontal plans of different levels. A stairway

rather than a ramp is installed so that the child relates physical setting to time better than that in Zone 2, where a ramp is provided. A media center fosters more logical thinking. The physical setting and the paths of circulation are labyrinthine in form so as to favor the sense of discovery and are more transparent so as to help overcome egocentricity. Dead-end pathways, planned on the basis of the child's spatial coding, reverse the child's action within the space. Incidentally, laboratory studies for this age are based on more elaborate scientific experiments.

A physical setting is provided that fosters child development.

The child is in constant movement here, due to the vertical circulation and displacement of functions. Related functional settings are situated each one in a different place and at a different time.

There is no lining up. The physical setting perceptually traces lines that help the child to direct himself and to move from one place to another.

There is a dynamic arrangement of physical setting involving the articulation of forms and anti-forms. The dynamic aspect of the architecture reflects the dynamic movement of the child.

Different types of places are provided, private/public, introverted/extroverted, and individual/group.

The relation between inside and outside fosters the child's sense of identity of place.

The physical setting provides multi-perceptual scenes that help the child to discover and explore the space.

Individuation, it is said, "begins with the infant and evolves through sensory and perceptual experiences."

Site analysis:

I- Location analysis:

The project is a communal type, one that serves a certain number of individuals in our society. So examples should be built over the whole region of Lebanon.

Choice of sites depends on several criteria affected by different considerations.

In short, Lebanon should be divided into regions in each of which the above criteria are to be applied. The first choice for my project is Keserwan, to be divided into different zones according to the above criteria.

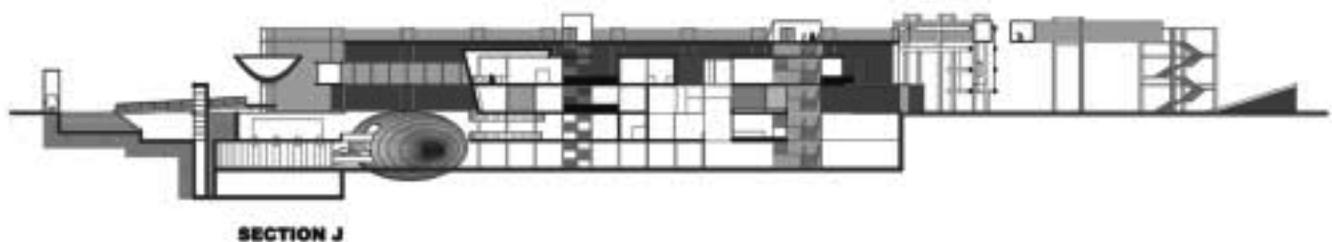
Since *Child Site* is an experimental project, it is preferable for it to be located in the lower zone of Keserwan, with Jounieh the starting point of the development.

II- Justification of the site:

- Geographically, the site is situated at the entrance of Jounieh from the highway. It is also situated on minor roads connected to the inner part of Jounieh.
- The site is located in the center of the town's activity.
- The Municipality desires the development of a site for children in this particular site.
- There is a need for a site for children where they can be looked after while their parents go shopping nearby and which is a complement to the activity of the Jounieh Stadium.
- The particular site is the most suitable one available in Jounieh.
- There are three child institutions nearby in the form of three schools.
- Any construction on the site will be clearly visible from anywhere around.

Jounieh is chosen as the location of the first experimental child developmental center since it is typical of Lebanese cities and offers a site near the center of urban activity near the Stadium with easy access to and from the highway joining the North of Lebanon with Beirut.

Criterion	Affect:
Density	Area of the physical setting.
Culture dimension	Type and character of the project, child site
Social dimension	Type and character of the project, child site
Physical environment	Extent of nature intervention, to balance that of region
Visibility	Encouraging participation; ease of transmitting the message
Accessibility	Encouraging participation; ease of transmitting the message
Architecture dimension	Integration in the environment



TRANSLATING POETRY

AN ART, NOT A

This is an extract made by Dr. Amal Malek from a presentation on Computer Translation given by her in the NDU Millennium series of conferences in May, 2002.

A traditional view of translation

Madame de Staël wrote: "The most eminent service one can render to literature is to transport the masterpieces of the human spirit from one language to another." On the other hand, Milan Kundera said, "Death to All who dare rewrite what has been written. Impale them and roast them over a slow fire! Castrate them and cut off their ears!"

So here we have two extremes. In the past, translators added their own imprint to the work, much as musicians interpret the music they play. Modern readers, however, prefer a more literal translation, content over form. The skilled translator must unravel literary work in one language and put it together, while retaining the power of the structure and, indeed, the meaning. Imagine trying to translate jokes into a language where the same things are just not funny! Humor, which is cultural, does not translate well. Poetry, which is also cultural, depends so often on what is *not* said.



Translation is sometimes regarded as a superior type of literary criticism, combining the creative and the critical. Translating poetry is the most difficult of all translations. Not only does one have to render the meaning of the original poem, but also the "form, rhythm, sounds, harmony, and tone" have to remain intact.

The translator must clearly understand the content and the subject matter, and should master the language of translation with its characteristics of diction, patterns of speech, and subtleties, in order to present the richness of the language being translated into.

A good translator will be able to express the author's intention while "miraculously preserving the characteristics of both languages."

When we are translating poetry, "the poet's spirit must come over us

and speak with our words." The translated lines should have the same effect on the reader as the original ones.

Problems in translation

How effective can translating poetry from its original language into another be? And, what are the specific problems of translating from French to English? The skill of the translator and the nature of the languages in question are only two of the factors on which the effectiveness of translation depends. As David Connolly admits, "poetry translation does entail some degree of loss"; however, he also agrees that it is "the translator's task to minimize the loss." On the other hand, Daniel Weissbort, in *Translating Poetry*, addresses "the practical problems of transplanting a text from one culture to another with its resonance and nuances as intact as humanly possible." He also explains the translator's role as a "mediator between cultures". How can machine translation act as a cultural mediator?

"Translation is, of course, a rewriting of an original text." All translations, regardless of their intentions, reflect an ideology and poetics. Rewritings can reflect new concepts and new devices and demonstrate the influence of one culture on another.

IN THE COMPUTER AGE: TECHNICAL PROCESS!

DR. AMAL MALEK,
Ass. Professor, NDU

More specifically, hidden meanings, metaphors, symbols, subtle innuendos and other literary devices are a major part of poetry. In order to convey these techniques into another language and culture, a translator should not only have a mastery of words, rhythm and rhyme, but also a knowledge of the cultural implications involved. Again, how can this be done by machine translation? In addition, poetry lends itself to interpretation and it is therefore impossible to “translate” a poem without subjective additions and alterations to the meaning intended. Translating a poem with accurate words is not enough; rather, conveying the meaning in the spirit of the author is essential. Furthermore, translating the true essence of a poem requires understanding a different time, culture and context, in addition to a different language.

