

ndu spirit

Issue 51 April 2011

The People Want!?

Yes, the people want.

The people want the freedom to express, the freedom to believe, and the freedom to work.

The people want justice, impartiality, and equality in legislations, rulings, and the law, and in rights and duties.

The people want democracy in elections, politics, and decisions, and in bearing responsibilities and liabilities, and in power and accountability.

The people want their bread and butter in dignity, and the people want schools and universities, medications and healthcare, etc., and all private and public matters.

The people want safety, security, and well-being today and tomorrow, for them and their children.

The people want and want... to be "a human being created in the image of God"!

This is what the people want; the good but the poor, the exploited, oppressed, and dream-deprived, the people, like flocks of sheep...

Yes, there has been deprivation, repression, and disdain! And the people want...

But,

Do people know how to attain what they want? What are their plans and tools? Who are their leaders?

And do they know that behind their wants, there are people laying in wait for them?

... Time-old experiences hold happy, but also, many sorrowful moments!

Khalil Mutran, the Lebanese poet, was right when he said, "Every civilization creates its own Nero, whether Cesar or Cyrus!"

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

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contents



UNIVERSITY OF THE



The President's Message

07 Fr. Walid Moussa

Academic Affairs

- 08 Catholic Colleges and Universities, NDU Participation
- 08 Professors Rihani and Oueijan in Australia
- 09 NDU-USJ Joint Astrophysics Masters

Academic and Student Activities

- 10 **ALUMNI OFFICE**
Alumni Awards 2010
- 11 **LERC**
Distinguished visitors, activities and participation in conferences
- 18 **FAAD**
Musicology Department: Christmas Concert
- FBAE**
- 18 Event Management and Beirut Marathon
- 19 Event Management and InShape at Biel
- 19 Aida Younes of Arab NGO
- 20 Hospitality Award for NDU
- FH**
- 20 Christmas Drive, Faculty of Humanities
- 21 Intercultural Education with ADYAN
- 22 Advertising Competition
- 22 NDU Success at EMUNI
- Audio-Visual Facilities**
- 22 Students' Success at AIDS Day



Beirut Marathon...

THIRD MILLENIUM

FNAS

- 23 Dr. Paul Serhal from UK
- 23 NDU on Sleep at Harvard Biology
- 24 NDU Scientist for Solomonoff Conference, Australia
- 24 Lebanon and Climate Change
- 25 Jeita Grotto

FPSPAD

- 26 Human Rights Research: Seminars
- 26 Iranian Media and the "Arab Spring"

FNHS

- 27 Students at Diabetes Day Event
- 27 Diabetes Seminar

SAO-CSO

- 28 Rosae Christi Christmas Charity Drive
- 29 Minister Salim al-Sayegh at NGO Fair
- 30 Syria Trip
- 31 Human Rights Film Festival
- 31 International Women's Day at NDU

STAFF

- 32 Christmas Retreat

NLC

- 33 NLC Christmas Mass
- 33 Paintings Exhibitions
- 33 NLC Deans' List
- 34 Military Display
- 34 Robert Fadel M.P. of ABC Group
- 34 Christmas Concert
- 34 Tripoli and the Francs
- 35 Senior Military Project

SHOUF CAMPUS

- 23 Acquaintance Party
- 23 Working in Clay
- 24 Entrepreneurship Seminar
- 24 Stem Cell Therapy

25 SOCIAL

- Births
- Obituaries

Opinion and Culture

38 The Murder of English

K.J.M.

38 Computer Algebra System

Bassam Bou-Fakhreddine

41 Bushido, Soul of Japan

K.J. Mortimer

44 Poésies de jeunesse

Antoine Youssef Sfeir

46 Les Thérapies Psychocorporelles

Walid Sarkis

50 Glimpses on Qannoubine Valley

Elsa Sattout

52 Le Moyen-Orient et nos défis économiques

Louis Hobeika

53 Retour aux origines : Von Mises et Von Haqyek

Charbel Bassil

54 Lebanon and the Economics of Corruption

Charbel Bassil

56 The Pantheon Story still Exists

Fr. Roger Chikri

54 Music Therapy

Dr. Lola Beyrouthi

59 Student Participation in ADYAN**60 Shakespeare and Hamlet**

Hani Zarrini

61 Inside ourselves

Christabelle Salibi

62 Something for your grey matter





Creation... once again!

It was in October 1978, three years after the civil war broke out in Lebanon, when death was dominating and life had little chance, when conditions became unbearable and miracles were most desperately looked for. Then, a monk had a blessed vision under the guidance of his religious order, one which had always been seeking the welfare of society and looking after every member of the community. Then, Father Beshara Rahi of the Maronite Order of the Holy Virgin Mary brought light into the darkness and his religious order inaugurated a new dawn of hope.

When hatred had easy access to most human hearts, a gesture of love fought all evils and strengthened all weaknesses. When the human being was being dehumanized, an effort defended human rights and ethical values.

At that time, when darkness overcame Lebanon and people were unable to see, someone stood in the light and had a clear vision. When threats came from all directions and from every corner, there was someone who did not surrender but found an opportunity to launch a new and challenging project. When nothing seemed to have any value and all systems were collapsing, there was someone who was convinced that education was the right approach for a better future. When initiatives emigrated from Lebanon, there was someone who believed in this country that deserved commitment and initiated a joint effort with others. That someone was none other than Father Beshara!

During that time, when the nation was torn apart and the situation was chaotic, a community came together and laid the foundations of an academic institution.

When everything was on fire and destruction was all that lent itself to the view, one heart was on fire, burning with zeal to launch a center for higher education to cater to community needs. It was his heart!

It was when young people were living without hope, and despair had penetrated the hearts of most Lebanese that a ray of hope heralded the dawn of that educational center and relieved some anxious souls from the challenges they were facing. Indeed, it was when the young were drawn by distant horizons and thought only of emigration that it became possible for many to realize their ambitions in the land of Lebanon. It was when dreams had had offered no hope that men and women were offered the opportunity to dream again and see their dreams come true. That was because of Father Rahi!

What happened at that time was the laying of foundations for a university at the service of the community; it was the beginning of Notre Dame University, Louaize; it was creation... once again!

Today, Father Beshara Rahi, after serving the Church for twenty-five years as archbishop, has been elected Patriarch of the Maronite Church. He has been chosen for yet greater tasks and the Lord God has spoken once more: "Well done, good and trustworthy servant; you have shown you are trustworthy in small things; I will trust you with greater". May God bless him in his new mission for the welfare of his people.

Fr. Walid Moussa, O.M.M.
President

The President and VP Eid at the Association of Catholic Colleges and Universities' Annual Meeting 2011

From January 29 to 31, 2011, Notre Dame University-Louaize participated in the Annual Meeting 2011 of the Association of Catholic Colleges and Universities that was held in Washington, DC. The Meeting, which was open to Catholic university presidents and vice presidents as well as participants from countries around the world, was held under the title "Catholic Higher Education: Carrying on God's Noiseless Work". The program spread over three days. It consisted of theme-based discussion groups and multiple opportunities for dialogue, as well as panels and presentations by keynote speakers. The Meeting sessions focused on-

- Student Affairs Assessment through a Catholic Lens
- Applying the Idea to Catholic Mission Today
- Serving the Local Community: A Noiseless Catholic University Approach to Civic Engagement
- Infusing Catholic Identity throughout the Campus

- Preserving Catholic Mission & Identity: Transferable Lessons from Catholic Healthcare for Leadership Formation
- Carrying on Catholic Mission & Identity: Linking Faith and Environmental Sustainability
- Appropriating Catholic Mission & Identity: Models for Faculty and Staff Programming
- Integrating Catholic Thought Across the Disciplines

All in all, the purpose of the Meeting was to gain insight into factors that would help Catholic institutions of higher education to reach a shared vision on how to preserve and carry the Catholic mission and identity in a variety of ways, taking into consideration the many challenges of today's world. While in the U.S, Fr. Moussa and Dr. A Eid had the opportunity to meet friends of NDU in Washington DC and Los Angeles interested in strengthening American-Lebanese ties and in promoting NDU in the U.S.

Professors Rihani and Oueijan in Australia



1. Prof. Ameen A. Rihani-Opening Ceremony
2. Prof. Naji Oueijan Promoting NDU Rihani Conference

The opening ceremony of the International Conference Ameen Rihani: A Century of Engaging Humanism, held on November 25 and 26, 2010, in the University of Sydney, Sydney, Australia, was attended by various Australian official personalities, foreign diplomats, scholars, and interested members of the Australian public. During the opening session, Prof. Ahmad Shboul (SU), Prof. Nijmeh Hajjar (SU), Prof. Ameen Rihani (NDU), Her Excellency Prof. Marie Bashir, Governor of New South Wales and Sydney University Chancellor, and The Honorable Mr. Reda Alnuzha, Chargé d'Affaires of the Royal Embassy of Saudi Arabia in Australia, gave welcoming presentations confirming the significance of Ameen Fares Rihani's contribution to world literature.

During the first session of the conference, Prof. Ameen A. Rihani presented a paper entitled *Al-Rihaniyyat or the Key to Understand Rihani*. Prof. Naji Oueijan presented a paper titled *The Poet and Poetry in Rihani's Al-Rihaniyyat*. Both presentations were very well received and stimulated plenty of questions and discussion during and after the session. Prof. Oueijan also chaired the first session on Friday, 26 November, 2010. The conference, which included several cultural and recreational activities, was a great opportunity to engage in enriching conversation and to promote the Rihani Conference at NDU in April 2011.

NDU-USJ Joint Masters



For the first time in Lebanon, two Lebanese universities have decided to offer a joint graduate Masters in Astrophysics. These two universities, in terms of education systems, are sometimes perceived as quite remote from each other. But on November 3rd, 2010, the two Catholic institutions, one a 135-year-old Jesuit university adopting the European transferable credit system, and the other one a 23-year-old Mariamite institution adopting the American system of liberal arts education, have joined forces to offer for the first time in Lebanon a degree in the oldest of the sciences, Astronomy.

Professor René Chamussy, S.J., Rector of St. Joseph's University, accompanied by administrators and faculty from USJ, was welcomed at NDU at 10:00 am by Father Walid Moussa, President of NDU, and members of the administration and the Department of Physics & Astronomy. All gathered at 10:30 in the Abou-Khater Auditorium. With the two Presidents, from USJ there were Drs. Khalil Karam, Vice-Rector for Development, Dr. Henri Awit, Vice-Rector for Academic Affairs, Dr. Toufic Rizk, Dean of the Faculty of Sciences, Mrs. Cynthia-Maria Ghobril, Director of Publications and Communications, Dr. Marie Abboud-Mehanna, Chair of the Department of Physics, and Dr. Wehbeh Farah, Coordinator of Graduate Programs in the department; from NDU, Dr. Ameen A. Rihani, Vice-President for Academic Affairs, Dr. Assaad Eid, Vice-President for Sponsored Research and Development, Mr. Souheil Matar, Vice-President for Cultural Affairs and Public Relations, Fr. Bechara Houry, Director of Finance, Dr. George M. Eid, Dean of the Faculty of Natural and Applied Sciences, Dr. Youssef K. El-Hage, Former Dean of the Faculty, Dr. Bassem Sabra, Chair of the Department of Physics and Astronomy, and Drs. Roger Hajjar and Marwan Gebran, faculty members in the Department. Also present were Dr. Hassan Al-Chalabi, President of the League of Lebanese Universities, and a large audience of NDU Deans, faculty and students.

Following the National Anthem, Dr. Hajjar, Master of Ceremonies, introduced the occasion for which all were gathered. The address of the Dean of the Faculty of Natural and Applied Sciences was given by Dr. Sabra, followed by Dr. Toufic Rizk, who spoke for the Faculté des Sciences of USJ, then Dr. Hassan El Chalabi. The two final addresses were given by Professor René Chamussy, S.J., and Fr. Walid Moussa, who emphasized the importance of this spontaneous joint endeavor and the solid relationship existing between the two Catholic Universities. The ceremony was crowned by the signing of the Memorandum of Understanding between NDU and USJ and the Special Agreement concerning the Masters Degree Program. All gathered to raise a toast for this special occasion.

It is worth mentioning that this joint program is a natural continuation to the efforts of the Jesuit Fathers who initiated and maintained the Ksara Observatory in the Bekaa Valley and a natural consequence of the support NDU gives to the development of Astronomy as a program of choice in the FNAS. The Jesuit Fathers have a long tradition in astronomy and are in charge of the Vatican Observatory, and have counted renowned astrophysicists. And since one thing leads to another, over a glass of champagne, just outside of the Pierre Abou-Khater Hall, the idea of a joint USJ-NDU Observatory was launched...and received extremely well by both Presidents. A proposal is now with the Deans of the Faculties and should be already reviewed...or approved (?) by the time you read these lines.

Lunch was at L'Atelier, the USJ laboratory to train Hotel Management students. Upon the invitation of Professor Chamussy, all concerned met there to share more than just ideas, an exquisite meal to share "bread and salt" and so seal this relationship. Around the table, were representatives of the two historic observatories of Lebanon, Jesuit Fathers and two daughters of the late Nicholas Shaheen, who worked for long years and was the last to maintain the Lee Observatory at AUB, a sign of destiny perhaps or result of hard work? Why not both? In any case, here was a sign that this joint degree was not born *ex nihilo* but revives and strengthens in Lebanon a commitment to a science that dates back far more than a hundred years and a promise to fan the flame with hard effort.

What best closing statement than an invitation for the laying of the first stone of the first Lebanese professional observatory of modern times? See you then!

Roger Hajjar

ALUMNI AWARDS 2010

"CROWNING ACHIEVEMENTS"



❖ Official photo, with First Lady Waf'a Sleiman in the middle.



❖ Father President Walid Moussa honoring First Lady Waf'a Sleiman.

NDU is known as a distinguished educational institution, due to the achievements of its alumni – on both the professional and personal levels – that have helped make NDU the thriving university it is today. So each year Alumni and the NDU community are asked to nominate NDU graduates who have excelled in life.

The third Alumni Award event planned by the Alumni Affairs Office took place on Friday, December 10, 2010, graced by the presence of Lebanon's First Lady, Mrs. Wafa'a Michel Sleiman on her first visit to NDU. She said what an honor it was for her to be present and expressed thanks for the Award presented to her by NDU President Father Walid Moussa. Welcoming her, Father Walid moussa said, "Your presence will make this evening long remembered and this is the Lebanon we aspire to, a land of crowning achievements."

Mr. Simon Abou Jaoude, Director of Alumni Affairs Office, in his welcoming address, said how eager he was to see NDU alumni and ask them how the education and life experiences gained at NDU had assisted them after they graduated. The ceremony began with recognition to **Mrs. Lea J. Eid**, for her twenty-eight years as NDU Registrar. She thanked NDU for standing by her and her family, particularly when her husband passed away twenty-four years ago.. Then documentaries featured the successes of the Alumni Award recipients. The following NDU graduates formed the list of 2010 Alumni Awards recipients.

Paul Emile Rustom – With a BS in Business Computing since 2006, Paul is a professional football player and was vital to NDU's winning of the Boghazici Universaide Cup in 2002. Paul received the Most Valuable Player and Top Scorer of the Tournament awards. In 2009, he was in the Lebanese football team that won the Super Cup against Ahed FC Team. Award Presenter: Mr. Georges Nader, Head of Athletic Office, SAO at NDU.

Elie Khalil Al-Hindy - graduated from NDU with a BBA in International Affairs and Diplomacy in 1998

and MBA in International Affairs and Diplomacy in 2001, Elie completed his PhD at the University of Sydney in Australia in 2009. He is a fulltime faculty member in the FPSPAD. Dr. Al Hindy is a founding member and vice-president of the Board of ALEF Act for Human Rights. Award Presenter: Fr. Sami Hatem, Head of Pastoral Work, Brothers' Schools of Dedeh and Kfaryashit.

Jehane Assad Dagher Hayek - She received her MA Media Studies from NDU in 2009. Jihane is the Marketing and Advertising Manager of the car brands Peugeot, Citroen, Mitsubishi, Kia, Seat, Saab, and Sangyong, under the Sofidal Holding. In 2010, inspired by a friend who was fighting cancer, Jihane published a bibliography, *L'Ange de la 4ème E*. All proceeds from the sales went to Oumnia, an association helping sick children and their families. Award Presenter: Mrs. Marie Zakhour, Board Member, Oumnia Association

Wilson Milad Issa - With a BA in Advertising and Marketing, Wilson started in 2000 as media executive in Euro RSCG before moving to Starcom MediaVest Beirut in 2003. He became the GM of the Levant area in 2007 at thirty. Recently Wilson was promoted GM of VivaKi – Levant, nerve center of Vivaki's media agencies Starcom, MediaVest, and Zenith Media. Award Presenter: Mr. Kamal Darouni, Assistant Professor, Advertising and Marketing, at NDU.

Graziella P. Daghfal (Choughari) - While handling administrative work at NDU from 1984, Graziella pursued a Diploma in Advanced Furniture Design. After graduating in 1996 with distinction, she received her MA in Design from Middlesex University in London in 2002. She was promoted NDU Assistant Professor in 2009 and has worked as art director, storyboard artist, painter and interior designer for television series and movies. Award Presenter: Mr. Robert Haddad, Assoc. Professor, Interior Design, at NDU for twenty-eight years.



❖ View of the audience listening to First Lady Wafa'a Sleiman.

Chadi Nabil Haddad - Chadi graduated with High Distinction from NDU with a BBA in Marketing. He received a full scholarship for graduate studies in Business Administration at the AUB, graduating in 2002. He was awarded the Cross of the Knights Pro Merito Melitensi by Prince and Grand Master of the Sovereign Order of Malta Fra Matthew Festing. Chadi was the key player in launching the Fattal subsidiary in Jordan and is General Manager for Interbrands – Khalil Fattal & Fils affiliate in Jordan. In 2004, he started an NGO, the Haddad Foundation, which supports 1,763 elderly people in the Jezzine District. Chadi has been part-time faculty member at Notre Dame University (NDU) since 2004. Award Presenter: Gerard Zovighian, Head of BDO and Board Member of the Order of Malta.

Bassel Tony Baaklini – Graduating from NDU in February 1998, Bassel was awarded the Monbusho (Japanese Ministry of Higher Education) scholarship for studies in Japan, where he received his MS in Tribology in 2000. He was then the youngest faculty member of Saint Joseph University and worked as Global Marketing Assistant Manager at Nissan Motors in Tokyo, Japan. He founded Contra International, a multi-million dollar contracting and trading company with offices in Lebanon, Qatar and UAE. He developed a complete range of GREEN products targeting environmental projects. In 2009, Bassel received the prestigious Best Trade Name Trophy award from among 8000 members from 95 countries. Award Presenter: Dr. Elias Nassar, Dean of Faculty of Engineering.

Carine Antoine Korkomaz – She graduated from NDU in 2004 with a BS in Biology, but was interested in art, literature and philosophy. After one year of architecture in 2004-2005 in UL, she applied to Balamand University for medicine. She is now M.D. specializing in Surgery. Award Presenter: Dr. Joudy Bahous, Assistant Dean of Medical Students Affairs



❖ NDU honors Mrs. Lea Eid.

at Balamand University, Pulmonologist at St. Georges Hospital (El-Roum).

Wissam Nadim Constantin – Despite deafness, he graduated from NDU in 2009 with BS in Medical Laboratory Technology with distinction. Wissam was the first deaf student to graduate with a BS in Lebanon and the entire Middle East. He received the Academic and Humanities Distinction Award and the Said Akl Creativity Award. Wissam was honored by President Michel Suleiman and received the Lebanon Forces Students' Association Award. He was also honored by the Minister of Health, Mohammed Jawad Khalifeh, as the first deaf person to pass the Lebanese Official Baccalaureate Exams and having top score in the Colloquium in Medical Laboratory. Wissam is currently pursuing his MS at the AUB. He is a professional basketball player with the Louaize team. In fact he is the third deaf player in the entire world and the first in Lebanon and the Middle East. Wissam intends to pursue his PhD and start a family. Award Presenter: Mr. Claude Hayek, his maternal uncle.

Simon Elias Abou Diwan – A year after his graduation from NDU in 1991 (the first graduating class from NDU) in Business Management, he entered the Lebanese Army in 1992 and is now a major, due to become colonel. Award Presenter: Mr. Suheil Matar, Vice President, Cultural Affairs and Public Relations at NDU.

Alumni-By-Choice: They could be friends, business associates, beloved siblings or spouses, not actually graduates of NDU but sharing the spirit of NDU. 2011 Alumni-for-Choice went to Mr. Fawzi Baroud, Director of Computing Services and eLearning Center and Director of the Division of Continuing Education (DCE). Mr. Baroud conducted a number of studies on ICT use in education, offering his expertise to organizations including the European Training Foundation (ETF).

He took part in designing the Informatics national curriculum for schools in Lebanon. His PhD dissertation draws on the role of a university in Lebanon in adopting e-learning as a blended technological and pedagogical tool that potentially meets learning needs. Award Presenter: Reverend Fr. Boutros Tarabay, Past President of NDU.

2010 EDITION – TOP 50 ALUMNI LIST

NDU is alma mater for more than ten thousand graduates, who have made a great impact in the workplace. So NDU Alumni were asked to participate in determining the “Top 50 notable Alumni (male) of the year 2010” and the “Top 50 Alumnae (female) of the year 2010”. The names were revealed in random order except Top1 in each category during the Alumni Awards 2010:

Zeina Khalil El-Khoury graduated with a BA in Banking & Finance in 2007. She credits Dr. Vivian Naimy for persuading her to pursue a degree in banking. As professional basket-baller (Champville, Riyadi, Sagesse, Antranik, Jamhour and the Lebanese National team) she played in the NDU team and won several national and international championships. While studying at NDU, she touched base with several part-time jobs (acting, modeling, radio and TV presenter at Rotana). After graduation, she moved to Dubai where she works in the Australian company Emirates Sunland, now as Head of Client Relations. Her company is behind the development of the most exclusive property in the world – Palazzo Versace. In 2009, she co-hosted the Gladiators TV show with Naser Abou Lafi on LBC. Award Presenter: Hady Hajjar, (BA, IBM, 2002), General Director of Marketing, Rotana.

