

ndu spirit

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*Was the "Cedar Revolution" the swallow that announced the "Arab Spring"?
How we would love to believe that we were the instigators of that Revolution and this Spring!
How we would love to witness the marvels of that Revolution and wonders of this Spring!
But, in all of this, where is the omen of a better tomorrow?
Does the omen reside in the decades-old ruling authorities, eluding the people's cry for freedom, democracy, and dignity, through endless promises for reform and change, and through condemning everyone—whether rightly or wrongly—either through intimidation or enticement, after hibernating for decades in the consolation of their thrones and blissfully ignoring, abusing, and murdering their own people?
Or, does the omen reside in the sudden awakening of the "defenders of rights" who draw their old, rusted swords that have lost the shimmering sparkle*

*of justice by either issuing warnings, threatening with sanctions, or financing arms deals with the sole intention of reigning supreme and reaping all benefits?
Or, does the omen reside in the furious, roaring, and raging people, filling streets and squares with banners that shield sunlight and cast a veil over the sky while blood is being shed and where bereaved mothers wail over the death of a loved one, where children are orphaned, and where hearts are broken after the eternal wait for a brighter tomorrow, and where now stand barren fields, the sound of silenced factories, and distraught and unnerved capitals?
... If truth be told, is that omen of a better tomorrow?
Oh my God, how time flies; yet, nothing in this passage of time can reassure us of our present or future. Still, we pretend that we are this and that... but we are, in fact, falling on our own swords!
How miserable and ... juvenile we really are!*

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

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University and Societal Responsibility

What has been happening in the countries around us is truly amazing, upheavals in Tunisia and bloody confrontations in Libya, Yemen, and Syria, and everywhere people seeking change! This phenomenon has been defined by different people in different ways. As for myself, I am neither politician nor political scientist, nor reporter, nor journalist, and I do not intend to add any new definition to what has already been said. Neither is it my intention to put forward any analysis of the situation. Simply, I would like to draw from these incidents a lesson to ensure a better future for our own youth and for the world as a whole.

The young people for today want to have their say in the process of making decisions. They want to have their input. They have something to say and they want to contribute. They are telling us that they are here and that what is taking place is their concern. This reveals the thirst for democratic citizenship.

Undoubtedly, the university has a fundamental role to play, and this role is manifold. For instance, the university was indirectly implied in those events. Education had an impact on the mindset of that generation. In point of fact, the role of the university is to promote democratization as a way towards peace, a peace where reign freedom and social justice and where values prevail, so that neither majorities nor minorities are driven to emigrate and the democratically engaged citizen may enjoy building up the sustainable nation.

Standing in the midst of this turmoil, and viewing global events, one cannot remain indifferent and fail to answer the call to get engaged in the improvement of our world. The higher education sector can never be isolated from its environment. There is a vital relationship between institutions of higher education and their environment. They shape each other and they affect each other mutually. Indeed, the university is an educational institution more than a teaching one, and as such the university should promote and instill the higher

values in its decisions and in the hearts of the members of its community. The university --administration, faculty, staff and students, are all called to educate with ever more community engagement. This is the societal responsibility of a university civically engaged.

What does it mean to be civically engaged? The civic engagement of a university begins with the establishment of the appropriate policies supporting community engagement, redesigning programs and evaluation systems, elaborating community partnerships, and launching technology and social media with community outreach. The areas of engagement may be many, for instance, urban development, environment, peace and conflict, marginalized and minority communities, public health, higher education access and participation, and so on. In this way, what have been perceived as threats are transformed into challenging opportunities. However, while the decisions should be made within the academies, support is needed from outside.

This is what transforms an institution of higher education into an engaged university. This is how a university promotes and instills human values and becomes a place where a new democratic world is created. This is our choice at Notre Dame University-Louaize. Building up human capacities is the main role of an educational institution, and nowadays the university has at its disposal an already considerable and steadily growing number of human resources, with enrollment worldwide predicted to surpass 200 million by the year 2030.

The responsibility is immense and the outcome will be immeasurable. Involving students together with their faculty in collaboration with their communities will undoubtedly accelerate economic development and build healthy communities around the globe.