Translating poetry involves intuition; in poetry “feeling *is* the meaning”, for who better than a poet can transmit the mood of a poem?

What is lost in the translation?

One problem in translating French into English is word order. When a typical English sentence is translated, about 50% of the words end up in a different position in the corresponding French sentence. In French, adjectives often appear after the nouns they modify; for example, *the red car* (adjective, then noun) becomes *l'automobile rouge* (noun, then adjective). Translating from one language to another also changes the tone of the poem. French, for example, is a more conservative and traditional language than English. One language allows for a richer display of emotions, while the other adopts a more restrained stance. In comparing the two dramatic works of Edgar Allan Poe and Baudelaire, for instance, we can see that Poe, in *The Fall of the House of Usher*, expresses his feelings with more control, while Baudelaire in *Les Fleurs du Mal* expresses himself fully, with extravagance and excess.

Let us consider this line and the choice of words used for translation:

...a sense of insufferable gloom
invaded my *spirit*. (Poe)

...un sentiment d'insupportable
tristesse pénétra mon *âme*.
(Baudelaire)

Poe could have used the word *soul* as well as *spirit*, but the French *esprit*, which means mind and spirit rather than *âme*, meaning *soul*, would have caused confusion. Words have different connotations in different languages. For instance, *tristesse* is weaker than *gloom*, and a *bleak* winter is stronger than a *froid hiver* (cold winter).

To reiterate, translating involves much more than looking for the best linguistic equivalent. It is agreed that the translator must be faithful to the text, but faithfulness consists of recreating the cultural atmosphere along with the choice of words and sounds.

Clearly, translating poetry is more than rendering meaning, rhythm and rhyme in another language. It is recreating the poem in a different language, while keeping the subtle nuances and the spirit of the original author. The solution is not a computerized terminological database, which *can* be useful for finding synonyms, or words that rhyme, etc. Reconstructing poetry in another language requires dedicated translators skillful in the art of poetry, who will use the new technology to *assist* them in their work but in no way to do the job for them.

FUNÉRAILLES CHAMPÊTRES

"Ainsi trépassent les paysans de ma montagne"

ANTOINE Y. SFEIR,
Lettres et Traductologie, NDU



Sur la montagne, c'est l'orage.
Dans la plaine c'est la pluie.
Que faire de toi, ô mon âme!
Enveloppées de brouillard et de vent,
Les routes s'en vont tristes dans la brume;
Une cloche tinte au lointain
Dans un village oublié du Liban.
C'est l'Angelus attardé des paysans;
C'est le glas qu'on sonne pour un mourant.
Car lorsqu'un paysan trépassé là-bas,
Toute la bourgade se tait, se met en deuil.
On fait rentrer le bétail avant le soir,
On oublie la charrue dans les sillons.
On laisse les vaches dans leur coin.
L'étable est peuplé de jour et de nuit...
Les poules s'ennuient dans la basse-cour,
Et le chat ronronne sous le lit.
Dans chaque maison, c'est un concert de pleurs,
Dans chaque étable un carême forcé...
Et le pauvre paysan se voit porté sur sa civière
Par le sentier tortilleux du village,
De la terre encore fraîche sur les mains,
Dans un modeste cercueil en bois verni,
Façonné pour la circonstance, en hâte
Par l'apprenti menuisier du village,
Dont le maître est pressé de sortir,
Et savoir pour qui sonne le glas.
Un vieux curé à la barbe blanche,
Traînant ses pieds sur sa soutane,
Trébuché dans les cailloux du chemin,
Recitant le requiem dans son bréviaire
Et quelques çlawoto en langue syriaque.

Devant... un enfant appelé dans les champs
Pour porter la vieille croix en bois,
vieille de plus de cent ans.
Derrière... dandine un cercueil ambulant,
Hissé sur les bras opiniâtres;
De loin, il miroite au soleil couchant
Comme une écharpe de deuil,
Tel un drapeau de départ.
Et derrière...
suivent les parents du disparu, le visage blême,
la mine pétrifiée
De douleur, de tristesse et d'angoisse...
Quel dieu, quel tyran implacable et dur
Leur a ravi leur père, leur chef et leur dieu?
Et... dans le sentier sauvage fleurissent des
larmes:
Décor funèbre d'un convoi mortuaire.
A l'arrière-garde, la foule du village,
Horde de rescapés sauvés du naufrage,
Mais qui savent qu'un jour à leur tour,
Etendus sur une planche de bois verni,
Façonnée par le menuisier du village,
Ils suivront les détours du sentier sauvage,
Portés sur les bras des autres survivants.
Devant eux marcherait,
la barbe dans son bréviaire
Par le chemin tortilleux du village,
Un vieux curé en soutane noire
Clamant des prières de requiem
et quelques psaumes en langue syriaque.

LADIES' ON-CAMPUS DORM



A Rival to the Hanging Gardens.



The terrace, with a breath-taking view.

Information kindly provided by Mr. Joseph Fares

The first thing that impresses the visitor to NDU Main Campus is the beautiful many-balconied building on the right, which with all its greenery and verdant surroundings may well recall the Hanging Gardens of Babylon. This is the Women's On-Campus Residence, situated on a hill with an all-round view of the sea, the old monastery of Louaize, the University, the school, Beirut and the near and distant mountains. It has twelve double rooms and twenty-two single rooms, all fully furnished and equipped (with plugs for personal TV and Internet.) The amenities include individual bathrooms,

a fully-equipped kitchenette on each floor, daily cleaning, 24-hour guardian and security, laundry room, TV room with cable TV where guests may be received, study room with computers and Internet, common terrace, reception office and air conditioning. Meals may be ordered for fast delivery from the University restaurant and other nearby food outlets.

Accommodation is retained on a semester basis, but students may withdraw by giving a month's notice. Rates may change from year to year, but detailed up-to-date information may be obtained from the **NDU CAMPUS SERVICES OFFICE**, tel. 00 961 9 218950, ext. 2248; Fax 00 961 9 218 771; E-mail jofares@ndu.edu.lb .



A student's private room.



A kitchenette.

ENGLISH IDIOM

WORLD ENGLISH

For some reason best known to themselves, the British (being British, we won't venture to say anything about the Americans) have many expressions for mental abnormality: He's a little bit off the top, he's off his rocker, he's bats in the belfry, he's batty, he's got a screw loose, he's screwy, his head needs seeing to, he's not quite right in the head, etc.. With the British love of understatement, they may well mean that a person is raving mad.

A priest was preaching in the chapel of a lunatic asylum about the purposes of God for man on this earth. "Brethren," he said, dramatically extending his hands, "why are we all here?" A voice shouted from the back, "Because *we're not all there!*"

"THE BRITISH AND AMERICANS ARE SEPARATED BY THE SAME LANGUAGE."