Karla Michel Sfeir, a familiar face at NDU, is currently Coordinator of Student Activities at the SAO. She graduated from NDU in 1993 with a degree in Business Administration. She held posts at NDU such as Administrative Assistant at the Division of Continuing Education (DCE), Technical Assistant at the Center of Digitization and Preservation of Old Manuscripts, has taught at DCE since 1998 and is currently teaching English 105. Karla is working on her thesis for Masters’ in Educational Technology. Award Presenter: Hady Hajjar, (BA, IBM, 2002), General Director of Marketing, Rotana.

The runner-ups for the Top 50 Alumna List 2010 were:

Cynthia Filian, Carol Assaf and Stephanie Faysal. Souhad Selim Abou Chabke graduated from NDU with a BE in Mechanical Engineering. He worked for a year with Middle East Airlines (MEA) as Assistant Maintenance Manager. In September 2006, having completed Master’s degree (MBA-MIB), Souhad joined the Indevco group as Production Manager at Unipaknile, Egypt. While in Egypt, Souhad joined the program Lean SIX SIGMA Black Belt Certified by Quality America Inc. and American University in Cairo. He has always been grateful for what NDU has offered him – the greatest academic and personal challenges of his life. Souhad says, “I could not have asked for a better undergraduate experience than what I received at NDU.”

Runner-ups for the Top 50 Alumnus List 2010 were

Joseph Nehme, Ramzi Hage and Issam Chemaly.

Finally, we would like to express our appreciation for the sponsorship from Byblos Bank, our partner in presenting the NDU Alumni / Byblos Bank Visa Affinity Gold Credit Card to every award recipient and the special contribution of BMB Networking and Telecom. Thanks to their patronage, and the help of many, the 3rd Annual Alumni Awards Ceremony was a success and a one-of-a-kind event for the NDU community.

LERC Activities

Visitors to LERC

Corporate Social Responsibility Expert Mr. George Akiki

Wednesday 22nd December 2010, LERC, NDU

Report by Elie Nabhan



❖ Mr. George Akiki at the Lebanon Migration Museum at NDU (Dec 2010).

LERC welcomed on its premises the Senior Director at Cisco and Head of Strategic Operations for Cisco's Corporate Social Responsibility (CSR), Mr. George Akiki. Cisco is a globally recognized leader in networking,

providing innovative solutions. Mr. Akiki embarked on his CSR career in January 2007 and he and his family have been back in Lebanon on a 3-year assignment since 2008. At Cisco, Mr. Akiki's 11-year career centered on "engineering management roles driving large scale cross-functional programs". He is also the Acting Program Director for the Partnership for Lebanon.

Mr. Akiki, however, came to LERC primarily to discuss an organization called the AlefB, a multicultural center for children, which has branches in France and in Washington DC and in the San Francisco Bay area in the United States. The AlefB aims to teach Arabic to immigrant Lebanese children and Mr. Akiki, along with his colleagues, is interested in expanding the AlefB around the world. In this capacity they sought out the advice of Director Guita Hourani, whom they regard as a specialist in the field of emigration.

Bulgarian TV visits LERC and Shoots Scenes at the Lebanon Migration Museum

Tuesday 15th December 2010, LERC, NDU



❖ The team at the museum (from left to right) Mr. R. Iliev, Mr. N. Doynov, LERC's Mrs. L. Haddad and Mr. E. Nabhan, Mr. A. Medlej, Mr. M. El Bakary (Dec 2010).

LERC welcomed an international team of correspondents for a filmed interview and photo session. The team was led by journalist Mr. Nikolay Doynov and cameraman Mr. Rossen Iliev of NOVA TV of Bulgaria, and included Mr. Mohamed El Bakary, Egyptian emigrant and president of BBC-Arabic Balkans, Sofia, Bulgaria. It was sponsored by the Association of Lebanese Industrial Investors in Bulgaria, president Mr. Joseph Feghali. Mr. Abdo Medlej, Lebanese financier living in France, accompanied the team. The visit to LERC was at the recommendation of

Maronite League and World Maronite Foundation member, and close friend of LERC, Mr. Antonio Andary. It will appear in a political documentary on Lebanon of NOVA TV.

Mrs. Liliane Haddad, Chief Indexer, represented the Center in the absence of LERC's Director Ms. Guita Hourani in Egypt. Discussion centered on the whole history of Lebanese migration and the significance of the large remittances received by Lebanon from its expatriates in the world.

When asked about the expectations of LERC concerning migrants and migration in the coming few years, Mrs. Haddad pointed out that in Lebanon people just live from day to day especially because of the political and insecurity circumstances that plague the socio-economic situation in the country. The correspondents were shown LERC's electronic archives and the Lebanon Migration Museum at NDU. The NDU campus, which delighted the team, was photographed and filmed, while several students were approached for impromptu interviews.

Brazilians of Lebanese descent Maluf and Tourinho visit LERC

Friday 7th January 2011, LERC, NDU



❖ With the Brazilians at LERC: (from left to right) Mr. R. Khatlab, Mrs. L. Haddad, Ms. G. Hourani, Dr. R. Maluf, Mrs. M. Maluf, Dr. A. Tourinho (Jan 2011).

Political analyst Dr. Rui Tavares Maluf, accompanied by his wife Monica, and Architect Mrs. Andréa de Oliveira Tourinho, all from Brazil, visited the Lebanese Emigration Research Centre at NDU along with Mr. Roberto Khatlab, LERC's Latin America liaison officer.

Dr. Maluf's grandfather, Iskandar Butrus Maluf, emigrated from Zahle in the Bekaa Valley to Brazil in 1915 and married Alice Moussalli, a Lebanese. The couple had four children, Alberto, Albertina, Ivete and Antonio, Dr. Maluf's father. Antonio Maluf, a modernist artist, was born in Sao Paulo on December 17th 1926 and along with Dr. Maluf had two children, Pedro and Tniago.

Dr. Tourinho is a PhD holder in Architecture and Urbanism and works at the Vale Foundation in Sao Paulo, Brazil. Her great-grandmother moved to the state of Bahia in northeastern Brazil when only fourteen years old.

Dr. Maluf promised to send LERC some material that he had authored which would be of use to the Center after congratulating the Center for its important work in studies on emigration.

Danish students Schmidt Hansen and Becker-Jostes seek out LERC for information on Lebanese migration

Monday 7th February 2011, LERC, NDU



❖ Danish students Mr. P. Becker-Jostes (left) and Mr. J. Schmidt Hansen pictured at the Lebanon Migration Museum at NDU (Feb 2011).

Mr. Jonas Schmidt Hansen and Mr. Petter Becker-Jostes, Danish students of journalism studying at the Danish School of Journalism (DSJ), are both on an exchange semester at the American University of Beirut. They are currently working on their graduating bachelor project at the DSJ with a series of articles about Lebanese migration and Lebanese society, and came to interview LERC's Director Ms. Guita Hourani and NDU's Professor Eugene Sensenig-Dabbous on migration and insecurity. Their questions were based on Lebanese migration in general but also on insecurity and its role in perpetuating migration.

Prior to coming to LERC the students had already examined Ms. Hourani's book *The Impact of the Summer 2006 War on Migration in Lebanon: Emigration, Re-Migration, Evacuation, and Returning*, as well as LERC's study *Insecurity, Migration and Return: The Case of Lebanon Following the Summer 2006 War*, co-authored by Guita Hourani and Dr. Eugene Sensenig-Dabbous, which was commissioned and published by the Euro-Mediterranean Consortium for Applied Research on International Migration (CARIM) and published on CARIM's website in early 2007.

Director Hourani's Fieldwork in Germany

February 2011

LERC Director Guita Hourani, who is working on the migration trajectory, citizenship, and political participation of the Lebanese Kurds, traveled to Essen in Germany to conduct fieldwork on members of the community who immigrated during the Civil War in Lebanon. She was invited as a Fellow to the Institute for Islamic Studies (Orientalisches Seminar) of the University of Cologne thanks to Dr. Wolf-Hagen von Angern, affiliated with LERC while researching for his Ph.D. thesis three years ago. Contact with the community in Essen was facilitated by Mr. Issam Omayrat, the owner of Al Mughtarib Magazine.

The Lebanese Kurdish community in Essen is the second largest, coming after that of Berlin. Most members immigrated in the 1980s via East Berlin. Chain migration and family reunification increased the number of this community to an estimated 7,000 persons.

While in Essen, Ms. Hourani was introduced to the community by Mr. Nour Omayrat, Sheikh Salah Omayrat, Mr. Khaled Saado, Mr. Rabi Bader, Mr. Elie Abou Malhab, and Mr. Ahmad Omayrat, representative of the community at the immigrants' Integration Council established by the government of Essen. Mr. Saado was a superb asset and Ms. Hourani was also assisted by Ms. Fatima El Sleiman, a Lebanese-German Social Assistant, who interpreted for her, and Ms. Mara Albrecht, Research Associate with the Department of History of West Asia at the Faculty of Arts of the University of Erfurt. Ms. Hourani enjoyed the gracious hospitality of Dr. von Angern and his lovely wife Dina. Ms. Hourani also met government officials, social assistants, community representatives, and university professors. She established contact with scholars and institutions working on the immigrants' rights and integration.

LERC participates in high-level meetings

LERC participates in the meeting on Palestinian Refugees Rights in Lebanon between Parliamentary Council of Human Rights, NGOs, IGOs and experts.

Monday 29th November 2010, Beirut

Report by Marwan Abdallah, LERC Research Assistant

The Lebanese Emigration Research Center, represented by Assistant Researcher Marwan Abdallah, participated in the meeting on Palestinian Refugees' Rights in Lebanon with the participation also of the Parliamentary Council of Human Rights, represented by MPs Michel Moussa, Ghassan Moukhaiber, Elie Keyrouz and Hikmat Dib, the Ministry of the Interior, the Syndicates of Lawyers in Beirut and Tripoli, the Lebanese Center for Human Rights, and the expert Jaber Sleiman.

LERC's representative highlighted the importance of having an accurate estimate of the number of Palestinian refugees in Lebanon before adopting any strategy, as different estimations would lead to different conclusions. He also underlined the importance of discussing related issues such as Palestinian weapons inside and outside the refugee

camp, Settlement and Naturalization (a major fear for numerous Lebanese parties), the problems of outlawry, ownership of camp territory, funding of the programs and reforms, role of UNRWA and other International bodies and donors, etc...

The meeting was concluded without the adoption of any strategy, for MP Moussa argued that it was now an internal matter for the Parliamentary body, and that the meeting was only an advisory meeting for the policy makers concerned.

LERC part of the working group on “Rights of Non-Palestinian Refugees” at the Lebanese Parliament

Thursday 25th November 2010, Beirut

Report by Michele Fenianos, LERC Research Assistant

The Lebanese Human Rights Parliamentary Committee, in partnership with the United Nations Development Program and the Office of the High Commissioner of Human Rights in the Middle East, held on Thursday, November 25, 2010 a meeting with the working group on the rights of Non-Palestinian refugees to review the study titled *Rights, needs and responsibility: Challenges to Rights-Based Advocacy for Non-Palestinian Refugees’ Health and Education in Lebanon*.

The meeting was chaired by MP Ghassan Moukhaiber and attended by MPs Atef Majdalani and Serge Torsarkissian, Messrs. Cavalieri and Tohme from UNHCR, Ms. Samira Trad, President of the North Lebanon Bar Association, and representatives of the public sector and civil society, including LERC.

LERC celebrating Human Rights Day 2010 at the Lebanese Parliament

Monday 13th December 2010, Beirut

Report by Michele Fenianos, LERC Research Assistant M.F.

On Human Rights Day, the Lebanese Human Rights Parliamentary Committee, in partnership with the United Nations Development Program and the Office of the High Commissioner for Human Rights in the Middle East, launched on Monday, December 13, 2010 The Draft of the National Human Rights Action Plan, under the patronage of the President of Parliament Mr. Nabih Berri at the Library of the new building of the Lebanese Parliament. The final part of the conference gave the opportunity for a positive debate and recommendations from Non-Governmental Organizations and Civil Society representatives. It should be noted that LERC played a vital role in the drafting and consultation process, being part of the NGOs consultative structure since September 23, 2010 on one hand and member in the specialized working group related to the Refugees’ Rights on the other.

International Conference

Dr. Salwa Karam participates on behalf of LERC in the First Conference on Arab Expatriates

4th to 6th December 2010, Cairo, Egypt

Report by By Elie Azar

The Arab Expatriates Department of the General Secretariat of the League of Arab States (LAS) held the first conference on Arab Expatriates entitled *A Bridge for Communication*, during the period from December 4th to 6th 2010, at League headquarters in Cairo, Egypt.

The Conference was attended by Ministers of Arab States in Charge of Migration, representatives of Arab expatriate communities and organizations, ambassadors of foreign countries with large Arab communities, the Head of the Delegation of the European Union to Egypt and the President of the Permanent Delegation of the African Union to the League of Arab States.

The topics were the role of civil society organizations in the advancement of the Arab communities, the role of the Arab expatriates in the development and strengthening of the dialogue of civilizations, cultures



❖ Dr. S. Karam at the podium delivers her address at the conference (Dec 2010).

and religions, and finding a regulatory and informative framework for Arab expatriates.

Dr. Salwa Karam, Associate Researcher at LERC, presented a study entitled the State of the Arab Communities in Asia and Australia. The paper was well received and was publicly recommended to be photocopied and distributed to all the participants for them to benefit from its scholarship. Dr. Karam was given a book from the Arab Expatriates Department

with the following dedication: "To Dr. Karam, for the adequate presentation that helped to enrich the conference and for providing informative statistics about the expatriates." The dedication also stated "There is no doubt that the information and statistics

provided by your study will profit the Arab Expatriates Department in its future work." Thanks to Dr. Karam, many participants wanted to know more about the LERC and its activities.

Director Hourani participates in The Protection Project of Johns Hopkins University 3rd to 5th January, 2011 at the Beirut Arab University and Notre Dame University



❖ The panel sits at NDU: (from left to right) Dr. E. Alam, Dr. Y. Mattar, Fr. W. Moussa, Dr. C. Ghais (Jan 2011).



❖ Director Hourani speaks at the Expert Group Discussion (Jan 2011).

The Protection Project at Johns Hopkins University, School of Advanced International Studies, represented by Dr. Mohamed Mattar, Executive Director, and the Council for Research in Values and Philosophy represented by Dr. Edward Alam, General Secretary, invited Ms. Guita Hourani, Director of LERC, to the Conference on Trafficking in Persons in Lebanon, held in Beirut, and to an International Expert Round Table on International Migration, Women's Employment and Child Labor held at Notre Dame University. Ms. Hourani participated in the first event, entitled Combating Trafficking in Persons in Lebanon: Government and Civil Society Partnership, which was held on the 3rd and 4th January, 2011 at Beirut Arab University, with Miss Jocelyne Issa, who is completing her MA at NDU on the topic of such trafficking in Lebanon, presenting a paper.

The International Expert Round Table held on the 5th January 2011 at NDU, Louaizé, was opened in the presence of NDU President, Father Walid Moussa; Dr. Mohammed Y. Mattar, Executive Director of the Protection Project at the Johns Hopkins University, School of Advanced International Studies in the United States; Dr. Edward Alam, NDU Professor and the General Secretary of the Council for Research in Values and Philosophy; and Dr. Chahine A. Ghais, Dean of the Faculty of Political Science, Public Administration and Diplomacy at NDU.

The International Expert Round Table, entitled International Migration, Women's Employment, and Child Labor and held at NDU on January 5th, covered the themes of employment and exploitation of women and of children and of economic corruption, ethics and development.

Director Hourani participated in the first Expert Group Discussion, which dealt with international migration, globalization and the 'brain drain'. The presenters were in order Dr. Majid Habibian Naghibi, and Dr. Javad Saadatfar, faculty members of the Department of Economics at Mofid University, Qom, in Iran.

Dr. Eugene Sensenig-Dabbous, Adjunct Research Associate at LERC and Chairperson of the Political Science Department at NDU, was also a participant at the second Expert Group Discussion about *Child Labor and Women's Employment*.

FAAD

Department of Musicology



The students of the Department of Musicology in the Faculty of Architecture Arts & Design presented an impressive Christmas Concert with the collaboration of the Pastoral Work and the Music Club in Issam Fares Hall on Friday 17th of December.

The event was animated by Miss Cynthia Maalouf (bass), Mr. Jeffrey Chartouni, guitar, Mr. Mark Eid, percussion, Mr. Fadi Farah, piano, Miss Marie Nassar, Miss Sandra Hobeika and Mr. Sami Hobeika, vocalists, and Christina Keyrouz and Cynthia Jarjour, choir. Christmas Carols were interpreted on jazz rhythms and the audience participated in the singing, creating a beautiful and joyful Christmas atmosphere for faculty, staff and students of the University.

FBAE

Beirut Marathon with May Khalil



On Sunday November 7th, 2010, students of the Event Management major at NDU attended the Beirut Marathon, accompanied by their professor Mr. Hadi Medawar.

The purpose of this outing was to understand how a Mega Event is organized.

The students wore shirts with the 'Event Management' phrase printed on them, and held a banner as they walked. Their slogan was "United we run, all events we rock."

This journey was very beneficial to them, as they introduced themselves to the public as Event Management students, and met Mrs. May Khalil,

the organizer of the Beirut Marathon. The students collected business cards and brochures to keep in their files for future reference. They walked the 10km Fun Run, and saw the VIP lounge.

The event was extensively covered by the media, so the banner appeared many times on television and in various publications.

Most importantly, meeting Mrs. May Khalil was extremely valuable since the students were to host her for a talk at NDU in December

With Tania Eid at InShape



On Friday November 12th 2010, the Event Management students at NDU attended the InShape exhibition in Biel, accompanied by their instructor, Mr. Hadi Medawar.

The purpose of attending this exhibition was to collect business cards and brochures so the students could build up a contact list and learn how to do different brochures for different types of products and events.

The students circulated between stands, paying attention to every single detail. They tasted drinks, tried different dishes, watched a fitness show, tested

products, collected samples, won gifts and attended a fashion show.

Many business people were exhibiting, from beauty professionals to health-care experts. Most adopted the motto "Try it before you buy it", while others included the audience in small "games" and offered their product as a reward.

The venue was very well organized. The stands were professionally located and the marketers were very convincing. This taught the students an important lesson about how to locate a stand in an exhibition to attract attention, and how to sell a product, in this case an event.

Near the end, the students took a picture of themselves with Ms. Tania Eid, the organizer of the InShape Fair. Ms. Eid took a few minutes to explain to the prospective Event Managers how difficult it was to organize such a huge exhibition, but how happy she was with the outcome.

All in all, the visit was beneficial to the Event Management Students, as they learned that to survive in the industry one must work hard and constantly come up with new ideas to differ from the competitors.

Mrs. Aida Younes of Arab NGO



On Saturday November 20th, 2010, at 3.30 p.m., the students of the Event Management major at NDU with their lecturer Mr. Medawar welcomed Mrs. Aida Younes, Financial Manager of Arab NGO, who gave a talk about organizing NGO events in the Auditorium-Museum on campus.

Many questions were prepared, and Mrs. Younes' answers were very beneficial to the students. The purpose of this conference was to share her experience in organizing NGO events.

NGOs usually have difficulties with communications, which is why ARAB NGO was created; it promotes networking between countries to have better communication.

Lebanon is one of the countries taking part in ARAB NGO, because, as Mrs. Younes said, it is different from other Arab countries in its freedom.



Mrs. Aida added that, as a Financial Manager, she notices a lack of students majoring in Accounting for NGOs, and a lack of knowledge in writing professional proposals.

Moreover, she informed us as future Event Organizers that funding an NGO event is very difficult because society is still low on awareness concerning NGOs. NGOs come from society, and work for society. Most importantly, as for every event, the students learned that their credibility is the most important factor.

At the end, Mrs. Younes and Mr. Medawar enjoyed a small reception prepared by the students. We thank Christina Khoury and Sara Nehme for the cakes and the cookies.

Hospitality Award for NDU

On Monday, 7th March, the following was received from Dr. Ghassan Beyrouthy, Hospitality and Tourism Management:

GOOD DAY TO YOU ALL,

I am delighted to announce that our own DHTM student JOEY GHANEM has won the competition *"The Hospitality Leadership Challenge"* organized by the AHA (American Hospitality Association) held on February 15th 2011.

Numerous universities were present, among them USJ (2nd place), Sagesse (5th place), Balamand, USEK and others.

Joey will receive a full one year scholarship training in the USA, including a round trip ticket plus insurance.

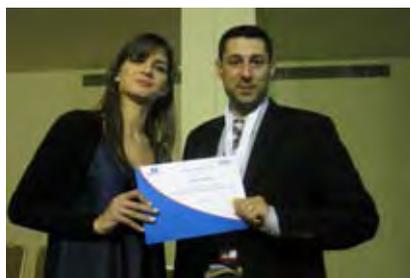
The awards were distributed at Movenpick Hotel on March the 3rd.

Join me in congratulating the achievement of our distinguished student " Joey"

God Bless You All



❖ Joey Ghanem with her proud parents Guy and Lina Ghanem.



❖ Joey receives her award from Mr. Michel Salameh of Educom Training.



❖ Joey with the Head of the Department of Hospitality and Tourism Management, Dr. Ghassan Beyrouthy.