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

Council for Research in Values and Philosophy NDU Inauguration, 10 a.m. Friday, 27th, May, 2011.



♦ Mr. Suheil Matar, President Father Walid Moussa, Dr. Edward Alam, Dr. Gholamreza Aavani, and Dr Ameen Rihani Cutting the ribbon to open the new premises of the Council.

From now on, this international institution has its seat in Notre Dame University, Louaizeh, affirming the University's international reputation in the most basic field of scholarship, thanks to the efforts of Doctor Edward Alam and the support he has received from the University authorities. The gathering that marked the inauguration of the Council premises in NDU was notable for the eminence of the scholars present (including Nur Kirabaev, Vice Rector – Research, Friendship University of Russia), their international character, and the diversity of their religious attachment, with however a common concern for the fundamental philosophical and religious values that are the basis of all human culture and civilization.

Mr. Suheil Matar welcomed the audience, insisting on the need in a confused world for values and clear thinking, not arms. NDU President Father Walid Moussa in turn greeted the learned audience, insisting on the importance of integrity in thought and congratulating Doctor Edward Alam for his efforts.

Of special interest was the concise and lucid speech of Dr. Gholamreza Aavani, Executive Director of the Iranian Institute of Philosophy, who strongly rejected all talk of "the clash of civilizations", pointing out that Saint Thomas Aquinas quoted Ibn Senna a thousand times. Dialogue must be concerned with truth and not aim at domination. Pointing to the need for religion, he expressed his profound respect for Father McLean (see text of the speech of Dr. Alam, which provides an outline of the story behind the Council.)

As will be seen from the attached photos, the NDU administrators and their guests then moved to the inauguration of the Council's premises and enjoyed some refreshments.

May 27th Inauguration of the CRVP/NDU

(Edward J. Alam)

I must begin first of all by thanking our President, Father Walid Moussa, for agreeing to host the Council for Research in Values and Philosophy here at NDU, and for having confidence in me when I was asked to become the General Secretary of the Council in the fall of 2009—a culmination of conversations and negotiations that began between me and the previous General Secretary in the summer of 2009 in Cambodia and then later in China. The Council (known throughout the world now as the RVP) grew out of a series of international philosophy conferences in the 1970's that took place in India and South America. In 1983, it was established as an NGO in Washington, D.C., and today cooperates with a network of scholars virtually everywhere on the globe. One of its great claims to fame was the significant role it played in philosophically developing and disseminating the concept of Solidarity, when the heart and soul of the RVP, and its founder, Professor Emeritus of Philosophy, Father George Francis McLean, traveled to Poland and worked closely with another outstanding professor of philosophy by the name of Karol Wojtyła, later to be known as Pope John Paul II.

After great success in Poland and Eastern Europe through what was to become the trademark of the RVP, namely, 10-week intensive seminars, which I will say a bit more about in a moment, Father McLean had prolonged stays in India, China, and Egypt and the opportunity to spend sabbatical years studying Indian philosophy, Chinese philosophy, and Islamic philosophy with notable masters in these traditions. Thus, his work became a global movement with global ramifications. The 10-week seminars were set up in such a way as to give philosophers from around the world ample time to get to know one another's work, but more importantly, to get to know one another, which served to strengthen a global network of philosophers from different religious faiths and various cultures. Organized around a timely theme, scholars prepare academic papers which are then presented and corrected over a ten-week period, benefiting from critical, interdisciplinary, and intercultural interaction with thinkers from other traditions. The result over the last 25 years has been a 260-volume book series titled *Cultural Heritage and Contemporary Change*. The goal of the RVP is to assist philosophers from around the world in mining their own cultural, philosophical, and therefore, inevitably, religious treasures and to bring this treasured wisdom to bear upon contemporary changes and challenges.