George Bernard Shaw

During World War II, an American soldier serving in Britain used to attend Mass at a small Catholic church where he was received with much kindness. In 1944 the church was hit by a flying bomb and after the end of hostilities was marked for reconstruction at government expense. In the meantime the soldier had returned to the States, and knowing that the parish priest wished to enlarge the church, a thing not covered by the official reconstruction scheme, he collected funds for this purpose.

In due course the bishop came to consecrate the church anew, for which occasion there was a Solemn High Mass with a fine choir. Tape recording had just come onto the market, so it was decided to send a recording on tape to the ex-soldier in America as a mark of gratitude. The man was very pleased and sat down to enjoy the recording. Suddenly the American jumped up and smashed his player in a rage. "After all I did for them," he shouted to his wife, "they call me a sucker!"

What had happened was that during his sermon the priest had said, "We thank thee, O Lord, for the great *succour* thou has sent us from America!" (*Succour*, accent on the first syllable, means *help*, like the French word *secours*, but is not used in the States.)

LEARNING LEBANON

Recently a sports instructor in a school was helping the geography teacher to supervise the half-year examination in the last year of primary. The youngsters were supposed to mark the principal Lebanese cities on a map. To the instructor's surprise, they were placing Baalbek and Zahleh on the coast and Tripoli, Sidon and Tyre in the interior. "Don't they realise that Baalbek and Zahleh are not on the coast when they visit them?" he asked.

"Nowadays their parents don't take the kids to such places on a Sunday," explained the geography teacher. "They simply take them to the nearest MacDonald's or Burger King!" – Ed.

SAINT JEAN-MAROUN

PREMIER PATRIARCHE MARONITE

LA BATAILLE DE SMAR JBEIL AU VIIÈME SIECLE AFFERMIT L'INDEPENDENCE DE L'EGLISE MARONITE



Dr. Georges LABAKI

L'histoire du premier patriarche maronite Jean Maroun reste méconnue même au sein de l'Eglise maronite. Pourtant Saint Jean Maroun a joué un rôle de première importance dans le développement de l'Eglise maronite. En effet, si les historiens s'accordent à dire que Saint Maroun a vécu au cinquième siècle, l'Eglise maronite ne s'organise autour d'un patriarche qu'au septième siècle. Saint Maroun fut le grain de sénevé qui s'endormit sous terre pendant deux siècles durant.

Toute l'histoire de l'Eglise maronite commence avec Saint Maroun, qui vivait en ermite dans les monts du Taurus dans le sud de la Turquie actuelle. La sainteté de Maroun se tarda pas à se faire connaître au grand jour. De partout les fidèles accouraient pour se faire soigner et écouter la parole de Dieu chez le serviteur de Dieu. Très vite après sa mort un monastère fut construit sur l'emplacement de la mort du saint. Et plus rapidement encore une multitude de monastères dédiés à Saint Maroun virent le jour et s'étendirent depuis la Mésopotamie jusqu'au bord de l'Oronte. Les fidèles des alentours venaient accomplir leurs devoirs religieux dans ces monastères. Ces derniers ne tardèrent pas à se fédérer sous l'autorité du supérieur du Monastère de Saint Maroun bâti sur l'Oronte. Selon plusieurs témoignages historiques ce monastère devint très

puissant. Mais les dangers n'allaient pas tarder à se pointer...

En effet, l'Islam conquérant venait de sortir de la péninsule arabique et déjà s'affronter à l'empire Byzantin, puissance régionale de l'époque mais pas pour longtemps... Et pour tout dire, les Eglises chrétiennes s'étaient lancées dans de sanglantes et interminables querelles théologiques qui allaient leur coûter très cher. A tel point que le siège patriarcal d'Antioche, siège d'une des premières Eglises fondées par les apôtres du Christ, devint vacant pendant plusieurs décennies et ce à partir de l'an 609.

Saint Jean Maroun a vécu dans cette époque perturbée et secouée par des luttes intestines internes et régionales. Les chroniqueurs racontent qu'il est né au village de Sarroum d'une famille noble. Il reçut une éducation digne d'un intellectuel de son époque. Erudit, Jean Maroun se lance dans le combat contre les Jacobites. En l'an 687, il fut élevé à la dignité épiscopale et fut nommé évêque de la ville de Batroun au Liban puis patriarche de l'Eglise maronite. Il est le premier patriarche de cette église, le Patriarche Nasrallah Sfeir étant le soixante-seizième patriarche (et le 139ème si on prend en compte les patriarches qui se sont succédés sur le Patriarcat d'Antioche depuis les apôtres).

Cette indépendance affirmée des Maronites devait susciter bien d'inquiétudes sur le plan régional, à tel point qu'Arabes et Byzantins tombèrent d'accord pour tenter de la juguler. Pour cela, l'empereur byzantin Justinien II, sur instigation du Calife Omar, envoya une armée commandée par deux grands généraux pour tenter de réduire cette Eglise. Saint Jean Maroun confia à son neveu le soin de défendre les Maronites. La bataille eut lieu à Smar Jbeil et fut marquée par une victoire totale sur leurs ennemis. Plus tard, Cyrus, neveu de Saint Maroun, devint le second patriarche de l'Eglise maronite.

Saint Jean Maroun fut l'organisateur de l'Eglise maronite. Il réussit à surmonter brillamment les difficultés locales et régionales de son époque dans un Moyen-Orient secoué par des conflits interminables. Son exemple devrait nous inspirer dans cette époque d'incertitudes que traversent beaucoup de chrétiens d'Orient (d'où une émigration massive). En outre, des études devraient lui être consacrées pour faire mieux connaître ce grand saint.

Le synaxaire de l'Eglise Maronite célèbre la Fête de Saint Jean Maroun le 2 mars. Paradoxalement, plusieurs églises qui lui sont dédiées se trouvent en dehors du Liban, notamment aux Etats-unis de l'Amérique.

LE FLÉAU DE NOS TEMPS

PAR MIREILLE KASSIS



Le royaume de lumière
et de vie
et Le royaume de nuit
et d'oubli.

Notre vie moderne est empoisonnée d'une source insidieuse. Par le biais du Rock'n'roll, le satanisme entre dans notre société.

Signaux et messages visent le subconscient de l'auditeur; quand ces signaux sont manipulés par la publicité, il s'agit d'un véritable viol de la conscience.

Pour réagir contre un mal il faut tout d'abord connaître sa nature et son origine. L'objet de cet article est de lever la voile sur l'une de ces sources empoisonnées où s'abreuve notre pauvre jeunesse, car notre devoir est de mettre en garde nos jeunes. Ce n'est pas pour rien que Marie, Mère de l'Eglise, apparaît si souvent en pleurant comme une maman pleure son enfant qui se perd.