FH

Christmas in the Faculty of Humanities



❖ Santa distributing gifts.
❖ Blessing and buffet.



It has long been an annual tradition in the English Department to celebrate Christmas. For the last two years, however, Christmas has been celebrated in the Faculty of Humanities, where most of the faculty and staff members get together, share their joys and have memorable moments. The Faculty of Humanities Social Committee members and other faculty volunteers have made this event on campus one of the most enjoyable functions where faculty and staff can meet, chat, drink and exchange gifts.

On December 15, 2010 at noon, faculty and staff members in the Humanities building gathered eagerly to share this spirit. Father Boulos Wehbe gave the blessings; then the buffet was opened by Dean Carol Kfoury. The food was mostly provided by the catering



facilities, but some salads, cookies and a spiced wine were prepared by volunteers from the faculty. Ladies and gentlemen were wearing their Christmas tops, sweaters and neckties.

Forty-five numbered gifts were displayed on the table. Then the gift exchange started where each member picked a number. Afterwards, two of the younger faculty members who volunteered to be Santa distributed the gifts. Each one was really happy to see what and from whom he/she

got the gift. Christmas is not only an occasion to get together, but it is time where the Social Committee makes it a joyful occasion to share, laugh and relax.

Mary Khoury, FH Social Committee

Intercultural Education with ADYAN: NDU students participate.

From Dr. Carol Kfoury, Dean, Faculty of Humanities

Is it possible to encourage intercultural education through an online course? Father Fadi Daou believes it is. Father Daou is the Director of the Adyan Foundation, whose mission it is to foster greater understanding between people of different faiths.

Established on August 6, 2006, ADYAN is a Lebanese foundation for interfaith studies and spiritual solidarity, with Christian and Muslim founding members, namely Fadi Daou (Professor in Fundamental Theology and Political Philosophy), Nayla Tabbara (Professor in Religious and Islamic Studies), Tony Sawma (Educational Leader and researcher in Psycho-sociology), Mireille Matar (Teacher and Social worker) and Samah Halwany (Researcher and Lecturer in Sociology of Conflicts). Through their tireless efforts, Adyan is now a respected independent organization in the region and in Europe. (www.AdyanVillage.net)

After signing a memorandum of understanding with the Faculty of Humanities here at NDU, Father Daou proposed that four NDU Faculty of Humanities

graduate students should register in an online course entitled Diversity and Intercultural Dialogue, grouping sixteen students from France, Italy, Egypt and Lebanon. Father Akram Khoury was chosen to facilitate the course from NDU. The course participants and Father Khoury will go to Rome from the 4th until the 9th of April, so that this time all the students can meet and discuss common issues together in the same room. An international conference entitled Cross-Cultural Education will be held on the NDU campus on June 2nd and 3rd. There are already many scholars named from around the world who are coming to give papers on the various themes proposed by the organizers as well as to share existing experiences in cross-cultural education and to recommend further action to promote Cross Cultural Education with academic institutions and civil society.

When asked to reflect on their experience with the Adyan course COA 660, two of the participants responded. I would like to share their reflections with the readers of NDU Spirit.

*These will be found under **Opinion and Culture**.*

Advertising Competition



On Friday the 28th of January 2011, a senior presentation competition was held at the Friends Hall at NDU Main Campus at Zouk. Eight students entered, each two representing the four senior advertising classes "ADM 490" fall 2010 semester. The competition was a challenging one for the senior students, in which each presented his/her concept "Advertising Campaign Plan" in a professional manner. The winner of the competition was Ibrahim Abou Mattar from Kamal Darouni's class of the Shouf Campus, seen in the middle of the attached picture, and there were two winners in second place, Sabine El Hayek and Dora Bou Nassif from Gloria Mattar's class from the Main Campus.

Congratulations to all three winners!

NDU Success at EMUNI

The following was received from CARE, the NDU Center for Applied Research in Education.

NDU Spirit joins in congratulating Jessica el-Khoury.

NDU Student Wins Second Prize

The 3rd Euro-Mediterranean University (EMUNI) Graduate Student Research Competition

The Center for Applied Research in Education (CARE) proudly announces that Jessica El Khoury, M.A. student in Media Studies, has won the Second Prize in the Third EMUNI Research Souk that took place at Beirut Arab University on March 21st, 2011. Ms. Khoury's presentation was titled "Message Awareness Through Social Networks".

All three NDU participants, Khayrazad Karl Jabbour, Jessica El Khoury and Jasmine Hasmig Boyadjian, will now have the opportunity to publish their research findings in the special conference proceedings.

Congratulations to all distinguished NDU students who participated in this competition and to Jessica El Khoury in particular!

Film Awards

On 29th November, 2010, the following announcement was received from Sam Lahoud, Head of Audio Visual Facilities:

Dear NDU Family

It gives me pleasure to announce to you that our Audio Visual students Jad Beyrouthy, Nadim Khairallah, Rudy Ghafary and Nicolas Saade received the third place award in a film competition for best Public Service Announcement for the

World AIDS DAY

Organized by the
in cooperation with

The National AIDS Control Program – Ministry of Public Health
The United Nations Development Programme (UNDP
and Soins Infirmiers et Développement Communautaire (SIDC) ,
The OPEC Fund for International Development (OFID) .

and supported by

Our winning students are the pride of our University and our Department; join me in congratulating them and wishing them a bright future.

Regards,

Sam Lahoud, MA

Head of Audio Visual Facilities
Notre Dame University - Louaize

FNAS

Dr. Paul Serhal from UK



On August 5, 2010 at 12:00 pm, NDU received Dr. Paul Serhal coming from the United Kingdom. Dr. Serhal was invited by the Faculty of Natural and Applied Science to give a lecture on *IVF Treatment: The Journey of Infertility Treatment to Prevention of Genetic Cancer Predisposition*. Dr. Serhal is a Lebanese-British doctor and the Medical Director of the Center for Reproductive and Genetic Health of University College of London Hospitals. He is also the son of late

Member of Parliament Dr. Farid Serhal, who represented the district of Jezzine. His research and work has pioneered new techniques for what is known as Pre-Implantation Genetic Diagnosis.

IVF stands for In-Vitro Fertilization and has been at the heart of many debates on the ethics of such procedures. Presenting such a topic in a Catholic university, Dr. Serhal did not shy away from the ethical question. After elaborating on the

technical and biological aspects of his work, he presented their latest achievements, namely being able to implement a foetus free from a gene responsible for breast cancer. Dr. Serhal then elaborated on what he viewed as the future potential of such diagnostics and discussed with the audience some of the requirements set by the laws of the United Kingdom for the implementation of such techniques. He identified the ethical framework used by the laws and the lengthy processes affecting the use of this work in specific applications. He also proposed his own views as to what may be the benefits of this area of research to fertility treatments. He also acknowledged the major differences between the approach of the Catholic Church and that of UK law for such issues.

NDU Biology Faculty at Harvard

Dr Colette Kabrita-Bou Serhal, Ph.D., a Circadian Biologist and Chairperson of the Department of Sciences at NDU, was invited to give a seminar about her research study at the Division Sleep Medicine – Harvard Medical School, Boston, USA. Dr Kabrita-Bou Serhal has been involved, as primary investigator, in a research study that aims at assessing sleep quality of university students in Lebanon and its implications on neurocognitive performance, a study which is the first of its kind in Lebanon (and most of the Middle Eastern Region) and funded by the Lebanese CNRS.

Dr Kabrita-Bou Serhal presented her study outcome at Harvard on Friday November 12th, 2010 in a talk entitled "Assessment of Sleep Habits Among University Lebanese Students: Implications for Academic Performance". The seminar was attended by faculty, residents, staff and students of the Division of Sleep Medicine. Intriguingly, among those present were two prominent figures in the field of sleep research, Dr Charles Czeisler - a Baldino Professor of Sleep Medicine at Harvard Medical School and Senior Physician at the Department of Medicine at Brigham Women's Hospital, and Dr Jeanne Duffy – an associate neuroscientist at the



Left to right: Doctor Jeanne Duffy, Doctor Colette Kabrita-Bou Serhal and Doctor Charles Czeisler.

Division of Sleep Medicine of Harvard Medical School and Head of the Circadian Rhythms section of the US Sleep Research Society), who marked the work as good and promising.

The talk was well received and there were an exchange of ideas and constructive suggestions pivotal to the progress of the research project. The visit not only put NDU in the forefront from a research viewpoint but it also paved the way for future research collaboration between the Department of Sciences at NDU and the Division of Sleep Medicine at Harvard Medical School.

**Dr. Colette Kabrita-Bou Serhal,
Ass. Professor of Biology, Chairperson.**

NDU Spirit apologizes for the delay in publication due to the Christmas deadline.

Dr. Fouad Chedid for Melbourne Conference

Dr. Fouad Chedid of the Computer Science Department has been appointed to the Program Committee of the Solomonoff 85th Memorial Conference to be held Nov. 30th – December 2nd, 2011, in Melbourne, Australia. The Committee includes eminent representatives from such universities as Yale (USA), Miami (USA), Cambridge (UK), Boston (USA), Royal Holloway (London, UK), Australian National, IDSIA (Switzerland) and CWI (Holland).

Ray Solomonoff (1926 – 2009) was the originator of algorithmic information theory, slightly preceding the independent work of Kolmogorov. NDU Spirit looks forward to an account of the conference in due course.

Lebanon & Climate Change

Dr. Elsa Sattout
(Ph.D. in Agricultural Botany)



While close to 15,000 representatives from public and private agencies, environmental organizations and research institutions from 194 countries were attending a two-week gathering in Cancun in Mexico, the Faculty of Natural & Applied Sciences launched the 2010-2011 Annual Scientific Lecture Series with a talk entitled *Lebanon and Climate Change* on Wednesday, 8th December 2010. Professor Michel Afram, Director of the Lebanese Agricultural Research Institute, presented the impact of climate change on the environment and on agriculture, as well as measures to be adopted by Lebanese government and communities to mitigate the effects. Professor Michel Afram has been the President of the Lebanese Agricultural Research Institute since 2002 and has many credentials in Higher Education programs. He has received many national and international awards and forms of recognition, among them the Italian Government Medal in 2007 and the Medal of French Officer of Agricultural Merit 2005. Specialized in Agronomy, he is greatly concerned with boosting the agricultural sectors and improving the status of Lebanese farmers through the implementation of extension programmes. Professor Afram started his lecture with an introduction to the European project for the installation of forty-four agricultural meteorological stations distributed all over Lebanon. The project aims at setting up

monitoring tools with plans for the control of agricultural diseases and pests. The lecture gave clear ideas on climate change and the resulting general impact, with particular attention to the case of Lebanon.

Population growth and economic development have had a major impact on the greenhouse effect and on climate change. Deforestation, conversion of forests to crop plantations and pollution caused by industrial development have resulted in increased emissions of greenhouse gases [GHG] such as carbon dioxide [CO₂], methane [CH₄] and chlorofluorocarbons [CFCs]. Records on CO₂ atmospheric concentration show an increase from 250ppm in 1700 to 370ppm in 2000 and it is assumed that it will reach 970ppm in 2100. This increase in atmospheric CO₂ has affected the climate and resulted in extreme weather conditions. The associated impacts on the environment, human health, agricultural sectors, water resources and the industrial sectors put at risk the survival of our living and non-living world. At the global level, the indicators of a changing climate are an increase in global mean temperature, a rise in global average sea level and the shrinking of snow cover in the northern hemisphere. Lebanese records show a decrease in annual precipitation resulting in reduced water resources, drought, emptying of the underground water

reservoirs, and a rise in temperature and differences between diurnal and nocturnal temperature. These are the first indicators of desertification. The zones prone to desertification occupy 60% of the Lebanese territory and are mostly distributed in the Bekaa and in the South. Desertification is increasing the salinity of the soil and degrading land resources, both of which affect the agricultural sector. The measures to be adopted are the development of new crop varieties

resistant to drought, crop rotation, use of biofuels and the recycling of wastewater. The measures to reduce the effect of GHGs are expanding forest areas and green cover in cities, controlling urban sprawl, reducing pollution and using water resources in a sustainable manner. The new technologies recognized as alternative sources of energy to compensate fossil fuel scarcity can help decrease the GHG levels.

Jeita Grotto: The Art of Nature

Dr. Layla Khalaf Kairouz and Sally Al-Alam (CE student)



❖ The iridescent glory of Jeita Grotto.



❖ Our students in the train.



❖ Our students with Dr. Nabil Haddad, to whose kindness they owed so much!



❖ Dr. Layla Khalaf Kairouz surrounded by her students.

The course of Geology 201, Physical Geology, includes an important chapter on Groundwater. To be able to complement the theoretical part by practical field experience, a visit to the Jeita grotto was organized, largely for the benefit of civil engineering students. The students besides enjoying the magical atmosphere of the cave were introduced to the karst formation mechanism. Dr. Nabil Haddad received the students most warmly and explained to them, from an engineering perspective, the best ways to sustainably manage and protect the cave. The greatest thanks are due to Doctor Haddad for his welcome, guidance and explanations.

Jeita Grotto, a karstified limestone cave, is one of the most important geological and natural sites in Lebanon. It is located 20 km north from Beirut in the valley of Nahr-el-kalb. It was discovered by the American missionary William Thompson in 1836. Jeita Grotto is sculpted by the action of the groundwater, and here it should be noted that the river which passes through the cave supplies fresh water to many regions in Lebanon such as Beirut and Dbayeh.

Caves are known to be journeys in time. Over millions of years, the groundwater dissolves the calcite mineral in the limestone rocks, then precipitates it again inside the cave in an infinite number of shapes as stalactites (hanging down from the ceiling), stalagmites (forming on the cave floor), columns, drapes, mushrooms and

water pearls among many others. There is no doubt that in Jeita this ordinary scientific phenomenon was splendidly interpreted in its most beautiful and magical form, which has led to Jeita being classified as one of the most beautiful caves in the world.

Jeita Grotto is composed of two galleries. The lower gallery is accessible only by boat, while the upper one (discovered in 1985) is safely accessible through walkways. The exploration of Jeita grotto was not easy, Thomas William began by the exploration of the lower gallery, where the river passes. Many teams followed Thomas and enlarged the known area year after year, but the path was difficult to follow. So in order to open the grotto to the public the architect Ghassan Klink designed a tunnel 450m long at the entrance of the upper cave and walkways of approximately 750m long crossing the entire discovered area. It is worth noting that this gallery contains the world's largest stalactite, 8.2m. Jeita Grotto is not only a rich source for scientific knowledge but is also a work of art that inspires many artists, photographers and painters. It is an entrancing tourist site and nowadays it is on the list of the final ten candidates for the election of the "New Seven Wonders of Nature". Jeita Grotto deserves this title because of its natural beauty and the way it reflects the majesty of our mother Earth. Jeita Grotto is another masterpiece from God, it is a piece of Heaven inside the Earth!!

Human Rights Research NDU presence on the regional level

Upon the invitation of the Raoul Wallenberg Institute and the Arab Academic Human Rights Network, the Department of Political Science in FPSPAD participated in two seminars during the fall semester.

The first seminar took place in Amman, Jordan, on 2nd and 3rd November, 2010 under the title Building Human Rights Knowledge and Resources in the Middle East and North Africa. The seminar included researchers from many universities across the Arab world working on human rights research, notably Lebanon, Jordan, Palestine, Egypt and Morocco. The aim of this gathering was to share experiences, challenges and future cooperation possibilities among participants. Also the importance of making human rights research practical and useful, responding to the needs of the civil society in their advocacy, was highlighted. NDU was represented by Dr. Elie Al-Hindy, who is coordinating the Human Rights courses in the University.

The second seminar took place in the Beirut Arab University (Beirut Campus) from 10th to 14th January, 2011 under the title Human Rights Education for University Teachers: tools and mechanisms. The seminar gathered Human Rights educators from different Arab countries who worked on exchanging their experiences in teaching human rights, the methods and the tools they used, and the receptivity of students to these methods. One of the important topics discussed was how to make human rights relevant and interesting to students who are not majoring in law or in political science. Lecturers from Maastricht University in the Netherlands, the Northumbria University in the UK, Lund University in Sweden, Canada, Amnesty International, and the regional UNHCHR office gave presentations and shared their knowledge and experiences in the latest tools and methods used around the world in teaching human rights. NDU was represented by Dr. Sensenig-Dabbous, Dr. Sabat and Dr. El Hindy.

All together the participation in the two seminars was very useful and beneficial, giving NDU valuable connections and opening to it many possibilities for cooperation, sharing experiences, technical support and possible grants in the field of human rights research. Such participations are priceless in developing NDU's standing in the human rights academic field in the region especially with the development of the new Human Rights Master materializing soon.

Iranian media and "Arab Spring"

By Avo-Sevag Garabed

15 March, 2011

Against the background of the popular unrest in the Arab World, the American Political Science Association Society together with the Human Rights Club at NDU invited Mr. Ali Rizk to Main Campus for a briefing. This briefing covered a number of important topics, such as the role of the Iranian State News Agency, the media in the coverage of the popular unrest that has swept the Arab World, and finally, Mr. Rizk's experiences while in Bahrain covering the Shiite-initiated uprising.

Mr. Ali Rizk is a Lebanese journalist who in 2008 became the news director of the newly-established English outlet of the Iranian Press TV. In fact, the State News Agency came into being in 2007 after Iranian President Ahmadinejad gave a speech in which he described the message of the media to be "the same as that of the prophets." Avoiding the term propaganda, Mr. Rizk referred to the Press TV as an instrument of Iranian state-policy. Furthermore, according to NDU's guest, what distinguishes the outlet from others is its political and economic aspect; the news agency focuses on marginalized groups, or as he coined it minorities, to act as a platform giving them voice. When asked about the staff operating in the state media, the speaker referred to them as locally-employed correspondents, on the condition that women wear a veil when appearing on TV.

Under the title Islamic Awakening, the Press TV has covered the uprisings around the Arab World, starting with Tunisia in late 2010, to later cover Egypt, Libya and Bahrain in 2011. Surprisingly, ignoring all internal criticisms, the media has also covered the popular movements in Iran during both the so-called Green Movement and now the current protests urging economic and social reforms in the country. The objectivity of Mr. Rizk was further revealed when he rejected the stance of the Iranian Republic as regards the labor unions' protest in Wisconsin, U.S. of note, Iran has seen the latter manifestations as a window of a divine deliverance.

Finally, the event was highly timely for being held after Mr. Rizk had spent a week in Bahrain. Here, cross-checking the mild coverage of the Arabic giant Al-Jazeera, to the strong pictures aired by Press TV, Mr. Rizk observed that state interests converge between Qatar and Bahrain in what concerns the events in Bahrain. In conclusion, the panelists pinpointed objectivity, credibility and professionalism as the three essential pillars for a successful outlet. So long as all Lebanese TVs, with the exception of the state-ran Télé-Liban and TéléLumière, are subject to political orientation, these seem as distant goals to be realized in Lebanon.

FNHS

FNHS and Diabetes Day

Jennifer Ayoub



On the occasion of the World Diabetes Day, NDU's Faculty of Nursing and Health Sciences along with other universities participated in the event held at the Chronic Care Center, on the 13th of November, under the title Nutrition and Type 1 Diabetes.

Under the supervision of the faculty's Chairperson Dr. Doris Jaalouk and Dietetic Internship Coordinator Ms. Maya Abou Jaoude, the faculty students displayed a stand entitled Carbohydrate Counting for Diabetes Type 1, where diabetic children were educated about several aspects of this topic in order to further help them cope with their health condition.

The NDU students who participated were Jennifer Ayoub, Pascale Milene, Chantal Khalil, Sarah Zoghby, and Rita Aoun Cordahy.

The stand included educational material and games, as well as a Microsoft Movie Maker Presentation, with in addition, oral explanation regarding carbohydrate counting. There was a diabetes jeopardy game as well

as an electro-game for which the students had to guess the right source of fat in the different foods. On the other side of the stand were nutrition darts games and nutrition fact explanations on nutrition labels made available to the children. On the stand, samples of carbohydrate food portions were exposed in cups for ease of demonstration as well as a sample diabetic plate (that the children could take home) and a bowl of nutritional tips from which the children could draw.

A series of mazes, word searches, cryptograms, scrambled words and self-monitoring quizzes were available as well for the children to play with.

The stand was very much appreciated by everyone who was present. It gave very practical information for both the diabetic children and their parents. The Center's dietitian Ms. Dima Timani and the Head of the Chronic Care Center Dr. Abou Nasr both expressed their appreciation for NDU's participation in the event and praised the work done by the students on the premises.

World of Diabetes

Nayla Mezher

On March the 1st, 2011 Mrs. Dima Timani Gebara, head dietitian at the Chronic Care Center, gave a seminar at NDU on The World of Diabetes, organized by the Faculty of Nursing and Health Sciences and the Nutrition and Health Club at NDU. Mrs. Gebara started by giving an idea about the Chronic Care Center Facility, its aims and its staff composed of physicians, pharmacists, dieticians and nurses. She explained how they deal with Type 1 diabetic patients, and stressed the importance of educating the public about diabetes, which is becoming an epidemic. She detailed how patients are taught to handle insulin and count their carbohydrate intake, in addition to instruction on self-monitoring, the different components of a healthy diet and ways to apply it.



❖ Part of Dima Gebara's large and keenly interested audience.

Education starts with assessing the knowledge of the patient, setting objectives, structuring intervention and finally evaluating the patients' knowledge and correcting any misconception or incomplete ideas.



❖ Mrs. Dima Gebara

The patients are supposed to know everything about insulin: what it is, its functions, different types (slow acting, fast acting) and how to take it. Mrs. Gebara also classified insulin delivery by syringe, pen or insulin pump and pointed out the difference between hypoglycemia and hyperglycemia, their causes and management. She mentioned that management includes making healthy food choices and how to substitute for carbohydrates. Members at the Center make sure they evaluate the patient by checking her/his HbA1c, which is a value that serves as a marker for average to obtain blood glucose level for the previous three months; hence it's a tool to determine long-term blood glucose control in diabetics. Concluding the lecture, Gebara encouraged physical activity for diabetics, who then need an extra carbohydrate snack or decreased insulin or both to prevent and manage hypoglycemia.