In a word, to promote a dialogue between modernity and tradition, taking into account the complex variety of all that both these categories entail. Over time, and with the shrinking appreciation in academies around the world, of the Humanities in general and of philosophy in particular, 10-week seminars proved to be too long and costly. Thus, the 10-week seminars were reduced to 6 weeks, and then to 5. We have been very fortunate, due to the generous support of NDU and the Iranian Institute of Philosophy, to hold a three-week seminar, which began on May 16 and will end this coming Tuesday on May 31st. Our theme, Philosophy and Mysticism between Europe and Asia: The Cosmopolitan Dimensions of Islamic Thought and Spirituality, has attracted accomplished scholars from around the world, beginning with the Executive Director of the Iranian Institute of Philosophy, just mentioned, Dr. Gholamreza Aavani, whom I would like to publically and personally thank once again for covering all the airline expenses for scholars coming from Malaysia, Indonesia, South Africa, Nigeria, Iran, India, Russia, and America. Unfortunately, our Indian scholars had unforeseen difficulties in attending, but have submitted scholarly papers which will be published along with the other proceedings of the seminar. Accomplished Lebanese scholars and Institutes have also participated in the seminar, most notably, Dr. Richard Khuri of the Lebanese American University, whose important book, *Freedom, Modernity, and Islam*, dedicated to Albert Habib Hourani, was the main reference text for the seminar. Moreover, the Sapiential Knowledge Institute for Religious and Philosophical Studies in Beirut also hosted us and has pledged to support the work of CRVP/NDU in the future. I would like to thank Mahmoud Yuness, one of our own NDU graduates, who is here representing Sheikh Shafiq Jaradi of the Sapiential Institute. Needless to say, the themes we have been dealing with over the last few weeks, namely freedom and modernity, in the context of Islam and religion in general, could not be more timely or important for Lebanon, for this region, and for the world. Over the last few weeks, we have been engaged in serious conversation regarding the meaning of freedom, the meaning of modernity, the nature of religion, and the nature of Islam. We are convinced that our work has made a difference precisely because it has made a difference for us: ideas have consequences and these consequences begin in the way individuals live out their own little lives. Tomorrow, a number of us will



Refreshments in a corner of the new premises.

continue our reflections together at the Cedars of Lebanon, overlooking the Wadi Qadisha, and will spend a few days reviewing our work. Please God Almighty, our own little efforts, which we celebrate today, as we inaugurate our newly established CRVP/NDU Center, will increase the intensity of that light which shines in the darkness. In closing, I would like to quote one of our own contemporary Lebanese poets, who has written something about Freedom, which has left a lasting impression on me, and hopefully will do the same for you.

I quote from an original English translation of the Arabic, which Dr. Richard Khuri undertook for the purpose of his book:

Are you sure that were you given freedom, you would be able to live freely? You get drunk with the word that names it, you defend it even on behalf of your foe, you die for its sake. But when it is yours, can you stand it? I see you lost in your freedom, as though you do not know what to say.

And this is the hard and dreadful problem. Freedom reveals, exposes this emptiness within us, this real and abysmal wasteland, as though chains suited it, even enslavement and persecution, because they conceal it and provide excuses for crying out against suppression and tyranny...

Today, faced with the wave of "liberation" gushing through the world, I am resolved to find out why I am unable to celebrate this wedding "till the end", and I discover that what bridles my joy is this desert, this dull, hackneyed, impoverished, lethal emptiness, the emptiness of what lay beyond liberation.

Does this mean I am against liberation? Certainly not... But I would hate for it to take its course in a barren

land, for one to leave prison only to end up in a grave.

Were I a tyrant, I would not condemn suppression, but would have told those who questioned me: "I do this to protect them from discovering their emptiness, I do this as a service to them, so they would go on longing for that which, were they fulfilled, would kill them with triteness."

But the painful truth is that the tyrant does not suppress in order to protect the suppressed from discovering emptiness and triteness, but because he is still more trite and empty himself.

- Unsi al-Hajj

LCSR Activities

Séminaire international

Université, Religion, Polis,

*Peut-on espérer encore récupérer les chances perdues de la promesse de paix sur terre ?
Et comment ?*

26 & 27 mai, 2011

Centre Libanais de Recherches Sociétales (LCSR)
Université Notre Dame (NDU) Liban



Ce séminaire est le troisième en son genre qui se tient consécutivement au Liban, à l'initiative du Centre Libanais de Recherches Sociétales **LCSR**, avec cette idée centrale de vouloir soumettre à la réflexion les logiques déjà réfléchies en vue de permettre à la science de se distancier de ses limites qui risquent de faire de ses objets de nouvelles idéologies.