Il y a une centaine de centres de pratiques sataniques dispersés au Liban. D'après les statistiques diffusées par les médias, il y a jusqu'à maintenant seize cas de suicide. La secte satanique attaque aujourd'hui toutes

les classes sociales, moyennant le Livre Noir.

Un danger pressant qui menace nos jeunes s'est fait remarquer dans les boîtes de nuit et les discos. Une question s'impose: qu'est ce qui hypnotise cette masse de jeunes gens? Ce n'est autre que le *high sonority* de la musique et ses paroles qui conduisent vers des actions inacceptables; voire l'accès facile à l'alcool et aux drogues, à travers lesquels on aspire à un bonheur décevant, on se jette dans les bras du Maître des Enfers.

Chaque année au Liban, plusieurs personnes se donnent la mort. Tous demandent que leur corps soit brûlé. Nous lisons dans le journal *Al-Nahar*, du vendredi 10 mai, 2002, un article de Bahjat Jaber qui pose la question de qui va mettre fin aux méfaits de cette secte satanique qui envahit le Liban. En juillet 2001, le quotidien *Al-Destour* cite l'agence AFP en disant que "les autorités jordaniennes déclarent avoir saisi en juillet plus de

1000 cassettes vidéo et CDs faisant la propagande de la secte des *Adorateurs de Satan*. En plus, huit clubs vidéo furent fermés pour avoir diffusé ces cassettes, principalement auprès des jeunes.

En 1997 et 1998, des jeunes ont d'ailleurs été accusés d'appartenir à cette secte en Egypte et au Liban. Cette secte vient des Etats-unis. Ses adeptes nient les religions et propagent leur idéologie par la musique techno. Ref. <http://www.unadfi.org/actualite/>. Il est temps de lancer le cri d'alarme si c'est vrai que nous cherchons le Royaume du Christ.

La musique tient le rôle d'une cible; et si on parle d'elle ce n'est ni pour interdire de l'écouter ni pour l'arrêter, mais simplement pour dire qu'il faut bien choisir ce qu'on écoute. La musique est une visa qui n'a pas besoin d'un passeport pour s'infiltrer dans l'âme humaine, dans laquelle elle passe discrètement en choisissant le bon moment pour jouer le rôle d'hypnotiseur; aidée

par la technologie des communications et des média qui facilitent sa diffusion, et qui sont toujours en perpétuelle évolution.

Alors qu'est ce qu'un message subliminal?

Beaucoup de sons échappent à notre conscience parce que nos sens ne les perçoivent pas de façon consciente; ils agissent cependant à notre insu sur nous juste en dessous du seuil de la conscience, dans le subconscient. Le message échappe donc à tout dépistage par les facultés conscientes. Ce phénomène existe aussi au niveau visuel, moyennant les images dites *sublétales*, qui passent pendant un instant trop court pour que l'oeil ne les remarque mais qui néanmoins agissent sur le subconscient.

Les statistiques montrent qu'une majorité d'adolescents consacrent trois à cinq heures chaque jour à écouter le Rock'n'roll. Le monde entier est touché par ce phénomène parti des pays anglo-saxons il y a une trentaine d'années. De là vient en grande partie la sexualité désorientée des jeunes, l'addiction aux drogues, l'adoration des vedettes et la confusion morale. La vibration des basses fréquentes affecte le cerveau et la glande hypophysaire, source de plusieurs hormones, en particulier ceux qui contrôlent la croissance. Il en résulte souvent un déséquilibre dans le système hormonal, qui est

d'une extrême subtilité et très délicat, en particulier pour ce qui est des hormones sexuelles et surrénales.

Satan trouve toujours des instruments dociles pour relayer plus ou moins délibérément son action sur terre. Dans le Rock, cette action est visible et crève les yeux. Ce n'est pas seulement par ses désastreux effets physiques que le Rock mine la personnalité de l'homme, cette "image de Dieu" intolérable aux yeux du Prince des Ténèbres; c'est très concrètement par son satanisme insidieux qu'il agit sur l'âme et le coeur de ceux qui se lui adonnent. Par son rythme fortement syncopé et par sa super-puissance sonore le "beat" produit en plus des effets déjà signalés une accélération des pulsations cardiaques, et un accroissement du taux d'adrénaline, d'où une sorte d'euphorie générale momentanée, avec provocation sexuelle qui va chez certains jusqu'aux orgasmes répétés.

Il y a des signaux subliminaux insérés dans leurs disques par des groupes de Rock qui s'abandonnent très consciemment au satanisme. D'anciens chanteurs de Rock tel que Pasteur, convertis ou simplement effrayés par le culte de Satan, on a dévoilé le fonctionnement de cette technique de messages subliminaux. Il s'agit de messages verbaux reproduits en fréquence modulée d'entre 17 et 20 ondes par seconde ou en haute fréquence entre 17,000 et 20,000 ondes par seconde. Les mes-

sages subliminaux peuvent être introduits à une vitesse variable grâce aux appareils spéciaux dans les studios par le "reverse masking process".

La technique du message subliminal a été intégrée pour la première fois dans des disques au sujet des Beatles intitulés Révolution #9, conçus pour rappeler la fameuse décennie 1960-1970. C'est durant cette décennie qu'on a vu l'emprise de l'empire de Satan s'étendre sur la société occidentale et ensuite sur le monde entier.

Le Rock, en particulier le Hard Rock, est une cause principale de cette maladie mentale déversée quotidiennement par les média piégés dans leurs univers psychique fragile, avec leur contenu pernicieux, qui dominent avec la violence et la sexualité désordonnée une société sans but autre que la consommation.

Malheureusement nous vivons dans un monde où les adultes n'osent plus affirmer l'autorité du bien, de la décence, de la discipline, des valeurs et des interdictions du décalogue. De ce fait, les jeunes n'ont guère de système de référence auquel s'accrocher. "La voix du pape Jean-Paul II, si aimé de la jeunesse, est délibérément occultée, étouffée, voir tournée en dérision par les médias". René le jeune "Origine et méfait du Rock'n'Roll", *Stella Maris*, n° 259.

A Prescription for Happiness

Friendship is an everlasting jewel hidden in the ocean of life. It is a protection, a help and a continuity. A friend is a present you give yourself. Friendship is God's handwriting and it is not changed by death.

We were created to care, for one caring action lifts up the whole world.

We may fail several times, but we are not failures until we begin to blame someone else, which is why most of us ignore the true meaning that friendship conveys.

Rare are the people who realize the importance of friends, but all the same the world remains a beautiful

place despite all its shame, drudgery and broken dreams.

Strive to be happy!

Forget injuries, but never forget friends. Prove the truth of your friendship by being the friend of the truth.