The seminar's audience included students of all majors, especially nutrition and dietetics students, the Dean and Chairperson of the FNHS, Dr. Antoine Farhat and Dr. Doris Jaalouk respectively, and many faculty members, instructors and NDU staff. The questions were numerous at the end of the seminar, which showed the audience interest and the importance of such seminars in increasing public awareness of chronic diseases like diabetes.

SAO-CSO

Christmas Drive

These are some pictures of the Rosae Christi Association Christmas Charity Drive organized by the NDU Clubs and Societies. The total amount of money that we gathered was LL3,000,000 and food, clothes and toys that were distributed to 57 families! The Association warmly thanks all contributors.



NGO Fair



❖ Miss Lana Daccache speaking.



❖ The panel.



❖ H.E. Minister El-Sayegh about to receive a bouquet from Club members.

Under the auspices of H.E the Minister of Social Affairs Dr. Salim el-Sayegh, the Community Service Office (CSO) and the Human Rights Club (HRC) at Notre Dame University (NDU) held a Non-governmental Organizations Fair, on Thursday and Friday, December 9th and 10th.

The event was inaugurated by Mr. Majed Bou Hadir, (Community Service Officer), who noted that the University's CSO had been established two years previously in an attempt to direct students towards service, commitment to social affairs, and real sensitivity towards fellow humans, goals that were in line with the objectives of the University, which sought to raise generations of the highest academic, moral, and human standard, and lay the foundation of cooperation in the field of voluntary services and social projects which it encouraged its students to undertake. Mr. Suheil Matar (Vice-President for Cultural Affairs & Public Relations), then gave a speech where he noted the following: "Today's gathering lifts us above our concerns and pains, and takes us to the human level that makes us worthy of our nation, its history, its civilization, and its message."

Mr. Matar was followed by Father Salim el-Rajji (Student Affairs Office – Director), who said that our students are but sparks of love that need to leave their imprints on human, ecological, and developmental issues." Father Al-Rajji vowed to both the participants and the students in general that their office would remain a sign of human solidarity and unity, which had been clearly shown by the organizing parties on the university campus.

For his part, Dr. Elie el-Hindi, (Human Rights Club – Advisor), indicated that the students directed a message to the Administration, by which they pointed out the need to be alert to the states of consciousness that were exhibited by the students, to support them, and to give them the appropriate space to grow and flourish amidst the reigning pandemonium.

They also directed their message to society, asking it not to despair and to turn to our youth, who are

capable of making the difference and performing miracles, as they are doing day after day.

Rev. Simon Faddoul, (Caritas President), spoke in the name of the participating NGOs and pointed out that the title under which the gathering was being held, "I care, I can, I will", carried substantial dynamism that takes us from an intentional thought to belief in oneself and all the way to initiative and action. The title, added Father Faddoul, tapped into the spirit of youth in each of us, irrespective of age or category, for it addressed human capacities and skills and the spirit of initiative that one must have to contribute to building one's society and to make a difference in the life of those around one.

Reverend Father Walid Moussa (NDU President) indicated that man was at the center of all activities, actions, religions, parties, and universities, adding that university and society were two faces of the same coin, and a university could not be universal unless it put itself at the service of men and society, which was our ultimate goal. After all, the students' social concerns go together with their educational ones, and the social movement is represented by a distinguished body within the university, which is the Community Service Office, as well as the Human Rights Club.

H.E. Minister el-Sayegh said in his speech: "I will start with the very slogan used by the Community Service Office: Believing, Crossing, Achieving. He added: "We must believe in the priority of the human being; and when this is established, we can set out on a project of passage from the old era to the new one. We can set out from ideas built on the balance of power to ideas that go beyond balances, thus putting the transformation project at the core of the change process in Lebanon. What we are talking about here is the transformation from past to present to future, and the transformation from the idea that says that the state should be a state of support, service, and politics, and the epitome of servitude and blind allegiance which belong to long forgotten eras."





His Excellency concluded: "Through your experience in this leading university that was among the first to realize the community responsibility that should be shouldered by Universities and education, you have managed to turn the concept into an achievement. And I am most certain that this university will be an active partner that will build a model which will serve as ground zero for volunteer work all over Lebanon. "So I need you and I need your trust, for there is no partnership without trust, and our project is aimed at serving people, plain and simple. And one can only hope that the concerned ministries will work hand in hand with institutions and associations, in order for us to achieve success; and I firmly believe that love can build bridges of communication and dialogue." His Excellency also called on institutions to work with the Ministry with a spirit of partnership, because volunteer action is a manifestation of love and true, concrete partnership. Minister el-Sayegh along with Father President and other guests then visited the different sections of the forum and praised the commendable individual efforts made by the participating NGOs:

ACSAUVEL; ALEF; Amnesty International; ANERA; CARITAS; Caritas Migrant; Donner Sang Compter; HIMAYA; IDRAAC; Justice Without Frontiers; KAFA; LPHU; MARIAM & MARTA; Permanent Peace Movement; RDFL; RED CROSS; RESTART; SESOBEL; The Sarba Diocese SOCIAL COMMITTEE; TEACH FOR LEBANON; UN Volunteers; YMCA

Note that panels, presentations and documentaries took place during the two-day forum, including:

*Panel discussion on **Prisoners' Rights in and after Jail** (by Lana Daccash & Ali Abu Dehn, former prisoner in Syria);*

*Panel discussion on the **"Role of Religion in Stopping Gender Discrimination"** (by Dr. Rita Sabat, Fr. Boulos Wehbe and Dr. Khaled Al Faqih).*

*Screening of the documentary **"12 Angry Lebanese"** on theater therapy (by Zeina Daccash);*

*Screening of the short movie **"About Latifa and Others"** of the national campaign against domestic violence.*

A Trip to Syria



Allow me to thank from the bottom of my heart those who helped make this trip a total success. I thank all the students, clubs and societies, especially my wonderful assistants Elie and Joe. I thank club advisors, Dr. Roger Hajjar, Mrs. Norma Freiha and Mrs. Diane Sarkis for coming and for having a wonderful young spirit. I especially would like to thank Mr. Nicolas Gabriel for his lovely sense of humor and for his help.

(The party left NDU at 2 a.m. on Friday and returned at midnight Saturday, February 12th. Places visited included Hanania (Mar Boulos and the Aswa2), Sahnaya and Maaloula.)

Karla M. Sfeir
Student Activities Coordinator (SAO)

The 2011 Human Rights Film Festival

January 27 to January 30, the NDU Human Rights Club participated in The 2011 Human Rights Film Festival at Cinema Sofil-Achrafieh. Various topics concerning Women's Rights, Refugees' Rights, Migrants' Rights, and Detainees' Rights and Enforced Disappearance were on the program. The four-day program included photo exhibitions, music, theatrical performances, lectures, and panel discussions.

The Multimedia Virtual Space for Human Rights was organized by an alliance of international and national human rights NGOs under the patronage of the Ministry of Interior and Municipalities. It describes the importance of such a film festival in presenting sensitive issues to the public. Aiming to reach a wide audience, it opens a much needed discussion on human rights in Lebanon. The idea of the Film Festival comes from the need to give a voice to different NGO's that work in the field of human rights. Independent filmmakers were committed in the field, to show Human Rights violations in Lebanon through their camera.

The Human Rights Club (HRC) at NDU, seeking to be involved in major Human Rights related events in Lebanon, made a point of attending the festival,



networking with people and participating in the formal and informal discussions. HRC chose to participate in the second day covering the topic of Refugees' Rights, since it is new to us and since we may be organizing an activity on the topic in the coming semester. Altogether, the HRC participation was a good experience for gaining more knowledge and direct relations with many human rights activists in one of the most critical issues in Lebanon.

Hoda Al-Helou
Human Rights Club

International Women's Day at NDU

'Nobody can make you feel inferior without your consent' **Eleanor Roosevelt**

In March 9, 2011, International Women's Day, the Human Rights Club (HRC) organized a lecture on Women Trafficking & Migrant Domestic Workers in Lebanon. The club hosted Ms. Rola Abimourched, the project coordinator of migrant domestic workers at KAFA (Enough Violence & Exploitation) association. Ms Abimourched introduced the mission of the organization and then discussed the issue at hand which has been the subject of heightened attention in the media and by international organizations. According to KAFA's report, currently there are around 200,000 migrant workers in Lebanon, most of whom are exposed to a number of violations of their rights, such as withholding of their salaries, insufficient food, forms of violence whether verbal or physical, and confiscation of their passports. In order to help solve this problem, individuals and civil society organizations should raise awareness through campaigns or otherwise address practices and attitudes that violate the rights of domestic workers. Such awareness should also focus on informing domestic workers of their rights and providing them with information on whom to contact in cases when their rights guaranteed by



the unified contract, established by Lebanese Labor Ministry in 2009, are breached. It is high time that Lebanon should take seriously human rights violation and begin working towards ensuring domestic workers their basic human and labor rights. Such a change can only take place if activists maintain momentum and continue to press for support at the policy level, which needs the involvement and awareness of the entire society. Thus the HRC's event on this occasion was a call to all the students and NDU community to take responsibility, and start getting involved in solving this and other important problems that our society suffers from.

Ghia Jhair
Human Rights Club

STAFF

Spiritual Retreat

Report by Fr. Roger Chikri

As we approached the feast of the Nativity of Our Lord Jesus Christ, NDU Community from different Departments and Faculties gathered on Saturday, December 11th, 2010 at St. Theresa's Monastery, Sheile, for a spiritual retreat regarding –

The Success of the Church's Mission in Promoting Communion

Message of Pope Benedict the Sixteenth during World Youth Day

in order to reflect on the things that bind the NDU Community together, in particular their commitment to NDU and their common Christian Faith.

Generally speaking, a spiritual retreat is a time that is spent away from the ordinary workings of society, a time of rest and reflection. It is a period in which to relax and to return to an awareness of the spiritual life of prayer and contemplation so as to develop the individual's inner life. The goal of the retreat is to refresh individuals and help them to grow spiritually.

The program of the spiritual retreat was as follows:

- 8.30 : arrival
- 9:00 -9:30 : morning prayers
- 9:00 -10:30 : reflection on the Holy Family and on our own family life (the theory)
- 10:30 -11:00 : coffee break
- 11:00 -12:00 : reflection on the Holy Family and on our own family life (the practice)
- 12:00 -1:00 : Mass
- 1:00 : lunch break

The retreat was organized by Fr. Fadi Bou Chebel in a way that included prayer, contemplation, confessions, quiet time and amusement. The interactive session was lead by Fr. Nabil El Turs. Also present were Fr. Boutros Tarbay, Fr. Salim El Rajji, Fr. Bechara Khoury, Fr. Roger Chikri, Father Khalil Rahme, Fr. Abdo Antoun, Fr. Marwan Khoury and priests from the Maronite Mariamite Order. During the coffee break a puzzle game was constructed representing the NDU Global unbuilt land and current premises both as a practice and as a reflection of the unity of NDU Community.

Puzzle Game



NORTH LEBANON CAMPUS

NLC Admissions Diner



On December 23rd, NLC Director Father Samir Ghsoub and Father Khalil Rahme concelebrated the Christmas Mass for faculty members, staff and students in the Barsa Amphitheatre.

Painting Display



On November 25th, 2010, the Faculty of Architecture and Design held an Exhibition of paintings at NDU-NLC. The coordinator was Mrs. Dina Nashar Baroud and the promoter Mrs. Fatima el-Sayyed in cooperation with the Faculty. The accompanying photographs will give a sufficient indication of the quality of the work on show.

NLC Deans' List



The 2010 Deans' List was celebrated on 25th November, with NLC Director Father Ghsoub and Engineering Faculty Coordinator Doctor Chadi Makari.

Military Display



❖ NLC honors the Army.



❖ Through the Ring of Fire.



❖ Strong for Lebanon.

To celebrate Lebanese Independence Day, on Thursday, 25th November, 2010, commandos of the Lebanese Army under the command of Major Chamel Roukoz, representing C-in-C General Kahwaji, gave a demonstration of their prowess at North Lebanon Campus.

M.P. Robert Fadel of ABC Group



At the invitation of the NLC Public Relations Office, on Friday, 10th December, 2010, Member of Parliament Robert Fadel, CEO of the ABC Group, delivered a lecture on Lebanon's Competitive Capacity, attended by a large and eager audience.

Christmas Concert



On Thursday, 23rd December, North Lebanon Campus presented a Christmas Concert in the NLC Amphitheatre. The vocalist was NLC student Celine Chehadeh and her accompanist on the piano was NLC student Joseph Saleh.

Tripoli and the Franks

On Monday, February 28th, 2011, in the NLC Main Conference Hall the researcher Mr. Elias Khlat gave a talk on the kingdom of Tripoli under the Franks, 1099-1299 A.D., extending from Byblos to Aleppo. During this time, the speaker explained, there was an atmosphere of democracy and freedom in the city which allowed Muslims and Christians to live in peace and harmony and science and culture to flourish.

Senior Military Project at NLC

Military representatives, officials mainly from the Order of Engineers, TV and press representatives, the Dean of Engineering, and students and their families witnessed a presentation of a Lebanese Senior military project, the first of its kind, given at midday on January 28th, 2011. This project developed means of controlling military equipment by the use of mobile phones, with unlimited wireless range in real time. The authors of the project were Joe Ghabach, Tony Jamhour and Hamid Karam, working under the supervision of Dr. Chadi Makari, NLC Coordinator of Engineering.

The illustrations show military and academic personalities who attended, as well as the model tank parked in the middle of the hall and used for demonstration.



SHOUF CAMPUS

Acquaintance Party



Ten years after the first Acquaintance Party was held at NDU- Shouf Campus in November 2001, we celebrated the beginning of yet another scholastic year with a blasting Acquaintance Party, on November 12, 2010, with the same friendly spirit that has forever marked the Shouf campus, but this time with more talents, more activities, more surprises, more laughter and much more dancing!

This year the Music Club and the Redline Club organized the Party. The program started at 8:30 p.m. with a word of welcome by Brother Abdo Sleiman followed by video presentations summarizing last year's Redline Club, Engineering Club and Progressive Club activities. The highlight of the evening - and what has become a treasured new tradition at our acquaintance parties- was a very funny and creative movie shot, edited and

presented by the Music Club. The movie starred all the new students, who joined NDU-SC this semester, introducing themselves and talking about their likes and dislikes... The movie editors made sure that most of the answers didn't match the questions at all!! Then the talent show proceeded; NDU-SC singers Maya Azzam and Noura Sareiddine captivated the audience with their beautiful voices. Also, NDU- SC Musician Madonna Abdel Baki played a great piece of music on her violin.

The organizers then handed everyone mysterious, sparkling, Venetian (from Venice) masks and everyone wore his/hers and danced with the partner he/she picked, which added to the glamour and allure of the evening.

Finally, the delicious dinner was served, and then the dancing went on... till dawn...

Working in Clay

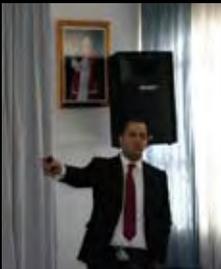


On Friday, December 3, 2010, Mr. Samir Muller, Ceramic Designer and owner of Muller Institution, visited NDU-SC invited by Mr. John Kortbaoui, Coordinator of FAAD at NDU-SC, and presented to Graphic Design and other interested students the basics of working with clay to make shapes and objects.

The guest first explained that working with clay is therapeutic. The texture of the clay, the way it can be shaped into different objects by just using one's hands and fingers, can be uplifting and healing to many people. He started with the fundamentals of pottery and then remarked that there are wide regional variations in the properties of raw materials used for pottery, and this can lead to wares that are unique in style and characteristic of a district. He spoke of the ways of shaping pottery and of the use of various wheels.

The talented guest finally turned on the potter's wheel that he had brought with him to make a beautiful clay pot for the attentive audience.

Entrepreneurship Seminar



The Entrepreneurship Seminar, presented by Mr. Nahed Khairallah, took place on Tuesday, December 21, 2010 in the NDU-SC Conference Room. Mr. Khairallah addressed the major issues involved in starting a new business. A basic step to such a successful venture, according to Mr. Khairallah, is differentiating between a good idea and a business opportunity, as not every good idea guarantees business success. Moreover, detailed research is crucial to ensure that competition and target market are clearly understood. Finally, Mr. Khairallah discussed several common mistakes that aspiring entrepreneurs may make, and gave some valuable advice on how to avoid them. He then informed the audience that a handout of the seminar would be available at the NDU-SC library.

Stem Cell Therapy

On Friday, January 21, 2011, Dr. Norman Makdissy, invited by the FNAS and the FNHS at NDU-SC, presented a lecture on Stem Cells: A Therapy of the 3rd Millennium in the Conference Room at NDU-SC.

Dr. Makdissy introduced Stem Cell Therapy as an essential therapeutic essay of 3rd millennium medicine. Stem cells are of extreme importance considering their potential to replace cell tissue damaged or destroyed by severe illness. Dr. Makdissy clarified that stem cells are found in the blood, bone marrow, skin, muscle, brain and liver. Promising sources of stem cells are the Umbilical Cord Blood, the Wharton's Jelly (placenta), and body fat!

Human stem cell treatments have been used for many years to successfully treat leukemia and related bone/blood cancers by utilizing bone marrow transplants. Treatment of Alzheimer, spinal cord injury, cerebral palsy, stroke, burns, heart disease, diabetes, osteoarthritis, and rheumatoid arthritis is progressing. Dr. Makdissy left everyone more hopeful of a healthier future with the introduction of stem cell engineering into the world of medicine.

Social

Births



From Sam Lahoud, Head of Audio Visual Facilities: Dear NDU Family, we are very happy to announce the birth of **Paolo Tarabay**, the first angel in the family of Charbel and Bernna Tarabay, on Monday, February 21, 2011, at 12.50 p.m. The Audio Visual Facilities members want to share with all NDU community the joy of welcoming Paolo into this world, and pray the Lord Jesus to bless the new family with happiness, good health and prosperity.



Obituaries

On Tuesday 11th January, 2011, William Elias Maalouf, father of Dr. Hoda Maalouf, Chairperson of the Department of Computer Science, went to the Lord. The requiem was celebrated at 3 o'clock in the afternoon of the following day in the Greek Catholic church of Our Lady in Kafr 'Aqab.

On Thursday 20th January, 2011, the death on the previous day was announced of Jamileh Mtanios Eid, mother of Mrs. Nancy Khoury Jurdy and Mrs. Katia Khoury Eid of the Shouf Campus. The requiem was celebrated at 3.30 p.m. on 20th January in the church of Our Lady of the Assumption, Mazraat al-Dhafer, Shouf.

NDU Shouf Campus announced the passing away after reception of the Sacraments on Thursday, 20th January, 2011 of Yusuf John al-Hedary, Chief of Works in the Ministry of Communications, uncle of Mr. Jean Hedary, Campus Technical Support Specialist. The Requiem was celebrated at 3 p.m. on the following Saturday in the church of Our Lady of the Hill (Al-Telleh) in Deir al-Qamar.

The Murder of English

In terms of...: Alas! One can no longer rely on the media to set an example of good English. At present the expression *In terms of...* is constantly misused. For example we heard a BBC correspondent say, "There has been a considerable improvement in terms of communication." He would have done better to say, "There has been a considerable improvement in communication." Or, "Communication has considerably improved." Or, "Communication is much better now." The *in terms of* was quite unnecessary. The virtue of English is that it can be very concise. Try translating, "British cars were priced out of the market," into any other language. « *Les voitures britanniques furent battues sur le marché par la concurrence des prix inférieurs.* » !! If your mother language is not English, remember this: the simpler your sentence, the less danger there is of making a mistake.

Another example of superfluity is the expression commonly heard nowadays, **a period of time**, when either of the two nouns is sufficient. A period is a time, and one cannot have a period of space or of anything else.

Intervention: This word does not mean a speech. It indicates some sort of interruption or negative action. For example: "He would have gone on speaking for another hour but for the intervention of the chairman." Or: "He was saved from being beaten up by the angry crowd thanks to the intervention of the police."

For the French use of **intervention**, use instead **talk** or **speech**. A speech is usually oratorical or formal. A talk indicates something informative, for example: "H.E. the Ambassador gave us an interesting talk about the history of his country."

Roman Catholic (or simply **Catholic**): Remember that in English this means any Christian in formal communion with Rome, whether of the Latin, Greek, Armenian or other rite. The Arabic **Room Kathulik** should be translated **Greek Catholic** or **Melkite**.

On the level is misused. It can be used only when several levels, physical or figurative, are implied. E.g.: Such matters can be settled at the administrative level and do not require a government degree.

On the other hand: This indicates **contrast**. E.g.: "He was lazy but on the other hand he had an excellent memory, so he managed to scrape through his exams."

Full stops (periods): These come inside final inverted commas closing a sentence, outside ones enclosing a word or an expression. E.g.: He said, "I feel ill." But: That is what they call "a stitch in time".

Usage: This word means a custom or tradition (French: *les us*) and does not have the same meaning as use. It is best avoided. Expressions with **use**: It's no use crying over spilt milk. Typewriters have fallen out of use.

K.J.M.

Computer Algebra system

A symbolic approach using Maxima

Bou-Fakhreddine Bassam

Instructor at Faculty of Natural and Applied Sciences. Department of Math and Statistics.