Nous avons ainsi œuvré ensemble dans ce séminaire, et surtout à une première étape, le 26 mai, à poser les questions qui nous permettent, à travers les différents prismes d'analyse et d'altération qu'on leur a fait subir, à mettre en relief le paysage de l'enseignement universitaire en vigueur, en vue d'essayer, à une seconde étape, le 27 mai, de prospecter le changement souhaité dans celui de l'espace universitaire à assurer par référence à nos besoins futurs.

Sur ce, le président de l'Université Notre Dame de Louaize, R.P. Dr. **Walid Moussa** a voulu tout d'abord répondre aux questions soulevées par Mr. **Souheil Matar**, le Vice-recteur des Affaires Culturelles et des Relations Publiques à cette même Université, sur la nature de Dieu et sur celle de l'homme, quant à l'impact des réponses socioculturelles données à ces questions sur nos sociétés et sur nos universités.

En effet, il était d'un grand intérêt de s'arrêter sur la lecture de ces impacts au niveau des espaces concernant les universités, la religion et la polis dans leurs relations réciproques, et de s'indéfinir par rapport à eux pour se questionner quant à leur vraie signification et à leur objet propre, selon **Souheil Matar**.

C'est précisément à ce propos, que le R.P. Dr. **Walid Moussa**, a trouvé bon de rappeler son engagement par rapport à son appartenance à un

monde universitaire qui défierait la primarité des appartenances en tant que crispation de l'attachement aux cultures des origines avec les adversités qu'elles véhiculent, mais sans pour autant renier ces cultures. Le président a insisté de ce fait sur l'importance de la libération des jeunes du confessionnalisme à l'université pour atteindre le statut de citoyens capables de décider et de participer pleinement aux œuvres collectives, tout en conservant chacun sa foi, et tout en approfondissant cette foi sur son propre chemin.

Quant à Dr. **Assaad Eid**, Vice-recteur pour la Recherche et Développement, il a insisté sur la libération de l'université elle-même des contraintes et des limites du trop plein des savoirs embrigadés qui l'empêche de fonctionner comme une institution démocratique, ce qui nous pousse à réfléchir à comment parler avec la jeunesse d'aujourd'hui.

Et à Dr. **Eid** d'ajouter, que c'est peut être l'endoctrinement religieux qui s'impose partout dans le monde d'aujourd'hui qui a fini par empêcher l'Université de jouer son rôle d'ouverture à la diversité culturelle, sociale et éducative, pour se faire féconder en tant que lieux multiples de recherche et de dialogue entre les différents.

Cela dit, nous revenons vers la question posée, et qui est celle de savoir si pour réussir de nouveau le lien entre *Universitas, Religare et Polis*, il ne serait pas devenu urgent de décider immédiatement de reprendre en main l'université pour construire les fondements de la civilisation humaine universelle, pour les faire évoluer continuellement et pour les faire adapter aux demandes et aux attentes des temps et des espaces !



Sinon, nous nous aurions à nous demander si nous ne risquerions pas dans le cas contraire, d'être complètement emporté par les tendances de notre nature défensive et d'être amené à adapter continuellement les moyens techniques, technologiques et financiers que nous ne cessons de développer de manière à les faire correspondre avec les orientations de ces tendances !...

Néanmoins, et en transposant cette question sur le paysage de l'enseignement universitaire que nous avons pu dresser, ce dernier ne tarde pas à se dévoiler à nous, dans son rapport à nos sociétés contemporaines en crise avec leurs mémoires religieuses, comme un ensemble d'écoles, instituts et collèges qui sont instrumentalisés pour la formation spécialisée, et qui sont diversifiés à mille portes, à partir de la mémoire technologique, telle qu'elle se trouve régie par les experts des mémoires vivantes des communautés socioculturelles et des groupes financiers qui détiennent le pouvoir de par le monde. De ce fait, tout ce qu'on peut dire de ce paysage, c'est qu'il porte en lui les éléments constitutifs de la mémoire qui féconde les horizons des tendances primaires de la nature défensive de l'homme et qui nourrit les adaptations continues des moyens techniques, technologiques et financier portées à ces tendances.