Mark the words of Benjamin Franklin:-

"Be slow in choosing a friend, slower in changing."

That is all that it takes

Dina Achkar, Journalism



T A I Z É

Dr. Ziad Fahed, Assistant Director, SAO, has kindly sent us a copy of *Letter from Taizé*. He has a close connection with this remarkable community, which, although founded in France within the Reformation tradition by Brother Roger, has had a remarkable worldwide interdenominational extension. We suggest that those who are interested should contact Dr. Fahed.

Messages of encouragement have been received from Pope John Paul II (a personal friend of Brother Roger), Patriarch Bartholomeos of Constantinople, Patriarch Alexis II of Moscow, Archbishop George Carey of Canterbury and UN Secretary General Kofi Annan. This particular letter of Brother Roger was made public during the Young Adult European Meeting in Paris and was presented as a starting point for reflection throughout the year 2003 during the weekly meetings in Taizé as well as those held in other parts of the world. We quote:

Our hope is renewed when we entrust ourselves humbly to God.

There is a force which dwells within us and which is the same for everyone. This force is called the Holy Spirit, and whispers in our hearts, "Surrender yourself to God in all simplicity; the little faith you have is enough."

But who is this Holy Spirit? He is the one Christ Jesus promised in his Gospel when he said, "I will never abandon you. I will always be with you through the Holy Spirit, who will support and comfort you." John XIV, 16-20)

Even when we think we are alone, the Holy Spirit is with us. His presence is invisible, yet it never leaves us.

And gradually we realize that the most important thing in life is to love with trust.

Trust is one of the humblest and simplest realities that exist, and at the same time one of the most basic.

When we love with trust we bring happiness to people around us, and we remain in communion with those who have gone before us and who are waiting for us in God's eternity.

When times of doubt arise in some people's lives, we

should keep in mind that doubt and trust, like shadow and light, can coexist within us.

Above let us remember these reassuring words of Christ: "Do not be afraid or let your heart be troubled." (John XIV, 1)

Then it becomes clear that faith is not the result of effort, but is a gift from God."

From information given with the letter of Brother Roger we learn that during much of the year, the hill of Taizé hosts young adults from Europe and from other continents come for a week of prayer, sharing and reflection on important questions. Sometimes there are as many as 5000 from 75 different countries.

At the centre of the life in Taizé there is a community of brothers who have committed themselves to follow Christ by a *Yes for life*. Two communities of sisters are also present to take part in the welcome of visitors, There is a *Letter from Taizé* published every two months.

THE ROSE

Some say that I am the beauty of my kind,
Others that there are prettier than I.
When I am born, being cut I don't mind,
To be sold, to be exposed to the eye.
A delicate hand gets hold of mine
And takes me away from my dear friends.
But then it takes me along with wine
To a place where beauty never ends.
There, a beautiful lady awaits
With a sweet smile upon her face.
It looks like it is one of those dates
Which end in a sweet embrace.
Then he held me ever more tight
And placed me in her hand.
She was such a beautiful sight
Chosen from many from this land.
The cold night started to end
As they got closer together;
The messages of love they started to send
As they got closer together.
As I lay very close to her
He held her hand and walked her out.
To kiss her sweet lips he wanted to try.
"Kiss her! Kiss her!" I tried to shout;
Finally he did and said goodbye.
Am I a sign of love?
Am I as beautiful as a dove?
No, I'm just a simple rose
Around which love comes and goes.

WHY?

Why is there hate?
Why is there love?
Why does rain fall from heaven above?
Why is there black?
Why is there white?
Why does the day change to night?
Why is there peace?
Why is there war?
Why does our anger keep building up more?
Why is there fat?
Why is there thin?
Why are there people who just don't fit?
Why do we want?
Why do we need?
Why can't men live without greed?
Why do we die?
Why do we live?
Why don't people learn how to give?
Why do we sleep?
Why do we wake?
Why don't we think before we take?
Why are we cold?
Why are we hot?
Why do we pretend to be something we're not?
Why do we smile?
Why do we cry?
Why do all questions come back to-
-Why?



CULTURE

- gone down
the drain!

K.J. Mortimer



In Britain one hears about the “yob” culture, decried by Prime Minister Tony Blair. What does it mean? It means drunken hooliganism, football riots and a hatred of education and of everything that improves mankind. In the nineteen-eighties they spoke about the “yuppy” culture, the culture of Young Upwardly-mobile People, social climbers in business and the professions, thinking only of smart dress, flashy cars, cocktail parties and noisy, drunken all-night raves. Can these be called cultures?

Once upon a time the word *culture* was used in the meaning of refinement, good taste in music and art and literature, a code of politeness and good manners, a certain intellectual life. A cultured person was one with a certain elevation of mind, one formed by the classics in his own language and also in Latin and Greek and therefore formed to habits of clear, logical thinking, speech and writing. Students at Harvard University used to debate in Latin. When Queen Elizabeth the First visited Oxford University, after listening to the pompous speeches of welcome in Latin and Greek, she answered them fluently and without preparation in the same languages. In Victorian times one could rightly speak of culture, because despite certain absurdities, there was a general upward movement among all classes of the population. There was a strong sense of individual duty in the public and national interest. Education was steadily extended to the poor so that they could improve themselves and they did improve themselves. There can be no comparison between the material and

moral condition of the working class in Britain in the mid-twentieth century and its condition in the early nineteenth century. People appreciated and wanted education.

At the same time it was being realised that tribal peoples were not “savages”, as they had previously been called. Therefore one could legitimately talk about a Mousterian culture, a Neolithic culture, a Bantu culture, an Inuit (Eskimo) culture, an Australian Aboriginal culture or American Indian cultures. All these peoples who had survived over many thousands of years had techniques, highly complex and logical languages (see Levi-Strauss *La Pensée primitive*), amazingly sophisticated art and song and oral literature, a common background of religion, philosophy and good manners, and a certain social cohesion.

Now, to be frank, it is hard to talk about Anglo-Saxon culture in the same way as one can talk about *la culture française* (but has that started to go down the drain as well?) The French have long cultivated what they call *l'esprit*. The English word *spirit* hardly translates it, but one may say that it refers to the disciplines of the mind and of intellectual life. In French, as in Latin and Greek, the word *philosophy* implies a discipline of exact thinking, whereas in English-speaking countries, outside certain university circles, it is generally taken to mean woolly speculation. In passing, we may add that the Scottish mentality in these matters is closer to the French than to the English. In France to say of somebody *C'est un intellectuel* is a

high compliment, whereas to call somebody an intellectual in English-speaking society is almost an insult, like using the word *egg-head*, which has no common equivalent in French.