Abstract: The introduction of mathematical software package into the field of math education has brought about many benefits, chief among them the ability to obtain more accurate and sometimes precise results more quickly. In a sense, these programs are designed to deliver help with the more mechanical parts of doing mathematics. Thus, with this technology, one needs less time for the traditional skills and can focus on problem-solving skills, which allows both instructors and students to focus on the formulation and interpretation phases of the mathematical modeling process. The aim of this article is to introduce the readers to the open-source

computer algebra system called Maxima which is released and distributed under the GNU Public License and apparently has the capabilities to challenge the top retail software that lies in the same category such as Maple, Mathematica and MathCAD.

The Information Technology (IT) revolution has boldly stepped into the new millennium, since when it has effectively manifested itself in different areas such as Engineering, Medicine, Economics and Education, and has become indispensable for their growth and development. As a math instructor, my main concern is to present the benefits of using Mathematical Software Packages in education as a part of the IT expansion, which has been penetrating steadily into our daily life since the appearance of the term IT in 1958. However, a great deal of math software is available in the market nowadays in contrast with the past years, giving us a wide variety to choose from. But one faces a couple of problems: first, when you start working with a certain math program, you spend a lot of time becoming familiar with its interface and commands, adjusting it to your preferences and writing your own functions, routines and sub-routines. Because of this, you are automatically trapped into using one and only one program for most purposes, and with time it becomes increasingly difficult to switch to another. Therefore, the choice, the decision about which software you would "go for", should be taken only after due consideration. Second, most major mathematical software companies are too greedy, their products are very expensive and beyond our reach, in addition to which they charge you "much" for later updates boosting their revenues rather than helping individuals who seek knowledge. In fact, this selfish desire for wealth is intolerable, so I turned to the net googling until I came across an interesting "computer algebra system" called Maxima which is distributed freely and seemingly has many aspects and functionalities that are ready to be used.

What is a Computer Algebra System?

A Computer Algebra System (CAS) is a particular type of mathematical software package that is used in handling and manipulating mathematical expressions with abstract variables. The primary goal of a CAS is to automate dull and sometimes

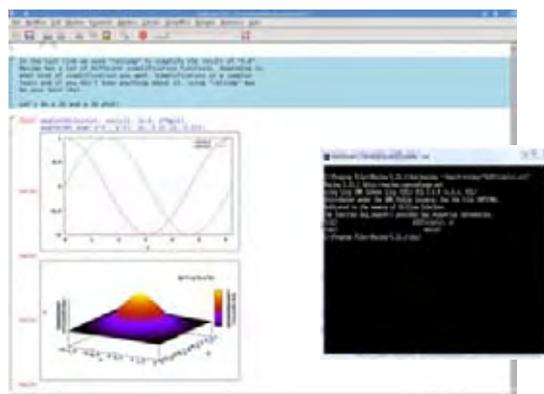
A Brief Historical Overview

Maxima is based on a 1982 version of Macsyma, which was developed at MIT with funding from the United States Department of Energy and other government agencies. A version of Macsyma was maintained by Bill Schelter from 1982 until his death in 2001. In 1998 Schelter obtained permission from the Department of Energy to release his version under the GPL. That version, now called Maxima, is maintained by an independent group of users and developers. Maxima does not include any of the many modifications and enhancements made to the commercial version of Macsyma during 1982–1999. Though the core functionality remains similar, code depending on these enhancements may not work on Maxima, and bugs which were fixed in Macsyma may still be present in Maxima, and vice-versa.

Maxima is written in the powerful and popular Lisp programming language that was originally specified in 1958 and the mathematics-oriented programming language that Maxima makes available to users is an extension and a continuation of Lisp.

Graphical User Interface (GUI)

Maxima *per se*, is a command-line application that runs under DOS platform, which makes it a bit harder to use. However a GUI (Graphical User Interface) frontend called wxMaxima made using Maxima simpler and more user-friendly.

The logo for the Lisp programming language, featuring the word "LISP" in a stylized, green, serif font. The letter "I" is replaced by a green circle with a white dot in the center, resembling an eye or a stylized letter.

GUI and Command-line of Maxima

wxMaxima combines various software packages (Gnuplot, MikTeX Ghostscript and Maxima) and seamlessly integrates their functionality into a common experience; it is designed to supplant proprietary mathematical analysis programs such as Maple, MATLAB, and Mathematica. It is well suited for education, studying and research.

Example 3.

$$y = e^{2x} \sin(x)$$

Find the derivative of:

```
diff((%e^(2*x))*sin(x),x);
```

difficult algebraic tasks. The principal difference between a Computer Algebra System (CAS) and an ordinary calculator is the ability to deal with equations symbolically rather than numerically. The specific uses and capabilities of these systems vary greatly from one system to another, yet the purpose remains the same: manipulation of symbolic expressions. Computer Algebra systems often include facilities for graphing different types of equations and provide a programming language for the users to define their own routines and procedures.

Example 1.

As a simple example on types of calculations, the numerical result of $1-2/3=0.333\dots$ while the symbolic one $1-2/3=1/3$.

Maxima

Maxima is a CAS (Computer Algebra System) similar to systems such as Mathematica and Maple. Maxima is a system for the manipulation of symbolic and numerical expressions, including differentiation, integration, Taylor series, Laplace transforms, ordinary differential equations, systems of linear equations, polynomials, and sets, lists, vectors, matrices, statistics and tensors. Maxima yields high precision numeric results by using exact fractions, arbitrary precision integers, and variable precision floating point numbers. It can plot functions and data in two and three dimensions. It also has a programming language that you can use to extend Maxima's capabilities.

Example 2.

The first 32 rows of Pascal's triangle (beginning with row zero) may be calculated with:

```
makelist(makelist(binomial(n, i), i, 0, n), n, 0, 31);
```

In many cases problems which would take years by hand can be reduced to seconds by powerful mainframe computers.

Platform

Maxima runs on all POSIX platforms such as Mac OS X, Unix, BSD, and GNU/Linux as well under Microsoft Windows. No other infrastructure is required. Just install and it is ready to do your work.

Benefits of Maxima

Have you ever wondered about the existence of a **freeware** program capable of performing the tedious and dull operations ranging from simplifying expressions to carrying out complex calculations?

Maxima is a versatile math tool available on the net free of charge and offers the user symbolic and numeric manipulation and solution capabilities in algebra and calculus and numerical analysis; 2D and 3D reports quality graphics, interactive scientific notebooks and a user programming environment. Thus, it serves us in different ways through –

- Decreasing time demand on calculations,
- Enhancing the user's algorithmic skills,
- Preventing overlapping during modeling process,
- Making multi-disciplinary research possible, and
- Sharing information and ideas.

Limitations

One must bear in mind the limitations inherent in any such tools. Those considering the use of computers to do maths, particularly students, must be warned that these systems are no substitute for hands-on work with equations and struggling with concepts. These systems do not build your mathematical intuition, nor will they strengthen your core skills.

So, kindly use them responsibly as a complementary tool for the hand-paper work and not as a replacement for the basic education.

Downloads

Maxima is available:

Binaries: <http://maxima.sourceforge.net/download.html>

Documentations: <http://maxima.sourceforge.net/documentation.html>

Front end: <http://wxmaxima.sourceforge.net/>

Bushido, Soul of Japan

K.J. Mortimer

Thanks to the kindness of Doctor Walid Sarkis, I recently obtained possession of a book that I consider outstanding among the many that I possess. Titled *Bushido*,¹ it was written in 1899 by Nitobe Inazo Ph.D.,² who during the 1920s was Under-Secretary General of the League of Nations, doomed Geneva predecessor of the present United Nations.

Dr. Nitobe studied in the United States and married an American. He was a convinced Christian who had lost nothing of his Japanese culture. His writing shows easy familiarity not only with Chinese and Japanese but also with the Latin, Greek, German, French and English languages, and with their authors, literature and philosophy. I have my own reasons for being aware of the greatness of his achievement, and I trust I will be pardoned for any personal note I bring into this appreciation of the book. I studied for a time in a seminary for the formation of missionary priests; at that time, 1948-1950, those priests teaching scholastic philosophy had as a result of one of the defects of Anglo-Saxon education absolutely no knowledge of elementary physics and chemistry, while most of us students had finished military service or were university graduates. So there was endless argument and misunderstanding, "a culture gap", which in fact was quite unnecessary, arising simply from the fact that a technical word such as substance had two totally different meanings for us. How much greater is the risk of confusion when different civilisations are concerned!

In the modern world, where cultures are no longer isolated and Chinese, Afghans and New Yorkers hear and read the same news and often study in the same universities, misunderstanding still runs deep and is infinitely more dangerous. For the Victorian and post-Victorian British, cradled for a century or more in Olympian calm and solidity, *honour* meant personal integrity completely independent of others' opinion. But in a less stable society *honour* means almost the opposite, that is to say the public esteem in which one is held.

When I came to the Middle East, "honour" killing of erring unmarried daughters was not unknown in both Christian and Muslim circles. I used to argue that the man should be killed as well as the girl, as he had committed the same sin. In fact it was not a matter of sin. Through the particular social structures still existing at that time, if a girl "dishonoured" her family, its members would not be able to marry, get employment, have influence, would in fact be ostracised, unless honour was "cleansed" by death of the daughter at fault, which was not the case of the man. Like it or not, in point of fact a girl had to bear the weight of obligations that did not exist for her brothers. Now that social factors have changed, so has custom, even though moral laxity may be frowned upon – or delight the lovers of social tittle-tattle.

One sees another example of misunderstanding in the case of the Western attitude towards the Taliban treatment of women. In the very conservative right-wing UK weekly *Spectator*, of 23/11/1996, Caroline Lees described her meetings with Taliban leaders in Afghanistan. These she found not intentionally oppressive of women but frightened of them! In the home, the Afghan men of certain tribes were accustomed to obeying their mother or sister rather than their father; but in their well-meant desire to protect them they imposed restrictions on women abominable to those who live in a safer world. A mullah who had travelled abroad was shocked to seeing tired-

¹ Bu-shi-do, the warrior knight's way.

² Present bilingual text published 1998 by Kodansha International Ltd., 17-14 Otowa 1-chome. Bunko-ku, Tokyo 112-8652, with elegant translation by Tokuhei Suchi and foreword by Yoshio Hatano.

looking women working in a European hotel and wondered how their husbands could be so cruel as to force them to work outside the home. I say this only to express my admiration for the insight of Nikobe and his sympathetic understanding of the bewilderment of Westerners when faced with Japanese tradition and forms of politeness and for his striking ability to join in his person two totally different cultures.

Author Nitobe does not defend the ancient samurai practice of *seppuku*, self-ending by opening of the abdomen, and says that all justification ended with the promulgation in Japan of the Criminal Code. But he explains that it was not a mere act of despair and points to equivalents in the West. Jewish King Saul fell upon his sword rather than meet death at the hands of the uncircumcised and his armour-bearer followed suit. Socrates drank the hemlock at the order of the public authorities, and here one must remember that for the ancient Greeks, including Aristotle himself, the city, that is to say the state, was prior to the individual citizen, who owed it his whole being. Those who represented "the grandeur that was Rome", Cato and Brutus, fell upon their swords and Seneca and Petronius opened their veins. In Japan seppuku was carried out with ceremony on the order of authority, as described on pages 195-201. So the samurai condemned for becoming a Catholic was a true Christian martyr when he not only pierced himself, slashed his abdomen from left to right and then twisted the katana upwards, but even cut off a piece of his intestine and flung it in the face of the officer who had brought him the order, saying, "There, tell your Lord that a Christian has warmth in his guts!"

But *Bushido* is far more than a mere travel book about queer foreign customs. On a number of pages and under different aspects the question is raised again and again of the links between the feudal system which nurtured the samurai class, its stern and noble character, and its loyalty to authority. The feudal lord had no direct duty down towards his subjects, but his duty to Heaven above obliged him to benevolence towards them. What sense of duty exists in modern Western society?

In dealing with Shinto³ as one of the sources of bushido (Page 47), Dr. Nitobe says that for the Japanese their country is the sacred abode of their gods and of their forefathers, the Imperial family is the fountain-head of the whole nation, and the Emperor is the bodily representative of Heaven. This view of the ancestral soil as sacred explains the refined and exquisite nature-mysticism of all Japanese art, very different to the nebulous romantic movement of the West. Nitobe several times contrasts the bushido mentality with the "progressive" Liberal philosophy and political theory of Herbert Spencer (e.g. pages 155, 157) and one is made to feel that democratic constitutions are all very well but have no hold on the human heart and soul as do royalty and nobility, and a small homeland with familiar scenes. When everybody is as good as everybody else in the American way (page 147) "and better too, as the Irishman added," is there any place for loyalty? With no focus for public spirit and devotion, chaos is settling on the world, as Nikobe feared.

A lesson may be drawn from Christianity, whether Catholic-Orthodox or Reformed. When these have vigour, it is because of focus on the person of Christ. The Boston Unitarians, the Modernist Anglicans (epitomised by Bishop Barnes of Birmingham) and the Tübingen Protestants, with their horror of dogma and their empty bourgeois morality and sentiment, were soon preaching to empty churches.

When in Malta in 1953, I visited an elderly English couple and was puzzled by the presence of an affable young man in his thirties whom the couple never spoke to or even looked at, and to whom they made not the slightest effort to introduce me. I later found out that he was their son, their only child. But in 1940 when Britain was in desperate peril he had failed to go there to join the armed forces and offer his life for King and Country. This failure so humiliated his parents that for thirteen years they had never spoken to him, never acknowledged his presence, while all three lived under the same roof. Would such a thing be possible now when democratic political theory has replaced personal loyalty?

On D-day 1944 at the invasion of Normandy a Scots lord led a company of his own commandoes into an attack on a German strongpoint to the skirl of the bagpipes. Even now the Scots regiments maintain their high morale and dauntless courage by parading with swinging kilts and sporrans and the chant of the pipes, through which "auld

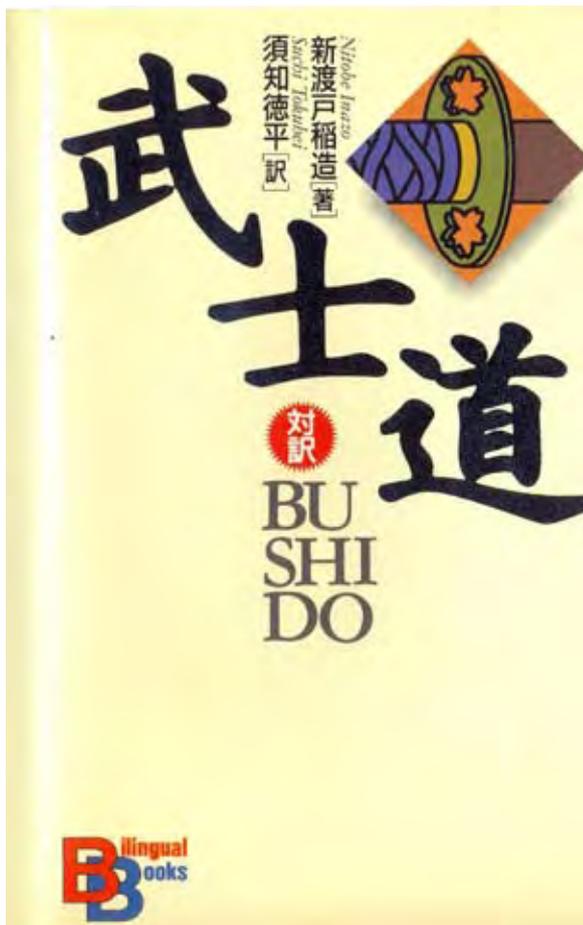
³ It must be understood that Shinto and Buddhism, particularly Zen, are not dogmatic religions in the Western sense. Rather are they "ways" (-do) to perfection and self-realisation. Shinto ritual not implying actual polytheism is practised by Japanese Catholics, to whom formal papal permission was given quite early in the twentieth century. Buddhism allows local deities but gives them an inferior role. Its Zen form, which mocks occultism, is best approached through the martial arts, as mere description seems mumbo-jumbo.

"A special transmission outside the scriptures, without dependence on words or letters;

Directly pointing to the mind; seeing one's true nature and attaining Buddhahood." Bodhidharma

Zen has been practised by many Catholic spiritual authors such as the famous Trappist monk Thomas Merton. As for Hatha Yoga, the Catholic Archdiocese of New Delhi came out strongly in its defence, it being practised by members of the Archdiocesan curia.

See our *The Ascending Way* in *Palma Journal* Volume 2 Issue 3, 1 – 1994, NDU Publications.



Scotland" lives on. The present queen, Elizabeth II, during World War II joined the Army as a simple lorry driver, only later becoming an officer. An uncle of hers was killed in the course of military duty. Her second son, the Duke of York, was engaged in the Falklands War as a helicopter pilot, ferrying soldiers from the ships to the land; one quarter of his companions performing the same operation were killed. The nation's love for the late Queen Mother arose from the fact that she and her husband King George VI remained in London during the massive air-raids of 1940-41, when hundreds were killed every night, despite Buckingham Palace, an obvious target, being ill-equipped to protect against bombs. Every day the King and Queen visited the poor in the devastated slum areas. Such a royal family may even now be an object of affection, but unfortunately practical government is in a world apart.

One may further insist that a monarchy is useless unless it is a rallying-point for an aristocracy, that is to say for a social elite. In the chapter on the education and training of a samurai, our author remarks that while this formation included the martial arts, poetry and calligraphy, there was no place for mathematics, normally considered essential for resolving problems of military logistics and movement. But feudal Japanese armies were very small; not until the sixteenth century with the introduction of matchlock guns were there

large armies of hastily equipped and drilled peasants. Further, a samurai was proud of his penury and might not even be able to recognise the coins of the currency, much less count them. Merchants belonged to the lowest class of Japanese society, and this contrast explains the formerly bad reputation of Japanese companies when they first exported abroad. The samurai as a class disdained to enter into business after the Meiji opening to the world, and those few who took the risk failed miserably. Nitobe points to the corruption of Roman society after merchants were accepted into the ranks of knighthood and fears the consequences of capitalists without a tradition of honour and duty taking political power. Were he alive today, it would be easy for him to find examples. At the beginning of the two world wars, members of the largely military British hereditary aristocracy threw themselves wherever danger was greatest and died by the hundreds. Many would doubt if such martial valour would be repeated on such a scale in a third world war with a Britain where titles are now given to men whose main distinction is self-enrichment or fame as pop-stars. A certain middle class attached to the old values still exists, but what role does it now play? Has the United States a nationwide aristocracy marked by solidarity in its devotion to traditional culture and values?

Can there ever be another Churchill or de Gaulle to lead and inspire a nation after years of derision and battling against the odds? Rather it seems that present-day governments anxiously follow opinion polls taken among a shallow and uninstructed public, and show themselves ready to drift on the tide. Where are they drifting? Prime Minister Cameron has opened a face-book for the public to note down the laws they want to see passed. Is this the leadership given by powerful and well-informed minds?

There is much more deep reflection that we could point to in this beautifully written and attractively printed book of Nitobe Inazo. It is not expensive and is well worth long perusal.

N.B. The author of the above article sent a message of sympathy to the Cultural Attaché of the Japanese Embassy following the recent tragic events in Japan. Here is an extract from the answer:

Thank you very much for your warm message. I received many phone calls from former scholarship students and messages from persons when I was walking in the street. I appreciate very much Lebanese people's sympathy....Sincerely yours, Yasuhiro Mitsui

Poésies de jeunesse

Antoine Youssef Sfeir

Professeur de latin et de langues, NDU

Poème dédié à Sonia

*...Avant même que la fleur ne se fane au soleil de
tes jours et qu'un beau souvenir ne s'évanouisse
dans l'espace qui nous sépare, prête-moi, belle
Sonia ! une oreille attentive et dans le silence de ton
âme écoute-moi :*

Avant même ton départ ce samedi de juillet
Je voudrais, jolie blonde ! te dire mes adieux
et te dire que jamais je ne puis oublier
La douceur de ta voix et le clair de tes yeux.

Tu riais avec éclats, folâtre papillon !
Au printemps de la vie tout pour toi est permis.
Songeur, j'écoutais l'éclat des carillons
Blancs de ta voix douce et amie.

T'en souvient-il un soir dans ma Mercedes bleue
Sur la route d'Ajaltoun ; Enivré de tes chants,
Je voyais de tes yeux s'élever peu à peu
Comme l'appel de la mer au soleil du couchant.

Maintenant que tu vas dans le temps et l'espace
Caresser de tes rêves le réel et l'espoir,
Je te dis : rien ne dure ; tout s'en va et tout passe
Et les fleurs du matin se fanent dans le soir.

Seul l'amour, belle Sonia ! est garant du bonheur,
Seul l'amour nous épargne les déboires, les malheurs,
Seul l'amour nous sauve, seul l'amour peut durer,
Seul l'amour peut nous éterniser la durée,
Le plaisir, la joie, la tendresse, l'affection
Et les beaux sentiments et les belles actions,
Car l'amour est un feu, car l'amour est une flamme
Qui embrase nos coeurs sans consumer nos âmes.

Pour toi je t'écris ce poème, jolie blonde !
Je le sème dans le vent, je l'envoie sur les ondes
Du parfum de ton nom à jamais rajeuni,
Ce poème à Sonia est signé par Toni.

Ce 20.VII.1974

A mon élève, Henriette.

Toi qui fus pour longtemps une élève géniale,
Continue à écrire tes poèmes bien fleuris.
Henriette de Maaloouf, au visage tout jovial,
Tu seras une poète adorée et chérie.

La muse descendra habiter sous ton toit
Et les fleurs découvrant leur printemps,
Voleront en chorale pour chanter avec toi
Les chansons nostalgiques de l'amour et du temps.

Ce 31.V.1979

Remords...

Que ne puis-je te dire, ô ma blonde Amalia !
Toi qui fus mon amour, ma jeunesse et ma vie
Que la chaîne à laquelle ton amour me lia
Me jeta dans un gouffre où je suis asservi.