Il ne correspondrait par contre nullement pas avec l'espace universitaire que l'on pourrait dresser à partir du rapport que cet espace établirait avec l'espace sociétal pour faciliter le *religare*, ou la production, entre le ciel et la terre, du lien le plus favorable à faire régner la paix sur terre, et le *polis*, ou le passage de la solidarité clanique à la solidarité sociétale qui se produirait entre les communautés, et entre les individus en leur sein, devenus libres, égaux et frères, sur la base du respect mutuel, et même de la promotion du droit du faible, en tant que citoyen, selon l'équation de synthèse universelle qui les portera de l'état de l'être social aux états consécutifs des êtres : individuel, sociétal et spirituel.

Sur la base de cette transformation qualitative du sens de l'espace de l'enseignement universitaire, les trois grands concepts qui nous concernent dans notre réflexion redécouvriraient leur orientation globale comme suit :

Universitas, ou sensibilisation de l'être humain sur son humanité dans ses multiples facettes : être social, être individuel, être sociétal, être spirituel.

Religare, ou ouverture du ciel (le cœur), comme lieu de l'amour et de la création, à la terre, comme lieu du travail de la fécondation, de la conception et de la multiplication, mais du conflit et de la destruction aussi; **Polis**, ou création du vide, comme espace physique (paysager) et psychique (sentimental), susceptible de permettre aux individus, aux familles et aux différents groupes d'obédience religieuse ou socioculturelle, de se rencontrer dans la recherche de leur humanité commune.

Partant de ces réflexions préliminaires sur la nature du problème soulevé au sujet du lien technologique manqué au sein de l'*Universitas*, la première question a porté sur l'apprentissage de la relecture comme une lecture basée sur l'écoute.

La question est la suivante :

1 • Comment recontextualiser l'écoute d'un texte pour en faire une relecture des temps ?

En nous basant sur la redéfinition des concepts humains globaux, le changement paradigmatique au niveau de l'acte éducatif s'est infléchi, durant les cinq séances qui se sont déroulées par la suite, en questionnements plutôt socio-éthiques, qui ont débuté par la question telle que posée ci-haut, et qui est la question de savoir comment réapprendre à écouter le religieux comme étant la mémoire d'une relecture ardue des textes fondateurs de notre mémoire de croyance, cette mémoire qui comprend nos fautes commises les uns envers les autres. Il s'agissait plutôt dans cette première séance de savoir comment recontextualiser continuellement une écoute pour en faire une relecture susceptible d'aider à renouer le lien de paix entre nous (les humains), en redonnant vie à notre humanité ?

En partant de ce souci de réapprentissage de l'écoute, le R.P.Dr. **Boulos Wehbé**, maître de conférences à l'Université Notre Dame de Louaize, a émis le souhait d'arriver à savoir agir sur la mémoire à partir d'une relecture silencieuse de tous les textes de nos croyances, une relecture qui nous fait écouter les messages prophétiques d'amour, de justice, d'égalité et d'élévation spirituelle commune, une relecture qui nous fait écouter le sens de la parole divine décontextualisé et dégagé de nos entêtements doctrinaux réciproques.

Sur ce, le R.P.Dr. **Salim Daccache**, Doyen de la Faculté des Sciences Religieuses à l'Université Saint-Joseph (USJ) et Directeur du Centre de Recherches