Now a fundamental element of any culture is a common language, a common means of communication. Therefore it is most remarkable that in the English-speaking world the English language is not studied in schools. I met a graduate in English Literature from the élitist Cambridge University who told me that until he took courses in teaching English as a foreign language to be a British Council instructor, he had never learned either the names or the use of the English tenses of verbs. This did not matter so much when people used to spend much of their time reading good books and informative, well-written newspapers and magazines, and when the middle and upper classes had done at least some basic Latin, when a radio presenter of popular music would speak good English. I still possess a couple of letters written to me by working-class women who spent perhaps four or five years in a poor village school towards the end of the nineteenth century, just over one hundred years ago. The grammar, syntax, punctuation and capitalisation are impeccable and the interesting content is really a pleasure to read. But now the results of failing to teach grammatical, lucid, logical, economical, reasonably elegant and internationally acceptable English are disastrous.

Disastrous? This is no exaggeration. There was a disastrous fire in a London railway station which spread simply because the instructions for the railway staff in the event of a fire were so badly written and confused that they could not understand what they were supposed to do.

Regional dialects are delightful; dialect, what the French call *patois*, is a traditional variant, often centuries old, of the generally received national language. Slang however is an adaptation, often in constant flux, of the “official” language. It too can be delightful. I still enjoy memories of

Middle East Royal Air Force slang, which was the product of a generally educated class of military personnel (how about *Shai up and get a shwai igri on* – Bring some tea and get a move on.-?)

But slang can also be very ugly and decadent. Recently I heard an extract from a BBC soap opera, one not put on the World Service, but with a 14,000,000 listener rating in Britain. The language and accent (“Estuary” English) were appallingly ugly and I could hardly understand a word. Consonants seemed to have been replaced by a series of glottal stops. The problem is that such language, obscenities and all, is now transmitted and one might say consecrated by the mass media. Henry Hall with his BBC light orchestra, very popular sixty years ago, would probably faint if he suddenly returned to life and heard the presenter and musicians of some of the BBC’s present programmes.

Now let a person cultivate and enjoy his dialect. But he must learn at an early age the language of education. The great error of recent times has been a completely false so-called democratisation of education, in other words culture has been lowered to the level of the most ignorant instead of the ignorant being raised to a suitable level of culture. Certain educators (so-called) say that children should be allowed to express themselves freely in writing essays without being fettered by considerations of grammar and even allowed to use their own dialect, supposedly in the cause of “creative expression”.

But what do children go to school for? Surely they go to school precisely to learn to express themselves with fluency in a language that can be understood by anyone anywhere. In 1942-3 I spent some months in a remote village in Dorset. It was six weeks before I could understand the natives. For *How are you?* They would say *Hoo beest?* – *How be-est thou?* Now, I love Dorset dialect. But there was a striking difference when ten years later I went to an even remoter village in Isère in France. The natives there spoke Savoyard among themselves, which Parisians

who had been established there for several years could still not understand. But this time I had no difficulty understanding, because even the most medieval-looking peasants spoke correct school French with people from the city. A rather amusing aside: I was walking by the river Rhône when I met an elderly woman. After a little conversation, she asked me where I was from. From London, I explained. “Ah, yes!” she said, “I guessed from your accent you must come from the other side of the Rhône!” More seriously, I remember a farmer’s wife who listened religiously every morning to a radio programme aimed at maintaining the standard of the French language. A typical question was the following: “Comment conjuguer au temps passé simple le verbe *traire*?” Answer: the verb *traire* is defective and does not have a simple past tense. I do not think that such a programme for improving language would ever have had much of an audience rating in Britain or the United States. But really there is need of one. How often does one not hear such redundancies as “a period of time” or such amusing absurdities as “The Prime Minister has been pressurised (for *pressured*) into allowing...” One wonders if the P.M. is going to be launched into the stratosphere. Even BBC news writers repeat “The... football team *has* sacked *their* coach”! Admittedly languages evolve, but they must evolve according to their proper logic. Unfortunately, English is very flexible, concise and poetic but it is not a classical language like Latin, Greek, Sanskrit, Arabic, French or German that by its structure teaches logic and unambiguous clarity of expression.¹

Dr. Naji Oueijan of our NDU Faculty of Humanities once told me how he found in an American University poor Afro-Americans who would speak and write *You is...* As the learned American professors of English had no experience of teaching the English language, he, a Lebanese, was called upon to give them Corrective English for the simple reason that, having learnt English as a foreign language when

young, he knew more English grammar than the Faculty professors did. Under what false pretences of democracy had these poor students been left with their Southern Black dialect at school and then allowed into University? They will never be able to hold positions of importance or have respectable employment outside their home town.

The search for high audience ratings has led the mass media into seeking the lowest common denominator. When last in London I saw news-agencies with long shelves full of trashy magazines. I thought what a pity it was that beautiful forests were being cut down in Scandinavia to provide paper pulp for such rubbish. I wondered if there was one paragraph of decent, informative English among the lot. Trying the TV channels one night, I found on a recognised European national station a prolonged close-up of a foul sexual perversion in full anatomical detail. During a BBC discussion, one speaker said that non-European immigrants coming to western countries had a duty to adapt themselves to western culture. For a moment I was thinking that western countries had the duty of educating the children of immigrants into the national culture, but then another speaker very pointedly asked what culture was being offered. Immigrants found only a culture of atheism, sex outside marriage and rampant materialism, of the glorification of individual rights without any corresponding sense of individual duty.

The world is now dominated by the mass media, orientated towards entertainment rather than culture. Unfortunately the magicians of mass media technology rarely have a formation in the great timeless classics of literature, with good taste and elevation of thought. **Can there be any doubt that for the future of civilisation the word *culture* must regain its original meaning?**

(1) On the part of certain educationalists in Britain and the USA there is renewed interest in the value of Latin. Prime Minister Tony Blair wishes to see Latin in all the government schools. Here at NDU interest in Mr. Antoine Sfeir’s Latin course is increasing from semester to semester.

DR. AMEEN A. RIHANI, V.P.

Sponsored Research and Development, adds his comments.



Mr. Mortimer's allusions in his article to the "yob" and "yuppy" cultures reveal a very basic problem related to the mastery of language in any culture, whether in Lebanon, Britain, the United States or any other countries around the world.

The problems of mastering Arabic, English or French language are of growing concern nowadays. Students graduate at the university level and their ability to write, in any language, is minimal. In the past, no matter what the major, a graduate used to enjoy good writing skills in at least one, and sometimes in more than one, language.

Today the growing problem is that graduates do not care any more about their ability to write. The lack of proper expression is a common denominator of today's degree holders whether in arts or in sciences, in Business or in Engineering, in Political Science or in Media Communication. Who takes the responsibility? How to solve this problem? What academic plans do we have to remedy this situation in the short term and in the long term.