Innocent que je suis, j'ai bien cru à l'amour.
Ton amour trompeur me fit vivre un enfer,
Mais un jour tu vivras un enfer à ton tour
Accablée par la haine, enchaînée par les fers.

Les vautours de la chair déchireront ta peau,
Ta peau jadis si fraîche à l'ombre de mes rêves,
Les lambeaux de ta chair, de macabres drapeaux
Sur lesquels se ruent les corbeaux et se crèvent.

Ne viens plus près de moi m'adoucir par tes pleurs
Ni verser quelques larmes et parler et mentir
Et me dire que tu m'aimes et m'offrir tes fleurs,
Je méprise comme la mort tes larmes de repentir.

Ne viens plus dans mon coeur ébranler le passé
Ni me dire que je suis ton sauveur et ton dieu.
La tristesse et la mort sur mon coeur ont passé
Et du fond de ma peine, je cherche d'autres cieux.

En toi, j'ai consumé tout l'espoir de ma vie,
Tout l'élan de l'amour qui me porte vers le haut,
Jadis tabernacle où vivait une hostie
Toute blanche comme le neige, toute pure comme de
l'eau.

Aujourd'hui que dirais-je quand je parle de toi !
Quel nom te convient ! quelle vengeance je prépare !
Ma demeure s'est vidée, ma maison est sans toit !
C'est le froid et l'enfer, c'est l'exil, le départ.

Demain je partirai...

Du fond de ma triste solitude, je crie vers toi, ô toi
qui peupla le désert de ma vie ! Telle une horde de
sauvages flagellant leur Messie, tel un peuple d'impies
reniant leur Madone, mes pensées ! Vous fûtes ces
bourreaux déchaînés qui tuèrent dans mon âme l'image
de ma madone, et du sang de la victime vous baignâtes
mes deux mains.

La rage d'un fatal destin a suivi tous mes pas. Je vois
devant moi s'effondrer ces palais et ces cathédrales
lancées où bat tout mon coeur.

Dans leurs blanches façades se cache ma vertu,
innocente et candide, tel un coeur d'enfant.
Dans leurs crêtes élancées s'élève ma prière et l'encens
de ma main et les vœux de mon âme.

Ma madone est partie avec ces parfums du soir.
Qui s'exhalent au lointain des pays exotiques
La vallée de mes larmes psalmodie mes cantiques.
A l'ombre des souvenirs d'un passé rayonnant,
Je m'assois pour un temps tristement reposant.

Demain je partirai sans guide ni viatique,
Nourri par l'espoir de voir qu'elle attend,
Et guidé par l'étoile d'un Noël magnifique.
Je franchis le parvis, le seuil me retient.

Ma prière suit la nef d'une église consacrée,
La pénombre me la cache. Je la vois. Elle revient.
Ma madone ! elle revient sans mystère ni secret
Car elle fut et sera à jamais ma madone.

Ce 2.II.1977

Les Thérapies Psychocorporelles;

– Wilhelm Reich, un Précurseur

Par Walid Sarkis,
Psychologue Clinicien, Psychologue de la Santé,
Psychothérapeute, Professeur Assistant NDU



“Le Moi est avant tout une entité corporelle” Freud, Le Moi et le ça

On pourrait presque affirmer que le corps comme lieu d’expression des manifestations psychiques n’a commencé à retrouver sa place dans le processus thérapeutique que dans les années 1960, grâce d’une part à la découverte ou à la redécouverte des écrits de Reich, Marcuse et autres, ainsi qu’à la “révolution sexuelle” qui leur doit en partie son idéologie et qui a éclaté un peu partout dans le monde au cours de ces mêmes années.

Il devenait dès lors tout à fait admissible, sinon justifié et impératif, d’édifier les assises de nouvelles thérapies “psychocorporelles”, réhabilitant de ce fait ce corps, “théâtre du Je” selon l’expression de Joyce Mac Dougall, que maints courants psychothérapeutiques avaient banni du champ de la cure.

Ces thérapies psychocorporelles se donnaient pour objectif la recherche d’une détente musculaire et d’une restructuration de l’image du corps, phénomènes intimement liés aux émotions et pensées du patient et ce, à travers toute une panoplie d’approches psychologiques et de pratiques thérapeutiques et pédagogiques qui font presque toutes une place importante à l’approche corporelle et mettent l’accent sur l’expression émotionnelle et la communication non verbale.

I- Wilhelm Reich: Profil d’un Précurseur

Médecin psychiatre et psychanalyste américain d’origine autrichienne, Wilhelm Reich (1897-1957) entame des études de droit, puis s’oriente vers la médecine. Il s’enthousiasme pour les idées de Freud et s’intéresse également aux idées philosophiques de Bergson, dont la conception d’un élan vital et d’une énergie créatrice le passionnent.

Influencé par les conceptions freudiennes qui font prôner l’aspect sexuel des névroses, il publie *La Fonction de l’orgasme* en 1927, un classique de la psychanalyse hétérodoxe, où il place l’orgasme, summum de l’excitation génitale, au cœur de sa doctrine et de sa thérapeutique. Tout mauvais fonctionnement de l’orgasme, énergie régulatrice des fonctions affectives et nerveuses, détruirait l’équilibre biologique et conduirait à de nombreux troubles psychiques et somatiques. Ainsi affirme-t-il le fait que les névroses prennent leur source dans une *impuissance* orgastique liée à une incapacité d’accomplissement total de l’acte sexuel.

En 1930, Reich part pour Berlin et fonde la SEXPOL, association pour une politique sexuelle prolétarienne. Il s’éloigne de plus en plus de l’orthodoxie freudienne, réfute l’universalité du complexe d’Œdipe ainsi que les théories freudiennes sur l’agressivité, et rejette la pulsion de mort en tant que négation de la sexualité. Il publie en 1932 *L’irruption de la morale sexuelle* et critique l’organisation de la famille patriarcale et monogamique comme incarnation de la morale bourgeoise répressive, responsable de la misère sexuelle et sociale.

En 1933, Reich publie *L’analyse caractérielle*, où il expose le concept de cuirasse caractérielle. Ainsi affirme-t-il que *le caractère est une modification chronique du Moi à laquelle on pourrait donner le nom d’induration. C’est elle qui est responsable de la chronicité des réactions caractérologiques d’une personne. Elle vise à protéger le Moi contre les dangers externes et internes qui l’assaillent. En tant que mécanisme de protection permanent, il mérite parfaitement le nom de cuirasse.* Le caractère est donc à la fois une structure et un mécanisme de défense au moyen duquel la personne arrive à survivre. Autrement dit, il peut être positif et adaptatif ou négatif et morbide, voire biopathique, générateur de maladies. Reich constate de même qu’à cette cuirasse caractérielle correspond une autre, musculaire et somatique: une émotion refoulée s’exprimant dans le corps sous la forme d’une rigidification musculaire. Pour Reich, *en effet, la rigidité physique représente, en réalité, la part essentielle du processus de refoulement.*

Notons toutefois que Reich avait identifié sept anneaux de tension, à savoir l'oculaire, le buccal, le cervical, le thoracique, le diaphragmatique, l'abdominal et le pelvien, qui peuvent être le siège d'une stase énergétique. Pour illustrer, on pourrait dire que nous réagissons tous aux variations de notre environnement par des mises sous tension de nos tissus musculaires, conjonctifs, organiques... Quand une personne a peur, elle peut serrer les dents, avoir le souffle coupé, rentrer la tête dans les épaules, avaler son ventre resserrant ainsi l'anneau cervical, diaphragmatique et abdominal... Si tout s'arrange, un relâchement des tensions s'effectue grâce à une mobilisation énergétique, c'est-à-dire que le phénomène de charge musculaire cède la place au phénomène de décharge qui prend la relève, réinstallant ainsi l'homéostasie et la détente. Si toutefois la pression ou le trauma est trop fort, voire répétitif, dépassant de ce fait les capacités d'adaptation de l'individu, la mobilisation musculaire devient chronique et permanente. De ce fait, même quand des années plus tard tout contrainte et danger auraient disparu, la contraction est toujours là, inscrite dans le système végétatif avec les émotions associées qui ont été figées.

De 1935 à 1957, d'abord en Europe, puis aux États-Unis, Reich s'intéresse de plus en plus à l'énergie sous toutes ses formes et dans toutes ses manifestations. Considérant qu'un conflit infantile non résolu, s'organise dans le corps sous forme de tensions et de raideurs musculaires qui appauvrissent la vie sexuelle et émotionnelle, empêchant ainsi l'épanouissement de l'être humain, il crée une méthode thérapeutique nouvelle, *la végétothérapie* (connue aussi sous l'appellation d'*orgonothérapie*, mot construit sur la racine grecque *orgân*, bouilloner d'ardeur, et d'où il fait dériver les mots *orgasme*, *orgastique*, *orgonomique*...), qui vise à dissoudre la cuirasse en rétablissant la motilité profonde de l'énergie, figée dans le corps à un moment donné de l'histoire personnelle.

Avec Reich, la personne parvient à *simplifier* son comportement qui devient plus spontané. Elle peut alors, après avoir réussi à défaire ses fixations infantiles, approcher davantage son désir et, idéalement, atteindre une autorégulation adéquate. En d'autres termes, la personne n'a plus besoin d'un contrôle extérieur et en vient à gérer elle-même sa dynamique. Il s'agit de dépasser la régulation morale qui scotomise l'énergie vitale et empêche l'être humain d'accéder au plaisir de la vie, c'est-à-dire à la jouissance pleine et actuelle de l'existence. Reich écrit, au sujet de ce dépassement: *Maintenant que l'aptitude à la satisfaction devient égale à l'intensité des pulsions, la régulation morale devient inutile, l'ancien mécanisme de maîtrise de soi n'est plus nécessaire. C'est que l'énergie s'est retirée des pulsions antisociales, et il ne reste plus grand-chose qui doive être contrôlé.*

De par sa formation, Reich s'intéresse au cancer, maladie qu'il considère de nature biopathique et qu'il met en relation avec une insuffisance d'oxygénation des tissus, un blocage émotionnel et une désintégration des cellules due à une stase de l'énergie orgastique. Il publiera ses recherches sur ce sujet en 1948 dans *La biopathie du cancer*.

II- Le Corps: La Redécouverte d'un Langage

Au cours des années 1950-1960, et en suivant la perspective reichienne de la pathologie, des thérapies psychocorporelles, telles *l'analyse bioénergétique* d'Alexander Lowen, *la psychologie biodynamique* de Gerda Boyesen, *l'eutonie* de Gerda Alexander ou la somatanalyse de Richard Meyer, se sont attachées à reconsidérer la personne comme une "unité psychosomatique". En effet, tous les humains vivent le conflit, le manque d'affection, l'incompréhension, la manipulation et autres situations difficiles inhérentes aux relations interpersonnelles. Soumis à ces expériences douloureuses et pénibles, l'enfant tente alors de s'en protéger par le recours à des mécanismes psychologiques (déli...) ou physiologiques (contraction des muscles limitant la mobilité des articulations...). Quand les contractions sont fréquemment répétées, un réflexe programmé s'installe et se développe. Celles-ci deviennent chroniques et s'inscrivent profondément dans l'attitude du corps, forgeant ainsi une armure caractérielle.

À l'instar de Reich, le thérapeute psychocorporel attache donc une grande importance aux expressions corporelles –regard, respiration, posture, comportement, ton de la voix, rythme des pas– qui lui révèlent la structure du système de défense de la personne et le type de lutte existentielle qu'elle mène. En effet, l'observation attentive de ces éléments apporte de précieux indices sur les résistances lesquelles, pour la plupart inconscientes, demeurent toujours inscrites dans le corps.

Reich, comme nous l'avons déjà évoqué, avait identifié une organisation particulière du corps destinée à remplir des fonctions psychologiques bien déterminée. C'est ce qu'il a baptisé la cuirasse, qui est à la fois caractérielle et musculaire (le caractère se structure pour protéger l'organisation et l'homéostasie, même critique, de l'individu). Au niveau du corps, il y a sept anneaux qui vont des yeux jusqu'au bassin qui peuvent faire l'objet de constrictions diverses, lesquelles peuvent induire à leur tour des maux chroniques très variés. C'est sur ces anneaux que doit s'exercer le travail du thérapeute afin de dissoudre la cuirasse sans pour autant la briser car elle a son histoire et ses raisons d'être.

Le travail corporel que ce dernier se doit d'entreprendre consiste, non pas à explorer l'inconscient, mais plutôt à éliminer les résistances, les cuirasses névrotiques, en les touchant là où elles se sont inscrites, à savoir dans le corps, et ceci en aidant le patient à tourner son attention sur ses propres sensations. Ensuite, et à l'aide notamment d'exercices respiratoires, de postures, de mouvements ainsi que de pressions manuelles, le thérapeute favorise la prise de conscience chez son patient de ses vieilles tensions musculaires devenues chroniques. Cette analyse psychocorporelle permettra ainsi de restaurer l'équilibre qui va dans le sens d'une libération progressive de l'énergie statique de manière à ce qu'elle soit à nouveau réintégrée. Des yeux au cou, au diaphragme et enfin au bassin, nous pourrons enfin retrouver le fonctionnalisme fondamental du corps.

L'objectif de ces thérapies est d'identifier les défenses que, enfant, le patient a construites pour faire face à des situations difficiles, puis de s'attacher à les assouplir et à les réaménager. En adoptant des positions qui engendrent de fortes tensions ou à travers des exercices parfois vigoureux qui peuvent provoquer cris, larmes et colère, le thérapeute crée les conditions propices à d'intenses libérations émotionnelles de la part du patient. Il s'agit, du même coup, de récupérer toute l'énergie de ce dernier qui, jusque là, était en quelque sorte occupée à cacher et à retenir ses émotions.

Dans cette perspective, l'énergie, telle que la conçoit Reich, n'est pas une notion abstraite ou symbolique. C'est une pulsation spontanée de la Vie: le mouvement de charge et de décharge en sont la manifestation, la rigidité et les tensions chroniques le signe de son rétrécissement. Ainsi, la quantité d'énergie dont dispose une personne et la façon dont elle la gère, déterminent son comportement face aux situations de l'existence. Quant à la portion verbale, elle découle des racines psychanalytiques de l'approche (de Freud à Reich...). Le praticien y fait un travail d'analyse pour aider la personne à relier ses mots à ses expressions corporelles et à son histoire intime. L'objectif est d'aider le patient à vivre avec ses émotions, considérées comme *les mouvements spontanés de l'organisme*.

III- L'Héritage Reichien

Après Reich, et dès 1948, un groupe de médecins formés par le maître à ses techniques thérapeutiques crée l'*American Association for Medical Orgonomy* afin de se défendre des attaques de diverses associations médicales et psychiatriques. Plus tard, Baker fondera l'*American College of Orgonomy* qu'il dirigera jusqu'à sa mort et qui aujourd'hui encore assure la formation de médecins et de thérapeutes. Divers collaborateurs de Reich, tel Myron Sharaf, continueront de pratiquer et d'enseigner l'orgonomie. En Europe, Ola Raknes, collaborateur proche et ami fidèle de Reich, continuera de pratiquer la végétothérapie et participera à la formation de nombreux thérapeutes, parmi lesquels Gerda Boyesen, David Boadella et Federico Navarro, qui à leur tour formeront de nouvelles générations.

Aujourd'hui, l'héritage thérapeutique reichien se divise en deux courants principaux:

1) *La bioénergie d'Alexander Lowen*. Ancien patient et disciple de Reich, Lowen propose de nombreux exercices visant à favoriser les décharges émotionnelles et les revécus émotionnels en vue de modifier le potentiel énergétique des patients par un travail de catharsis, de détente musculaire, d'amplifications respiratoires et d'analyse verbale des sensations corporelles et affectives.

En travaillant sur la respiration, la structure caractérielle et la lecture du corps du sujet, cette thérapie cherche à réaliser l'intégration saine du soma et de la psyché. Il ne s'agit pas seulement d'amoindrir les tensions mais d'aller plutôt les chercher et les rendre accessibles en vue de traiter le conflit dont elles ne représenteraient que la face accessible.

L'analyse bioénergétique se définit donc comme une approche des profondeurs. Elle ne vise pas simplement à faire disparaître des symptômes, mais à aider une personne à apprivoiser et à réaménager la structure de sa personnalité. Ce qui nécessite généralement un travail de plusieurs années.

Cette thérapie (l'analyse bioénergétique) a originellement été mise au point pour soigner des personnes souffrant de problèmes de névrose (dépression, anxiété...), de troubles de la personnalité (comme le narcissisme) et de problèmes d'ordre relationnel; c'est du reste ce qui a amené certains praticiens à accepter de travailler sur le court terme avec des problématiques ponctuelles (ménage, travail, société...).

Du fait de sa composante corporelle, l'analyse bioénergétique était également appropriée pour le traitement de maladies de nature psychosomatique (cancer, impuissance, ulcère...).

Les personnes en bonne santé pouvaient d'ailleurs y trouver un moyen de traverser une crise existentielle, d'approfondir leur vie affective et de libérer leur potentiel de joie et de créativité.

2) Le deuxième courant est cependant plus difficile à cerner vu qu'il regroupe les apports personnels de différents continuateurs qui ont souvent donné des appellations nouvelles à leurs pratiques, sans même toujours reconnaître ce qu'ils devaient à Reich. C'est par exemple le cas de:

a- *La Thérapie Primale de Janov*, axée sur le revécu de sentiments anciens refoulés et qui se réalise à travers le *cri primal*.

Janov, quoique niant l'évidence des influences qu'il a subi, s'inscrit dans le courant reichien. Il prive l'organisme de son patient de toutes les compensations et fausses assurances pour l'obliger à extérioriser les tensions psychiques les plus anciennes et les plus fondamentales, espérant ainsi les traiter définitivement.

b- *La Gestalt-thérapie*, développée par Fritz Perls qui entama une psychanalyse avec Reich, est une thérapie axée sur le développement personnel global de la personne, sous-tendue par l'idée de réunification entre les cerveaux gauche et droit. La Gestalt-thérapie met l'accent sur la conscience actuelle globale et tente de combiner la psychanalyse, les thérapies psychocorporelles d'inspiration reichienne, le psychodrame, le rêve-éveillé, les approches phénoménologiques et les philosophies orientales. Cette thérapie qui se veut plus une philosophie holistique, permet une implication contrôlée du thérapeute et met l'accent sur l'importance du travail en situation de groupe.

c) *Le Courant Californien* qui emploie non seulement la méthode freudienne de l'association libre des idées, mais aussi des techniques corporelles (massages, pressions, mouvements, postures, respirations, réflexes neurovégétatifs, etc.) destinées à amener l'expression de contenus inaccessibles aux méthodes purement verbales.

d) *L'Intégration Structurale d'Ida Rolf*, méthode connue sous le nom de Rolfing, consiste en un massage en profondeur, visant à remodeler la structure dynamique, l'équilibre et l'harmonie du corps, travail pouvant s'accompagner d'une libération de certaines tensions émotionnelles.

Jack Painter, disciple de Rolf et d'orientation plus reichienne, proposa une variante de la méthode qui se focalise plus sur l'expression émotionnelle et la libération des tensions de la cuirasse musculaire: l'Intégration Posturale.

On retiendra en fin de compte que Wilhelm Reich, disciple du fondateur de la psychanalyse, compte parmi les plus célèbres continuateurs de ce dernier. Il a développé la pensée du maître et donné à la psychanalyse une nouvelle dimension: le corps.

Il a d'abord conçu son approche pour soigner des cas de troubles psychiatriques sévères.

Il fut le premier, dans les années 1930, à introduire le concept de l'inconscient corporel et à tenter d'identifier les traces physiques des douleurs psychiques.

Les contractions musculaires engendrées par nos émotions mènent, disait-il, à la formation d'une armure caractérielle qui a pour but de nous préserver de la souffrance, mais qui a aussi comme conséquence d'inhiber la libre circulation de l'énergie. C'est dans cet esprit qu'il écrira aux "paralysés affectifs": *Tu ne sais que ramasser et prendre, tu ne sais ni céder, ni donner, car l'attitude fondamentale de ton corps est celle de la retenue, du refus et du dépit; tu es saisi de panique quand tu sens le mouvement originel de l'Amour et du Don de soi.*

Alors que les psychothérapies traditionnelles se contentent d'échanges verbaux, on admet généralement que c'est grâce aux développements apportés par Reich, que le concept d'énergie a pris une place prépondérante dans la compréhension de l'être humain. Ses travaux ont été à l'origine de toutes les démarches analytiques intégrant la dimension corporelle. Le corps dévoile en effet l'histoire psychologique de la personne, et le rôle du thérapeute consiste à l'observer et à le lire pour mieux interpréter les messages transmis par les attitudes, les postures, la gestuelle, les tensions ou les blocages, afin d'aider la personne à prendre conscience d'elle-même à travers la perception de son corps.

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Glimpses of Qannoubine Valley: Biodiversity Imprinted with Ancestor Memories

By Dr. Elsa Sattout



1. Gallium sp., Bedstraw.
2. Cousinia sp., Cousinia.
3. Our Lady of Hauqqa.

"We have relatively short lives, and yet [, by] preserving the world in a condition that is worthy of us, we win a kind of immortality. We become stewards of what the world is." O. Wilson

The northern valleys in Lebanon tell us the story of our ancestors; they reveal the imprints of past and present generations and reflect the importance of the conservation of cultivated landscapes in Lebanon. Lebanon, located on the Eastern coast of the Mediterranean Basin, is recognized as a mini-hotspot sheltering high biodiversity. The Lebanese countryside is home to a mosaic of diverse landscapes and ecological pockets favoring isolation effects and the presence of high endemism on high mountain peaks and in deep gorges. Qadisha Valley, also known as the Qannoubine Valley, presents a landscape where the work of God's hands and anthropological imprints have been preserved for centuries. The valley was the refuge of Maronite



❖ A road through paradise.