Arabes Chrétiennes (USJ), a essayé d'aborder cette question de relecture en nous appelant à reconsidérer nos chances de paix avec nos conceptions du monothéisme, et il a trouvé *qu'il sera extrêmement judicieux de signaler l'importance d'une prise en compte, dans le cadre du titre de ce séminaire : Universitas, religare, polis, de la thématique de la diversité culturelle et religieuse qui caractérise les sociétés contemporaines, en quelque partie du monde que ce soit, et de l'urgence d'apporter une contribution d'ordre académique à la construction de la paix par le dialogue entre les cultures, les religions et les civilisations du monde. À l'aube du vingt-et-unième siècle, l'Université peut ou doit prendre l'engagement, si elle ne l'a pas encore fait, de susciter un travail de recherche pluridisciplinaire, sur ce thème, en commençant sans doute par la région méditerranéenne, concernée au premier chef, vu la multitude des cultures, des langues, et des religions qui l'habitent. Dans ce sens et dans tout effort d'analyse, il est attendu que soient mises en corrélation quatre angles de vue, épistémologique, théologique, éducationnel et contextuel. Le séminaire qui nous réunit sous la direction du professeur Abdo Kahi est une réelle initiative dans ce domaine. Dans les lignes qui suivent, j'élabore mon exposé selon les quatre points suivants :*

- 1). Les monothéismes en point de mire
- 2). La violence est-elle liée au monothéisme ?
- 3). Les monothéismes : les signes distinctifs, les risques et l'épreuve ?
- 4). Quel message des religions monothéismes aujourd'hui ?

En voulant verser son eau dans le même moulin que celui du R.P.Dr. Daccache, Dr. **Wajih Kanso**, maître de conférences à l'Université Libanaise, Faculté de Génie, depuis 1984 et Directeur de l'Institut Oriental des Études Islamiques, trouve que le problème central du lien aux Livres Saints réside dans le fait que nous nous mettons à les lire et à recevoir le contenu des mots et des messages qu'ils véhiculent comme des expressions et comme des faits définis une fois pour toute, là où il nous est demandé tout d'abord, de nous exercer à une écoute approfondie des temps et des lieux au travers desquels ces textes ont été écrits, et /ou prononcés

pour en comprendre le vrai sens aujourd'hui. C'est donc, selon lui, l'homme qui est l'acteur du lien. C'est lui qui décode, et c'est lui qui renoue le sens là où il se dénoue, à travers une mauvaise compréhension de sa vraie portée due à une non écoute de ce qu'il a lu et entendu sans le ressentir dans sa vie avec les autres tous les autres et sans entêtement.

À partir de là, l'écoute devient cette attention profonde qu'on porte au silence des textes, à ce silence qui dit l'essentiel, c'est-à-dire comment transgresser les temps pour entrer dans le temps de la compréhension du lien entre l'un et le multiple.

Et à **Nada Saad Saber**, Vice-recteur adjoint aux affaires culturelles et relations publiques, de réagir immédiatement aux propositions du R.P.Dr. **Daccache**, et Dr. **Kanso**, en disant : Il m'était intéressant, dans le cadre de ce séminaire et du sujet attribué à cette séance, d'entamer la question de relecture de textes dans un contexte contemporain en me basant sur mon expérience personnelle dans un cadre universitaire.

Il est évident que les universités et surtout les universités catholiques ont un rôle primordial dans le rapprochement entre les jeunes et dans leur orientation vers les valeurs morales, religieuses, sociales, civiques et démocratiques.

Ce postulat n'étant guère un sujet de débat, suscite toutefois une série de réflexions et d'interrogations. Ainsi on cherche à savoir en premier lieu si les universités sont conscientes de ce rôle ? Et si elles le sont, on se demanderait qu'elles soient alors les mesures prises pour l'assumer ?

De là à se questionner si les universités sont conscientes ou non du rôle qu'elles ont à jouer et de la complexité de la situation dans laquelle elles se trouvent.

Il faut admettre à cet effet que la rivalité au niveau académique entre les différentes institutions d'enseignement supérieur (une rivalité qui n'est plus uniquement locale d'ailleurs) laisse peu de place aux gouvernances de ces institutions de planifier une série d'actions consacrées à cette fin. Ainsi, si ces gouvernements existent, les efforts pour les maintenir sont aléatoires et non structurés.



2 • Comment réapprendre à resituer le politique pour en refaire une lutte continue pour la libération sur le chemin de l'altérité ?