Needless to say, all this is true not only for one language; it is equally true for Arabic, for French, for English or for any other modern lan-

guage. One of the major reasons, as I see it, for the acuity of this problem is the fact that we do not take the language, any language, as seriously as it needs to be taken for the ability and mastery of writing.

As long as we think that writing is not any more necessary for an engineer, a businessman, a scientist, a philosopher, a journalist, an economist, a psychologist, a historian, a theologian, or even a literary critic, the mastery of a language becomes unfortunately secondary.

To express oneself, one has to know and practice the rules of the game, *i.e.* the rules of written expression. To excel in a certain field or in a certain field of knowledge is to express properly what you know in such a way as to make it easy for the reader to understand, reciprocate, interact, and later on to use the knowledge acquired in a productive way. Isn't this the role of a university? How can our students excel without being able to express their excellence? Without being able to write?

If language is the vehicle of knowledge while traveling to ourselves, then our personal and individual language is the vehicle for each of us while traveling to the other. Inability to use a language is the inability to drive our car in order to reach the other person, the colleague, the friend, the companion.

This means that a major responsibility falls on the university, any university, in order to have its students graduate with a strong command of the written language regardless of their major or field of study. How can we reach this intellectual and cultural objective?

Postscript: if anybody disagrees or wants to make a remark about any of the points raised, we shall be glad to publish their letters, reserving however the right to answer them. –Ed.

IT IS TIME...



It is time to take a new step.

It is time to look at the world with new eyes.

It is time to be strong and not let the problems of your past capture you.

It is time to close the door on your past disturbing memories, and to turn a new page.

It is time to keep smiling no matter what may happen.

It is time to be optimistic and to count on God.

It is time to keep smiling and to never give up, no matter what may happen.

It is time to live your days feeling secure, hopeful and strong in order to be capable of overcoming new problems. At last you will gain the feeling of inner peace that never fades away.

**Caren Attieh,
4th year International
Affairs and Diplomacy**

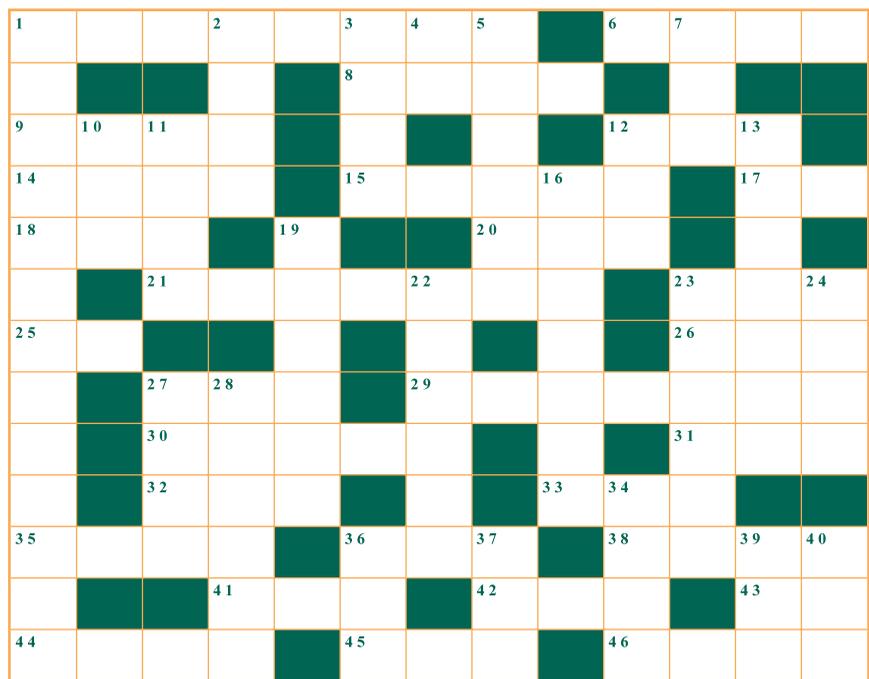
SOMETHING

for your GREY matter

CLUES

Across:

1. water sport
6. match
8. water defence work
9. egg-shaped
12. devoured
14. small stream (rather poetic)
15. by the sun
17. Physical Training
18. faucet
20. for the pen
21. knowledge
23. demand
25. Commanding Officer
26. that distant... (poetic)
27. act offensive to God
29. island group between Siberia and Alaska
- 30 step (v.)
31. unused
32. melody
33. carried out, performed
35. lower limbs
36. poem
38. harvest (v.)
41. lady president of Argentina
42. to and - (backwards and forwards)
43. before behold!
44. Christmas
45. decay
46. necessity



Down:

1. being built at NDU (two words, 6 and 7 letters)
2. for grinding corn
3. little devils
4. refusal
5. Scottish language
7. back of a boat, fore and -
10. through, by
11. mountains in Europe
12. boat with a zoo
13. part of a radio/TV serial
16. kind of barometer
19. champion
22. moved his head up and down
23. Chilean president
24. was aware
27. male deer
28. coloured parts of eyes, flowers
34. metal
36. for rowing a boat
37. newt
39. beer
40. pea container, group of whales.

SOLUTIONS TO THE LAST

Across:

1. North Campus
8. spy
9. hierarchy
13. roe
15. ad
16. send
17. universal
21. fire
22. SOS
24. clerk
27. enter
30. ale
31. mat
33. either
34. reel
36. cat
37. unit
39. elm
41. sop
42. doe
43. ape

Down:

1. tea
3. ash
4. M.P.
5. pyre
6. sled
7. Shouf Campus
10. revere
11. rare
12. CDs
14. one
16. slot
18. nil
19. ire
20. as
23. theatre
25. knee
26. set
28. tiled
29. rhyme
30. arc
32. trip
35. ET
38. no
40. Lo (& behold!)

The 2003 Catalogue of NDU Publications is now available. Apply to Mr. George Mghames, Notre Dame University Press. Direct contact, tel. 960-9-218950/55, ext. 2477. Fax 960-9-224803. Email fhajj@ndu.edu.lb. Mailing address: Notre Dame University Press, Administration, P.O.Box 72, Zouk Mikhaël, Kesrawan, Lebanon.

Education on the Avenue of Change...

Any New Prospects for Lebanon?

The book tackles intellectual challenges through the following subjects:

Change in the institution of yesterday and today - A new Mariamite educational project - The role of education and learning among the requirements of production, life and Man - The dynamic of knowledge as a prerequisite for personality-building through the strategies of the curricula and educational programs in Lebanon - Civic education and citizenship - Guaranteeing the right of the weak (economically, mentally or physically) in education and human and social progress. Providing education as a service, not a commodity - Establishing equality in education between the healthy and the handicapped.

The final summary of the proceedings is followed by recommendations.