❖ *Colchicum stevenii* Kunth., Steven's meadow saffron.



❖ Depths and heights in Qadisha Valley.



❖ *Rosa glutinosa* Sibth, Mediterranean sweet briar..

communities who came there in the middle of the seventh century. Qannoubine, a word of Greek origin, means the community life. In 1998 these northern valleys were designated by the UNESCO as a World Heritage site.

This site comprises the famous forest of the Cedars of God, the Bsharre cedar forest. It is a mosaic of ecological, cultural and historical landscapes and home to a rich and varied assortment of plant and animal species of importance to the country, the Mediterranean region and the world. The valley extends over 35 km and ranges from 900 meters above sea level up to 1900 meters at its highest point, where the famous cedar stand of Bsharre thrives. Lying at the foot of Mount Makmel, this forest relic of antiquity is the most visited cedar forest in Lebanon. Once, it extended down to the coast of Lebanon, as described in the Famous Epic of Gilgamesh.

The rocky cliffs of Qadisha Valley have served for centuries as a place for refuge and meditation. The Valley encompasses an outstanding number of monasteries and hermitages dating back to the very first spread of Christianity. It bears unique witness as the center of Maronite eremitic life. The almost inaccessible caves hewn out of the hillsides are decorated with frescoes testifying to the intense spiritual life of the old Christian communities. The main monasteries are those of St. Anthony of Qozhaya, Our Lady of Hauqqa, Qannoubine, and Mar Lishaa. The long history of interactions and traditional use of land are reflected in the cultural landscape found in the valley. The mosaic of land use presents community settlement, agricultural lands, forest and young woodlands. Still this cultural landscape has an intrinsic value reflecting the history of a Lebanese community which invested time and effort to exploit the steep slopes of the valley. The agricultural terraces tell us the story of our ancestors' daily life. Olive groves, orchards and market gardens are still exploited nowadays by the local farmers conserving traditional agricultural

practices but some of them have been abandoned. The mixed forest patches are home to the Calabrian pine, carob, storax, Judas tree, pistachio, willow and alder, ash and tamarisk, prickly juniper, false olive tree and strawberry tree. Mythology tells us stories about some of these tree species. The cedar tree in particular played a role in the wisdom of oracles and prophesy. At the very dawn of civilization, in the city-states of Sumer in Southern Mesopotamia, the cedar was recognized as the World Tree itself and as the abode of the god of wisdom, principle deity of their culture.

The olive was protected in Ancient Greece. Its wood was used only for statues employed in the cults. The palaces and dwellings of Minoan Crete were illuminated by an abundance of lamps fueled with olive oil. The alder was sacred to Phoroneus, the inventor of fire in Greek tradition. In German tradition the "alder woman", spirit of the surrounding land, is found under the names Elsa, Elise and Elsa, all variants of the Anglo-Saxon alor and the Gothic Alisa. The ash was sacred to Poseidon, god of the ocean, and pieces of its wood were taken aboard ships to ensure good luck when crossing the sea. In Ancient Greece the nymphs of the ash were said to be the daughters of the clouds and spirits.

Underneath the forest cover, native plant species thrive whose conservation is of value, saffron, orchids, ophrys and wild roses. Beds of flowers present bouquets of yellow, pink and white saffron, cyclamen, ferns, prickly butcher's broom, shrubby ptilostemon, asparagus and prickly ivy, to mention but a few of those to be found in the valley.

Conserving a cultural and natural heritage means protecting its identity. Qannoubine Valley is part of our identity, so we urge you to join individuals, environmentalists and environmental associations in order to protect a treasure not only for Lebanon but also for the world.

Le Moyen-Orient et nos défis économiques

Par Dr Louis Hobeika

La région du Moyen-Orient passe par une période de transition extrêmement difficile. Les pertes humaines et matérielles actuelles sont énormes, mais les gains potentiels sont beaucoup plus élevés. Qui aurait pu rêver de ces changements il y a seulement trois mois? Le monde arabe commence à tourner une page noire de son histoire en changeant des régimes politico-économiques qui ont contribué à l'appauvrissement des populations. Tout nouveau régime doit être fondé sur les principes de la démocratie et revoir les politiques qui ont retardé le progrès et la croissance. Tout changement est très incertain, mais celui de notre région ne peut être que positif puisque les politiques de répression pratiquées depuis des décennies ont contribué à marginaliser le monde arabe dans la carte économique mondiale. Les événements actuels constituent en fait un investissement dans l'avenir des pays et de la région.

Notre région, malgré ses grandes ressources humaines, du pétrole et autres, était restée loin des développements importants réalisés avec un grand courage en Asie, en Amérique latine et en Afrique sub-saharienne. Notre région doit se restructurer afin de pouvoir suivre les grands changements technologiques, économiques, culturels et sociaux. Le Liban subira des conséquences immédiates dont nous résumons les plus importantes:

1. Le prix du pétrole va augmenter vu les craintes justifiées dans les domaines de la production et du transport. Le monde vivra à court terme avec des prix élevés qui baisseront quand la crise politique se stabilise. Le prix augmente en raison de l'inquiétude du marché et non pas suite à un changement radical de la demande ou l'offre. Au Liban, nous devons stabiliser les prix à la consommation vers 35.000 LL pour les 20 litres d'essence et ceci pendant trois mois pour y voir plus clair. Nous ne pouvons pas laisser les citoyens vivre dans l'incertitude des prix chaque semaine. La composante locale du prix qui varie sera le montant des taxes.

2. Les investissements seront affectés négativement à court terme. L'économie libanaise ne peut attirer des investissements de qualité que lorsque la région se calmera.

3. Le tourisme sera sans doute affecté négativement car dans le monde d'aujourd'hui cette activité ne peut être que régionale. Nous ne pouvons pas compter sur une saison touristique prospère tant que la stabilité n'est pas achevée en Egypte, la Jordanie, Bahreïn, la Lybie, la Tunisie et ailleurs. Il n'y a pas de substitution économique entre les pays de la région, mais surtout une complémentarité.

4. Nous devons défendre notre système bancaire qui reste solide face aux mauvaises intentions. Il n'existe aucun système au monde qui ne connaît pas le blanchiment d'argent. Le problème n'est pas la, mais réside principalement dans les politiques sévères et sérieuses mises en œuvre pour prévenir le blanchiment d'argent. Ceci dit, aucun système ne peut prétendre l'absence de ses opérations.

5. Au niveau du budget et suite au ralentissement économique inévitable, les recettes vont baisser et les dépenses courantes augmenteront. Le déficit budgétaire est susceptible d'augmenter, et par conséquent la dette publique. Les montants de l'aide publique en particulier ceux provenant des pays arabes baisseront aussi.

6. Au niveau de la balance des paiements, elle sera affectée en raison du ralentissement des entrées de capitaux et en particulier des transferts des Libanais de l'étranger. Notre balance commerciale est fortement déficitaire, impliquant un important déficit de la balance courante. Ce que nous risquons, c'est le déficit de la balance des paiements qui aura un effet direct sur le montant des réserves en devises de la Banque centrale.

Pour faire face à ces incertitudes énormes, le Liban doit former un gouvernement qui peut fonctionner, c'est à dire qui nomme des responsables administratifs, diplomatiques et autres et aussi qui prend les décisions appropriées dans tous les secteurs. Il faut surtout chercher à composer un gouvernement homogène qui peut travailler et effectuer les tâches urgentes et attendues.

Retour aux origines : Von Mises et Von Hayek

Charbel Bassil



Le système politique libanais est basé sur une formule de partage entre les différentes factions politiques et confessionnelles. Ce système encourage les différentes communautés à puiser dans les ressources de l'État et produit des réseaux de patronage, où les politiciens promeuvent et sauvegardent les intérêts de leurs propres communautés plutôt que l'intérêt commun. Ainsi, les politiciens entrent en compétition et sont à la recherche permanente de rente. Cela affaiblit l'autorité de l'État au Liban et un réseau de relations d'homme à homme s'impose, donnant des droits et des devoirs pour chacun d'entre eux. A noter que ces deux classes, chef politique et électeurs-clients fidèles, sont interdépendantes. En effet, les électeurs-clients ont besoin de la « protection » des chefs, qui eux ont besoin de leur fidélité. Pour sauvegarder la fidélité de ses électeurs, ils commencent à puiser dans les ressources de l'État. Du coup le politicien libanais doit agrandir sa part du gâteau étatique en permanence pour éviter l'affaiblissement de ses pouvoirs.

Puisque tous les chefs sont en quête permanente de l'extension de leurs emprises, les querelles entre eux deviennent inévitables. Chacun cherche à contrôler plus que l'autre et en plus accuse les autres chefs de monopoliser le pouvoir et de maintenir à l'écart la communauté qu'il représente. De cette façon le chef alimente un sentiment d'insécurité dans sa communauté et le projette sur l'autre communauté. Il se porte ainsi comme protecteur et défenseur des droits de sa communauté et accuse les autres communautés de la marginaliser. Ainsi l'instinct de survie domine et le système purement féodal devient féodal et confessionnel. En résumé, les confessions libanaises, bien qu'elles soient en rivalité, œuvrent de la même façon suivant deux dynamiques. La première consiste à l'exagération de l'intervention de l'État (pour agrandir le gâteau à partager) et la deuxième consiste à se « battre » en permanence pour avoir des parts du gâteau plus grandes. Ces deux dynamiques engendrent d'un côté l'extension du secteur public et la création d'avantage de bureaucratie et de l'autre côté la corruption du secteur privé.

Dans le secteur public, les bureaucrates ne supportent jamais les conséquences de leur travail puisqu'ils sont protégés par leur loyauté confessionnelle. La promotion du bureaucrate n'a donc qu'un lien limité avec la qualité du service qu'il présente et encore moins avec ses compétences. C'est le règne de l'irresponsabilité, l'inefficacité, la paresse et les dépenses inutiles. Dans le secteur privé le législateur, confessionnel par défaut, n'hésitera pas à mettre en œuvre tout type d'interventions pour favoriser une entreprise au dépend d'une autre, le prétexte étant toujours qu'il défend sa confession. Les entreprises qui sont sur le marché ne sont plus celles qui offrent le meilleurs prix et/ou la meilleure qualité ; bien au contraire, c'est ce type d'entreprise que les politiciens vont essayer de mettre à l'écart. Ainsi, les entreprises compétitives et efficaces mais qui ne sont pas parrainées par les politiciens, se voient déranger. Les confessions corrompent donc le fonctionnement de la privée. Des lois interdisant leurs activités sous prétextes illusoire (bus, Internet haut débit, etc.) sont votées. Des monopoles sur le marché (portable, électricité, téléphone fixe, etc.) sont créés. Les sociétés qui vont à l'encontre de la loi (télé, plages, etc.) sont protégées par le versement d'une rente. La corruption totale du secteur public et en partie du secteur privé rend toute politique économique inefficace. En plus les procédures pour la mettre en exécution deviennent lentes.

Suivant cette logique, la meilleure solution sera de couper les pompes, c'est-à-dire réduire la taille de l'État au strict minimum. L'État s'occupera exclusivement de la sécurité, de la défense nationale et de la justice. Il faudra créer un environnement stable et un système légal et judiciaire transparent et efficace qui encourageront les investisseurs privés, moteur du développement et de la croissance. Le libéralisme et la privatisation sont les seuls moyens pour réduire la taille de l'État. Il ne suffit pas de faire participer le secteur privé à la gestion des services publics (eau, électricité, téléphone, poste, port, aéroport, éducation...) en contre partie d'une rente, mais il faut plutôt créer un marché concurrentiel. Remplacer un monopole public par un monopole privé ne résout

pas le problème. Quelque soit le type de monopole, celui-ci est amené à élargir constamment son assiette. Rien n'empêche d'ouvrir tous les marchés à l'initiative privée et à la concurrence. Il faudra sans doute protéger le consommateur, le marché s'en chargera. Ce dernier est doté d'un mécanisme automatique de retour à l'équilibre mille fois plus efficace que n'importe quelle intervention publique.

L'État a sans doute un rôle à jouer pour assurer divers services qui profitent à tous et que la société finance par des impôts (la protection contre la violence, les épidémies et catastrophes naturelles, ainsi que les problèmes de pollution ...). Néanmoins il ne s'en suit pas qu'ils doivent être gérés par le gouvernement. Dans la gestion de ces activités il n'y a aucune raison pour laquelle le gouvernement ne devrait pas lui-même être soumis aux règles de la concurrence. Hayek et Keynes envisagent une place pour un secteur intermédiaire indépendant : des corporations semi-autonomes. D'ailleurs plusieurs besoins collectifs fournis aujourd'hui totalement ou partiellement par les gouvernements ont été d'abord pris en charge par des individus ou des groupes animés d'un sens public. Tel est le cas des écoles, hôpitaux, musées, théâtres et parcs. Ils ne sont pas plus les créations de l'État que du marché. Bref, seule la concurrence peut créer une croissance soutenue. Le monopole est nécessairement moins efficace que le marché de concurrence parfaite. Toute tentative de modifier le marché par une redistribution, une réorganisation de la production et des manipulations monétaires ou budgétaires, ne peut mener qu'à des distorsions, à l'inefficacité, et surtout, à la gestion au profit des groupes les plus forts et les mieux organisés, dans notre cas la classe politique libanaise. Ceci dit, l'État a une responsabilité à l'égard des plus démunis comme les malades et les handicapés, les personnes âgées, les veuves et les orphelins. L'instauration d'un niveau minimum de revenu garantit une protection légitime et honnête.

Lebanon and the Economics of Corruption

Corruption in Lebanon exists at all levels of society and state. It takes various forms such as patronage, clientism, vote-buying, and embezzlement. Lebanon ranked 127 out of 178 countries (11th out of 20 countries ranked in the Arab region) on the 2010 Corruption Perceptions Index and scored 2.5 out of 10. Lebanon has also performed badly on other indices (TI's Global Integrity Index, Open Budget Index, World Bank's Worldwide Governance Indicators) that measure accountability (ranked 108th out of 212 in 2009), the weaknesses of the institutions (ranked 45 out of 100 in 2007), the national budget process (scored 32% in 2008), government efficacy (ranked 146th out of 212 in 2009), political stability (ranked 202th out of 212 in 2009), corruption control (ranked 167th out of 212 in 2009), transparency, access to information and other factors.

Even though Lebanon is performing badly and is not succeeding in implementing anti-corruption mechanisms, to my knowledge there are no serious empirical and theoretical studies that look at the causes of corruption, estimate the effects of corruption on the Lebanese economy and propose remedies. This short paper intends to fill this gap by simply surveying the economics of corruption literature. There are many lessons to be learned from the already existing literature.

Let me start by defining corruption. From an economic point of view, corruption takes the form of paying an economic rent. The latter is a bribe paid to somebody for something useful whose supply is limited either by nature or artificially.

Section 1: The major causes of corruption are:

- The nature of the political system, which can be an incentive for corruption. The Lebanese political system is based on a formula of sharing between the different political and confessional factions. This system encourages the different communities to compete for state resources and produces entrenched networks of patronage, by which politicians promote and safeguard the interests of their own communities. Thus politicians enter a rent-seeking game to push for the interests of their specific religious communities.
- The weak institutions of government and bad regulations, which are major causes of corruption. Less effective government works with slow budget procedures, lack of transparency, inadequate strategic vision and weak monitoring mechanisms. This creates a lack of trust in government and public institutions. Under this view, it is not the size of government that is the problem, but rather the details of programs and their administration. Corruption is positively associated with the degree to which government regulations are vague and lax.
- Corruption, which mirrors the absence of economic competition. On the one hand, competition drives down prices. As a consequence, when there is competition, public servants and politicians have less to sell in exchange for bribes. This situation reduces their motivation for rent seeking. On the other hand, when competition is restricted, profits increase and politicians can take the opportunity to assign these profits in exchange for a share.

Trade restrictions are the prime example of a government-induced source of rents. Government subsidies can also constitute a source of rents. Price controls, the purpose of which is to lower the price of some good below its market value, are also a source of rent. Multiple exchange rate practices and foreign exchange allocation schemes lead to rents. Some countries have several exchange rates—one for importers, one for tourists, one for investors, for example. Differentials among these rates can lead to attempts to obtain the most advantageous rate, although this rate might not apply to the intended use of the exchange.

- The dysfunctional legal system, which creates a failure of the rule of law. It discourages private investments and strengthens monopolies.
- Low wages in the civil service relative to wages in the private sector, which are a source of corruption. Also, poor working conditions with few incentives and rewards for efficient and effective performance are a source of corruption.
- Sociological factors: these also may contribute to rent-seeking behavior. Absence of clear rules and codes of ethics leads to abuse of discretionary power. Sociologists often point to cultural causes and traditionalism. Among these, generalized trust, religion and acceptance of hierarchy play a crucial role. Countries with high levels of generalized trust and little acceptance of hierarchy are perceived to be less affected by corruption. Societies where impersonal values are more important as opposed to particularistic or family values are perceived to be less corrupt, unlike those where traditional religious values dominate.

Section 2: The economic consequences of corruption are categorized as follow:

1. The level of GDP per capita and economic growth: MO (2001), ABED and DAVOODI (2002), LEITE and WEIDMANN (2002) and GYIMAH-BREMPONG (2002) show that more corrupt countries experience statistically significant lower GDP growth. MÉON and SEKKAT (2005) analyze how the interaction of corruption and indices of good governance affect economic growth. Besides the significantly negative impact of corruption on GDP per capita growth, the interaction of corruption and the rule of law as well as corruption and government effectiveness affect growth rates significantly negative. According to PELLEGRINI and GERLAGH (2004), there are indirect effects of corruption on economic growth, as corruption negatively affects investment, schooling, trade policies and political stability. ROCK and BONNETT (2004) find a significantly positive impact of corruption on growth in large East Asian countries, whereas the impact on other developing countries' growth rates remains negative. One explanation might be that a strong centralized government can limit the negative effects of bribery compared to a decentralized corrupt bureaucracy (SHLEIFER and VISHNY, 1993). REJA and TALVITIE (2000) provide another explanation. They argue that corruption in Asia is part of the fixed costs of doing business, whereas it is a variable cost component in Africa.

2. Investment activity (private investment, FDI): More corrupt countries experience significantly lower investment rates. This result is also confirmed by LAMBSDORFF (2003) and PELLEGRINI and GERLAGH (2004) focusing on the ratio of gross investment to GDP. It is also confirmed for the share of private investment in GDP (CAMPOS, LIEN and PRADHAN, 1999). The view that corruption acts like a tax deterring FDI is empirically supported by WEI (1999, 2000) and SMARZYNSKA and WEI (2000). An increase in the corruption index by about one point has the same effect as a 7.5 percentage points increase of the tax rate. ABED and DAVOODI (2002) also find that corruption significantly reduces FDI inflows.

3. Inflation: Corrupt countries experience significantly higher inflation rates, ABED and DAVOODI (2002), HONLONKOU (2003).

4. Exchange rate: Countries with more corruption tend to depreciate their real exchange rate, BAHMANI-OSKOOEE and NASIR (2002). This depreciation could have positive effects for export oriented countries and sectors but will harm net-importers.

5. International trade: Exporters from less corrupt countries face disadvantages in import countries with a high corruption level, LAMBSDORFF (1998).

6. The quality of the public infrastructure, public expenditure allocation: Recent research has shown that corruption lowers the quality of public infrastructure, biases state expenditures via military expenditures and lowers expenditures on education and health, TANZI and DAVOODI (2002), TANZI and DAVOODI (2002).

7. Educational and health indicators: DAVOODI and TIONGSON (2002) find a statistically significant negative impact of corruption on child and infant mortality, low birth weight babies, and repeater and drop out rates in elementary school. Additionally, there is a significantly negative effect on adult literacy. MO (2001) shows that the average years of schooling are significantly lower in countries with more corruption.

8. Poverty and inequality: FOELLM and OECHSLIN (2003) show that there is a strongly positive relationship between corruption and income inequality.

9. Tax revenue and budgetary consequences: When corruption takes the form of tax evasion, it decreases

tax revenues. Corruption also affects government spending by awarding contracts on the basis of cronyism rather than to the best bidder. Thus, by reducing tax collection or raising the level of public expenditure, corruption may lead to adverse budgetary consequences.

10. Corruption also has social and other costs: Since recruitment is rather based on connections than merit, skilled workers and young graduates look for opportunities abroad. Thus corruption results in a brain-drain, leading to rising levels of emigration. Corruption also hurts the environment. For example, bribes are commonly used to buy permits for extraction quarries, without regard to environmental impact.

Section 3: What about the remedies?

- Since much public corruption is related to government intervention in the economy, policies aimed at liberalization, stabilization, deregulation, and privatization to sharply reduce the opportunities for rent-seeking and corruption. Market reforms and establishment of free trade and industrial zones to encourage private investments.
- Civil servant recruitment and promotion system with a high compensation.
- International pressure on national governments to respect democracy, free press and human rights.
- Democracy limits corruption through increased competition for political mandates. Competition for the political positions should enable societies to get rid of those performing badly. Competition may thus operate like an invisible hand.
- A reinforced legal system and a powerful judicial branch that protects private initiatives, especially the commercial ones and guarantees competition. This would encourage national and foreign investors.

The Pantheon Story still Exists

Fr. Roger Chikri



The Pantheon of Rome. ❧

The Pantheon monument in Rome has long been a symbol of the Roman deities and the exercise of power and dominion. History shows us that various individuals and their regimes have often tried to possess and maintain absolute power and control over nations and events, thus acting as if they were gods. While the Pantheon has become a historical site, the practices of the Roman deities remain in effect in the world. The figures of the deities have been replaced by ones of individuals and regimes shaping the destiny of many cultures and peoples. Rulers hungry for absolute dominion have always sought to perpetuate their regimes and legacies, which will eventually collapse tragically. History has witnessed the rise and downfall of rulers and leaders as their corrupt regimes weakened to become subject to the criticism and condemnation of history and nations.