Edition: 2002
ISBN: 9953-418-43-8
Language: Arabic
Number of pages: 100



عالج الكتاب الإشكالات الفكرية من خلال المواضيع الآتية:
التغيير في مؤسسة الأُمس واليوم - مشروع تربويٍّ مريميٍّ جديد - التربية والتعليم اليوم بين مستلزمات نوعيات: المنتوج والحياة والانسان - من البيت إلى المدرسة فالجامعة والمجال العام - ديناميكية المعارف ومستلزماتها لبناء الشخصية من خلال استراتيجيّة المناهج والبرامج التربويّة في لبنان - ديناميكية الإنتاج والخدمات وارتباطها بالمعارف والنشاط المهنيّ وتوزيع الخيرات - التربية المدنيّة والمواطنة - كيفية ضمان حقوق الضعفاء (اقتصاديًا أو ذهنيًا أو جسديًا) في التعليم والارتقاء الانسانيّ والاجتماعيّ - توفير التعليم كخدمة لا كسلعة - توفير المساواة في التعليم بين الأسوياء والمعوقين - الحق في التربية والتعليم. ملخّص الكتاب مرفق بتوصيات.

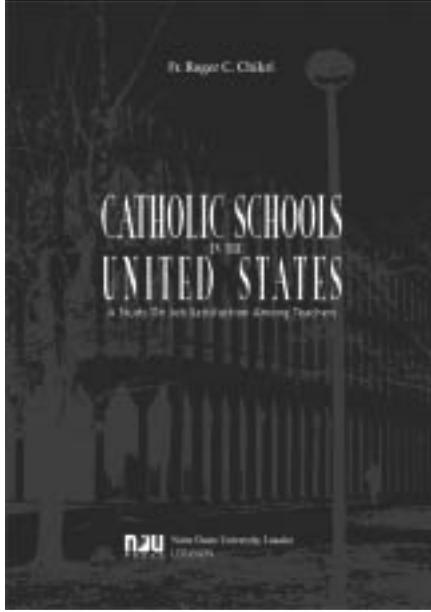
The State of Tomorrow... What Vision?



تعالج إشكاليّة الموضوع السؤال المحوريّ: أ دولة لمجتمع أم مجتمع لدولة؟ كيف نعيد بناء المواطنة؟ يدور المحور الأوّل حول سلطة الدولة بين اللامركزية والعولمة متطرّقاً إلى التوجّهات العالميّة المعاصرة والحالة اللبنانيّة بوضعها الحاليّ ونافذتها إلى المستقبل. أمّا المحور الثاني فيدور حول السلم الأهليّ في عصر اللاحدود مناقشاً إشكاليّات الرقابة الأمنيّة وسيادة الدولة ورأسماليّة الاستثمار والاستهلاك مقابل التثمين والتوفير، وصولاً إلى الإشكاليّات الثقافيّة. ويعالج المحور الثالث والأخير الخصخصة وضمان الخدمات العامّة بما فيها ضمان التربية للجميع والعمل للجميع.

This book deals with the following paramount issues: a state for a society or a society for a state? How can we re-build citizenship? The first chapter tackles the subject of the state's authority between decentralization and globalization, and highlights the new world trends and the Lebanese situation - its present and future. The second chapter talks about civil peace in a border-free era and discusses the problems of censorship, sovereignty, investment capitalism, and consumption versus production and saving, in addition to other cultural problems. The third and last chapter deals with privatization, public services, education for all and work for all.

Edition: 2003
ISBN: 9953-418-45-4
Language: Arabic
Number of Pages: 160



Catholic Schools in the United States

This is a thorough study on Catholic education in the United States. The author explains in his book the relationship between commitment to the distinctive mission of Catholic schools and the job satisfaction of the faculty members. He indicates that the teachers' backgrounds are important in developing a teaching staff contented in their work and willing. He discusses the mission and role of institutions distinguished by the two identities of faith and knowledge, and characterized by the spiritual and educational value system. The author highlights that the Catholic Schools are seen as "networks" rather than "systems".

Author: Fr. Roger Chikri

يشكل هذا الكتاب دراسة عميقة وتفصيلية حول التربية الكاثوليكية في الولايات المتحدة. يشرح الكاتب من خلاله العلاقة بين الالتزام إلى الرسالة المميزة للمدارس الكاثوليكية والاقتناع والإرضاء الوظيفي لأعضاء الهيئة التدريسية والكلليات. كما يشير إلى أن الخلفيات التي ينتمي إليها المعلمون مهمة جداً في إرساء وتطوير هيئة تدريسية مفعمة بالإنتاجية والإرادة. كما يناقش رسالة ودور المؤسسات التي تتميز بهويتي الإيمان والمعرفة وتتصف بنظام روحي وتربوي. ويختم الكاتب بقوله أن المدارس الكاثوليكية تعتبر «شبكات مترابطة» لا «أنظمة» قائمة بذاتها.

Edition: 2003
ISBN: 9953-418-46-2
Language: English
Number of pages:
Price:

The Autostrad: A Meze Culture

Lebanon and Auto-mobility

This book, on auto-mobility in Lebanon, captures the development of the interdisciplinary work that was created at the Faculty of Architecture, Art and Design [FAAD] at Notre Dame University as well as in other design programs in Lebanon. All the work was inspired by the theme Auto-mobility, first to be exhibited in Beirut (Waterfront Exhibition Center), and then to be displayed at the First International Architecture Biennale Rotterdam-May 2003.

The book captures the vibrant nature of the topic and the specific nature of the coastal highway culture in Lebanon. In addition to numerous images of final and developmental work, the content includes numerous essays, stories and briefs related to the subject.

Edition: 2003
ISBN: 9953-418-47-0
Language: English
Number of pages: 160
Price: L.L. 30,000 // US\$ 20

يتمحور هذا الكتاب حول موضوع أحكام حركة السير في لبنان وهو يسلط الضوء على تطوّر العمل المشترك بين الاختصاصات التي انطلقت من كلية الهندسة المعمارية والتصميم والفضون الجميلة في جامعة سيّدة اللّويزة، بالتعاون مع برامج أخرى في لبنان. وقد استوحى العمل موضوعه من مبدأ قواعد حركة السير ونظمها. تُعرض مواد الكتاب للمرة الأولى في بيروت (مركز ووترفرونت للمعارض)، وتنقل بعدها إلى البينال الدوليّ الأول للهندسة المعمارية في روتردام - أيار ٢٠٠٣.

استطاع هذا الكتاب أن يعكس الطبيعة الحيوية للموضوع والطبيعة المحددة لثقافة الأوتوسترادات (الطرق العامة) الساحلية في لبنان. وهو يضمّ، بالإضافة إلى صور لأعمال منقذة وأخرى قيد التنفيذ عدداً من المقالات والمعلومات والملخّصات المتعلقة بهذا الموضوع.