With the dawn of Christianity, the practices of tyrant rulers and personalities previously raised to godhead were abolished. Leaders who are true Christians don't seek absolute power and control, for Jesus instructed the greatest to be the least and to serve others. The authority of Jesus portrayed in his person is unlike that of the pagan deities and fake leaders seeking power, for Jesus taught the people as one who had authority and not as their scribes (Mat 7:29). Jesus didn't assume any public leadership office during his earthly life, though the crowds were attracted to him and followed him. He led a simple life full of prayer, apostolic activities and preaching. Jesus received his authority from heaven and not from the people, for God has given him authority to execute judgment because he is the son of man (John 5:27). According to Jesus the purpose of authority is to serve the

common good and the well-being of individuals, for he went into the neighboring towns and cities to preach there also; for this purpose he came, preaching in their synagogues and in all Galilee and casting out devils (Mark 1:38-39). Any misuse of power will result in undermining the purpose of authority, which is serving people and nations, and as a consequence domination and oppression take over. The true power of leaders and rulers comes from respecting the dignity of the people they are leading, for the crowds were all amazed insomuch that they questioned among themselves, saying: What thing is this? What is this new doctrine? For with power he commands even the unclean spirits: and they obey him. And the fame of him was spread forthwith into all the country of Galilee (Mark 1:27). It is the right of the people to demand change in times of crisis when their dignity is abused and at stake, for Jesus said that every kingdom divided against itself is laid waste, and no city or house divided against itself will stand (Mat 12:25).

The present world is experiencing upheaval in many countries especially in places where the gulf between the people and leaders is growing greater. When authority and power fail to fulfill the mission to serve and not to be served, then leaders and rulers fall victims to their own self-centeredness. Jesus Christ as God, also as Lord of the creation and the Church, sets the model of leadership and government. Among Christ's leadership characteristics are selflessness and meekness, for Jesus was a person for the people, for when he saw the crowds he had compassion for them, because they were harassed and helpless, like sheep without a shepherd (Mat 9:36). Caring for the people means moreover taking care of their earthly and spiritual burdens. Jesus is a prominent task accomplisher; he founded the Church to administer the people of God during their earthly journey. The meaning and value of Church leaders is found in the truth that Jesus is delegating them the responsibility of doing the work Jesus himself would have done if he were still in visible human form.

The world is facing issues in leaders implementing leadership to guide nations and institutions. Furthering our studies and research in that field will help but not solve the problem. The direct way out is to implement leadership in the right perspective based on the knowledge and experience the field has acquired.

The Pantheon remains a building in Rome, but in the real world there is a pantheon formed of individuals and regimes holding on to power, unwilling to let go of it. Authorities, powers, and regimes however great they become will one day answer to the power of truth. The lesson learned from the Pantheon is that the power of truth is above all the powers that history and the succession of generations proclaim.

Influence of the musical elements on therapy

By Dr. Lola Beyrouti

Ass. Professor, Dept. of Music, FAAD



Music therapy is a subject that people are curious about, wondering about the kind of music to use for different purposes and /or pathologies. Experience shows the psycho-physiological power of music through its elements such as tonality, harmony, tempo, melody, timbre, instrumentation, vocal music, environment, musical structure, and most particularly modes.¹ The theory has been recognized by several music therapists and the outcome seems to be effective.² In this article only the first five elements will be presented.

In term of **tonality**, certain theories suggest that the more sharp signs # it contains, the more it leads to brilliance and tension in the Major and to agitation and torment in the Minor; and the more it has b flat signs, the more it increases softness and decreases luminosity in the Major and provokes languor and sadness in the Minor...³ The author is assuming a feeling of kinesthesia related to these alterations. Whenever rhythm and movement are added to these tonalities, the feeling might be different and this theory would have to be completed. Depending on the tonalities being ascending or descending, the sensation will be transformed. 'The age of 5 is an approximate marker for preserving a stable tonality within a song, or at least for a large proportion of one.'⁴

The influence of *harmony* and the chords as being consonant or dissonant, generating a melody or otherwise, is being evaluated by psychologists who think that the imbroglia of chords could be an inconvenience to children with learning difficulties.⁵ A consonant chord would anyway suggest a feeling of joy, equilibrium and rest; a discord would go with worry, desire or agitation. Between tonal and atonal music, between classical, romantic, contemporary or jazz music, the combinations to support the melodic lines of the client singing, playing or listening can vary, and much of the jazz harmonization and harmonized popular music is being solicited.

The *tempo* is always a matter of taste since the same scores are interpreted by conductors differently and the aesthetic of music would not alter. An example of interpretation is the Glenn Gould⁶ playing of Bach, Goldberg Variations, on the piano with a faster speed than the one played by any other pianist. Can it be that this tempo was adopted by the pianist to respond to his own needs? How does someone perceive time and the different durations? Our body has its own tempo e.g. the pulse, the heartbeat, the metabolic rate etc. If the tempo we hear is faster than the body tempo between 102 and 152 on the metronome, then our body responds by excitement and strength, whereas if the tempo is slower than that of the body then a calm attitude is noticed and even sadness.⁷ Depending on the mood to create, the therapist would pass from one tempo to another, with combinations, while bearing in mind that the same speed could have different effects, for joy could be confused with anxiety and sadness with certain patients or could mean serenity with others.

Differences between ascending and descending expressive *melodies* have the power of provoking happiness or dignity. Gradually the melodic and intervallic relationships are grouped into melodic contours... 'Melody perception is trained by cultural conventions for grouping notes into contours... Each culture develops its own system for creating melodic contour'⁸, which is recognizable as souvenirs ...Rolando Benenzon suggested that each time a person undergoes frustration, he or she has a tendency to feel sorry for the past when the experiences were happier, a regression which would be a defense mechanism.⁹ Gilbert said that 'babies as young as 6 months old can be programmed to match pitch and sing back short series of pitches',¹⁰ which takes us to an early apprenticeship. Moreover, the fetus perceiving sounds through the sensorial perception of the vibratory perception recognizes at birth the melodies perceived in the uterus.¹¹

'Laboratory tests have demonstrated that differences in tone color are the first differences apparent to the untrained ear'¹² and this is confirmed naturally when a baby recognizes the timber of its mother's speech. The timber of the voice reveals the identity and triggers different feelings. If it is applied on the musical instruments, then a rural character is attributed to the flute, a religious one to the organ and a popular one to the accordion.¹³ For therapy, the musical instrument plays an important role by its form, its size, its timber or its position to the body. As an example, the cello is of a human shape and has an expressive and penetrating sonority; its sounds are accepted by the patients since it allows a smooth process of transfer.¹⁴ The keyboard of the piano is a vast territory that protects physically the interpreter and is recommended for frustrated patients, those who need security and grandiose experiments. The xylophone seems to suit misgiving or aggressive patients with its free expression.

These few examples show the use of each particular detail in using music not only as an art but certainly as a healing agent where musical elements, instruments, material and silence whenever needed in the therapy are the keys.

1. Guilhot M.A., Guilhot J., Jost J., Lecourt E., 1977, La musicotherapie et les methodes nouvelles d'associations des techniques, Paris, Ed. ESF, p.32.

2. Bunt Leslie, 1994, Music Therapy, An art beyond words, Brunner Routledge, N.Y., p.45.

3. Frances R., 1958, La perception de la musique, Paris, Vrin, p.359.

4. (Bunt, 1994:25)

5. (Bunt, 1994:68)

6. Glenn Herbert Gould was born in Toronto, September 25, 1932, and died October 4, 1982, after pursuing a pianist career with great reputation.

7. (Guilhot, 1977:35)

8. Crowe Barbara, (2004), Music and soul making. Toward a new theory of music therapy, Maryland, The Scarecrow Press, Inc.

9. Benenzon Rolando, 1981, Manuel de musicotherapie, Paris, Privat, p.23.

10. (Bunt, 1994:65)

11. (Benenzon, 1981:38)

12. (Bunt, 1994:47)

13. (Guilhot, 1977:36)

14. Transference refers to the transferring of feelings from an earlier relationship, usually with a parent, to one in the present.

ADYAN: NDU students participate

See report of Dr. Carol Kfoury under Faculty of Humanities.

My Journey with Adyan...

Karla Sfeir

On one hot summer day, my office phone rang; it was Rev. Dr. Akram Khoury on the line. He told me that I was chosen with four other students to enroll in the Adyan course. I remember freaking out and asking him what Adyan was ... He told me that he would send me some information, which I read as soon as I received it. Still, I was clueless... I was saying to myself, why did they choose me? I am neither a nun, nor did I even major in anything close to Theology or Religion or... I called him back, and then called the Dean, Dr. Carol Kfoury, to see if they were sure they had chosen the right person. They both insisted that I should take the course. The only thing at the time that made me feel related in one way or another to the course was that it was online, and my Masters is in Educational Technology. The time for registration came, and I tried not to register, thinking I could get away with murder. Then the phone call came again from Dr. Khoury, reminding me that I should register for the course. I had no choice, so reluctantly I signed on. I thought that I was going to hate every minute of it, that I was going somewhere where I would be idle, that I wouldn't participate the way I usually do, just because I don't know, and for the first time in my life I was going to say the three words that I hate: I DON'T KNOW! Then the journey started and what a journey! Although I have a very busy schedule, working in the office, preparing for activities, teaching in the afternoon till late in the evening, I found myself glued to my computer most of the time. I was online almost all the time, in my office from 8 a.m. to 4 p.m., in the class during the breaks from 4 p.m. to 9 p.m., and at home for the remainder of the night. The course was very rich in information. I especially learned a lot about the European Muslims and the riches they brought with them to Europe. I loved the part about the religious conferences being done constantly around the world to improve relations between cultures and religions. I also loved the fact that we as a group that came from different backgrounds, countries, cultures, religions, nationalities and spoke different languages were joined through dialogue to try to understand, appreciate and respect our diversity. I advise those who can register for the course not to hesitate one minute. You will learn a lot from the best teachers, who were guiding us throughout our journey; you will learn a lot from your virtual classmates, and most importantly you will discover how "ignorant" you were. I thank God everyday for the fact that we are born different! How boring the world would be if we all spoke the same language, shared the same culture and tradition, and were all Christians!

Ms. Jessica El-Khoury

The Adyan program allows each individual to experience cross-cultural dialogue on another dimension that starts out virtually and ends up in face-to-face gathering. The assignments and projects are an eye-opener to the various issues that are taking place in our world today. The interesting part is that through this dialogue with people from Poland, Italy, Egypt, and even our own country Lebanon, we are able to appreciate, and respect the opinions and reflections of the other classmates, adding to our original understanding and knowledge of each topic discussed. What stands out is that we are not any different from each other (even our message is probably the same); however each of us has a different approach to finding solutions to any given problem that our society faces, especially when dealing with religion. Yet, all of these solutions combined are noteworthy and worth the time to evaluate further.

The biggest challenge is perhaps not being able to meet the entire group until the very end. By reading what everyone is saying and figuring out how they think and anticipating what they will write next, one gets more curious to actually meet the groups face-to-face and have live discussions, and actually be engaged in the entire communication process, which would include the nonverbal gestures (perhaps adding more value to the depth of the conversation, as well, as one would see the passion and enthusiasm of the other at another level in discussing each topic).

It is easy to see that both Ms. Sfeir and El-Khoury have been affected by this experience. We hope that this experiment will be continued in the future.

Dr. Carol Kfoury, Dean of Humanities

Shakespeare and Hamlet: Reflections

Hani Zarrini

NDU Alumnus, Psychology Program

I erased the first sentence when I had started typing, I erased the first idea that came into my head while writing, and I separated the doctrines between life and living. I thought about what I was going to write and I did not like it because it flirted too much with my sanity.

But as soon as I finished that paragraph, the idea re-emerged only to assert itself with one word, with one single spirit moving from sentence to sentence, guiding me to the resting place of humanity's desire to reveal secrets, live life, and overcome calamities, choice.

The question of my generation is not found in any book, not over the counter of some library or book store; the question of my generation is the lack of questions of this century itself, it is the availability of all answers to all questions but poor answers nevertheless. There in the midst of the dusty books lies a tale about man's struggle with life, a tale of symbolic stampede and vehement obsession with choosing the right path. "To be or not to be," that used to be the question; "whether 'tis nobler in the mind to suffer the slings..." Nobility exists no more. Hamlet recites these words as he confronts a choice, a choice too familiar for most of us when we cross over life's intersections. Do we cross them or do they cross us? Through Hamlet, Shakespeare ended the pitfalls of humanistic classicism, the era of the black or the white, life or death, love or hate, courtship or hardship. Through Hamlet, Shakespeare made us more mortal and less frigid, more human and less mechanistic, more spiritual and less materialistic, deeper of thought and less shallow of mind, made for both sorrow and joy, life and death, black and white, love and hate, courtship and hardship. Hamlet is the embodied human Christ; he questions life and gives it an answer, offers a choice by presenting the opposites, faces the contradiction with complete sanity, and at the end turns to the unknown for guidance.

Hamlet sees fear in one eye and salvation in another, he eclipses life and overcomes death, and his struggle is not of the physical but of the moral sort, the trumpet of judgment that will come, the choice that one must make and endure at the same time. Shakespeare did not invent Hamlet, it is life that did so, and Shakespeare merely sketched it. Out of the adversities and calamities, he came not to fight but to question the morality of that fight, not to hurt but to question the morality of his judgment; in the process of questioning he finds himself, in the process of choosing he knows himself and in the moment of the final choice he redeems himself even before inflicting his choice on his mother and uncle.

Hamlet breaks with the old human tradition of running away from one's sins, confronts his fears, lives up to his word, and slams the door shut in front of the classicists; no more will choices be "either – or". The contradiction in his thought opens the way to polygamy of the mind, to the expansive being within us; that free, uninhibited nature of man released to the light after centuries of incarceration by the jailors and wardens of traditions and customs. This raw and unfiltered humanity is brought to the light by Hamlet, who sees it gleaming and rising like a tidal wave, better he is certain, that this release will have its dire consequences. Hamlet is the master of extremes, yet he mediates. He is the deceitful husband making love to two different ideas while sleeping with both of them under the same roof, in the same bed. Hamlet entertains his choices and ideas by giving them no tongue, no ill judgment or unmeasured act, but an inner thought, receptive enough to expand, and expansive enough to narrow his choice. The road he will take is the same road that humanity traveled long ago, and the end of him will be the beginning of conflict, the intensification of the paradoxes and the final release from captivity, the resurrection of the spirited freedom which will assert itself in Western Europe.

Inside ourselves

Christabelle Salibi

Psychology Program (Shortened)

I was told that I was a person who saw much value in every human being. That is exactly why I chose to find my way through Psychology, the “humane” world. Rather, this specific field chose me. I have always stood up for the human being simply as having a soul, for what is inside of us is the essence of our humanity.

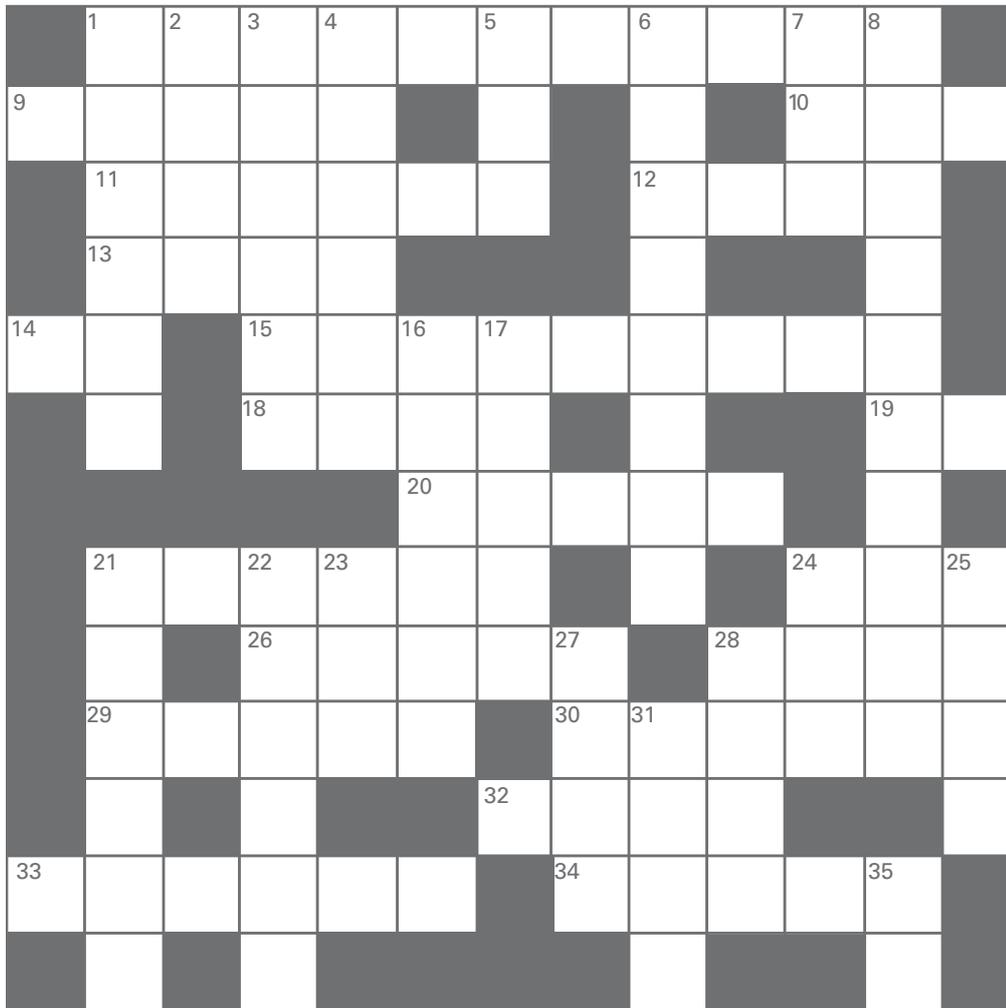
Many people all over the world are willing to give up everything in order to find treasures. In their materialistic world, treasure equals money, maybe in the form of gold or diamonds. It is sad that sometimes the striving for material riches empowers us and urges us on until the object of desire is reached. This object may be of no true value or meaning when compared to the soul. As I see it, the inner self is the treasure we have inside us from the beginning, something which demands no plan for striving after. For many, that which we call the soul has no meaning, whereas others see it as the very constituent of the human being even though some do not acknowledge its existence.

But what else can give meaning to the human being? The answer is what lies in the core. Our physical appearance is merely a mask that covers our deeper being, who and what we truly are, what we sincerely think and feel, and what we justly desire. When we desire justice, it is not our hands and feet that ask for it, but our souls. When we act differently in a social context to what we would have done alone, it is because of our souls. When we show others through action or gesture, again it is our soul that speaks. Our physical part – I would say our superficial part – is like a mail clerk who simply puts letters in their appropriate pigeon-holes. Our inner self is deeply hidden for a reason, but not for us to forget about it, to degrade it, or to ignore it. No matter how much we try to hide behind that mask of ours, there will come a day when that which is inside will reveal itself under the pressure of the idea that now and then crosses our mind, that, “...after all, this is who I am, and I will not be a prisoner of my own self any more.” Suddenly the soul takes charge, and in its hands lies the divine power. There will be no hide-and-seek, no hours of acting whilst wearing deceptive masks.

The soul, unlike the body, needs special care. Sometimes an individual does not see the glory crowning his or her individual self, this inner self which demands such a supreme treatment. What gives such an individual satisfaction is expensive jewelry for the neck, or thousand-dollar shoes for the feet, more concerned with Prada, Gucci, Dior and Chanel rather than with justice, wisdom, truthfulness and integrity. We should not forget that the mask we often hide behind will one day go to waste like the ashes of a dying fire. What will remain is the real jewel lying inside every one of us, the soul.

Technology has made great advances, but however great its progress the soul remains.

Something for your grey matter



Clues

Across: 1. Emperor of the West 9. Lying down 10. Little devil 11. Brought together
12. Write mechanically 13. Half- 14. Corporal training 15. Auxiliary 18. Carnivore's
retreat 19. Twice rounding the radius 20. Makes a baby happy 21. Occult 24. Anthropoid
26. Almost cripples 28. Troublesome insect 29. Introduction of water into the bowel
30. They lay roofing or flooring 32. Note 33. Abundance 34. Heathen

Down: Crisp, rough spoken 2. Sharpen 3. Member of the fauna 4. Back of the eye
5. Termination 6. Elegant ruminant 7. Pinch 8. Used for smoothing and polishing
16. Hollywood art 17. Easily angered 21. Hard 22. Washes, purifies 23. Male sheep
24. Beer 25. Facile 27. Dance form 28. Beat, whip 31. Respected Muslim cleric
35. Traditional Japanese opera

Answers to issue 50

Across: 1. Golden Jubilee 11. Hay 12. No 13. Site 14. Ornate 15. UNESCO 16. Elsa
18. MS 19. PLO 21. Loom 24. Nag 25. Ram 26. Class 29. Per 30. Meaty 32. Cluster
34. Ad 35. Po 36. Has 37. Urn 39. Unrest 41. Spain 43. Leashes 45. Ice 46. Rotten

Down: 1. Ghostly 2. Oar 3. Lynx 4. Enter 5. Noel 6. Usual 7. Bin 8. Item 9. Lessons
10. Ecology 10. Spices 20. Orate 22. Ore 23. Marches 27. Late 28. Syrup 29. Phone
30. Muster 31. Panic 33. Lash 35. Pulp 38. Rain 40. Rat 41. Sat 42. Net 44. so