Cette séance a été au cœur du débat, Dr. **Chahine Ghais**, professeur de relations internationales et doyen de la Faculté de Sciences Politiques, Administration Publique et Diplomatie à l'Université Notre Dame, a bien rappelé qu'il y a bien là deux tendances : la tendance pragmatique dominante où il s'agit de gouverner justement et correctement selon les intérêts du groupe de référence qui peuvent ne pas coïncider avec les intérêts d'autres groupes, d'où la légitimité de la défense en politique ; la tendance humaniste et qui est peu pragmatique et que ce séminaire voudrait qu'on examine en profondeur et qui est celle de finir les guerres et de bâtir la cité de droit à un niveau mondial.

Face à ce dilemme Pr. **Jacques Beauchard**, Professeur de sociologie Paris Val-de-Marne XII (1ère classe depuis 1995), ce fin sociologue qui est venu de France mais qui connaît bien ce qui se passe au Liban et dans cette région du monde, nous invite tous à une sorte de dépossession pour redevenir capables de relire le politique comme une dimension symbolique du vide public qu'on ne peut bien réussir que suite à une bonne éducation commune pour apaiser notre mémoire du trop-plein socioculturel et religieux d'histoires de combats et de haines qui nous sépare en tant que groupes sociaux différents de part le vide sacré de chaque groupe qui nourrit son imaginaire propre. C'est ainsi que Pr. **Beauchard** dit en bref à cet effet :

la question de la dépossession est celle de savoir. Comment recentrer l'homme sur lui-même ? Le détacher par rapport au monde et l'ouvrir à l'autre ? Ne faut-il pas, une fois de plus, prendre conscience du matérialisme de notre société et mesurer combien celle-ci a induit le culte de l'avoir et finalement du plein dans le rejet et la peur du vide. Le vide n'étant plus qu'un espace de rejet, celui des « délaissés » suivant le concept des urbanistes.

Alors ne faut-il pas inverser le regard et redécouvrir le vide non seulement comme environnement mais aussi comme l'esprit du plein ?

Dans cette perspective on se rappellera l'émergence d'une esthétique du sublime au XVIIIe, celle-ci en exaltant le ciel et la mer affirmait la beauté de l'infini

qui renvoyait à la grandeur de Dieu. Le romantisme capta cette vision dans une nostalgie des origines : le vide devenait le lieu de ressourcement de l'âme. C'était là un déplacement profane du vide sacré. Lequel se construit à partir d'une opposition axiologique entre le commun et l'inaccessible, entre le contingent et l'immatériel voire l'immortel. D'où ces architectures du « numineux » et la recherche des lieux où « le ciel est troué ».

La quête du vide s'est inscrite au cœur de la Cité comme lieu de l'agora. D'où une architecture du vide qui peu à peu s'est établie comme architecture de l'espace public et du bien commun : la redécouverte des qualités du vide public ouvre sur la désaliénation nécessaire à l'affirmation du citoyen.

Ces réflexions de Pr. **Jacques Beauchard** sur la symbolique du vide public qui ne cessent de murir, surtout dans la tête des jeunes a donné ses fruits. Il suffit pour cela d'écouter Melle **Manal Kahi** et Melle **Myriam Mehanna**, en essayant de transporter la symbolique du vide public à l'Université, comme lieu de construction de l'être, pour constater que les jeunes savent être de bons citoyens mais ils se rendent compte qu'ils ne peuvent pas vivre en citoyens car ils se demandent encore s'ils peuvent encore reproduire la citoyenneté au sein de l'Université, ni comment le faire. Tout cela a amené Manal, actuellement consultante en environnement à ELARD, Beyrouth et Myriam, avocate stagiaire barreau de Beyrouth, Bureau Chamaa à intervenir en ces termes. Les universités au Liban aujourd'hui vivent plusieurs problèmes qui ralentissent et inhibent le développement de l'esprit citoyen chez les jeunes universitaires.

Cette intervention est une tentative de présentation de l'illustration de ces problèmes à travers l'exposé de nos expériences personnelles, et d'en analyser les impacts sur notre vie professionnelle et citoyenne. C'est donc une tentative de présenter notre propre vision des changements à introduire afin de faire de l'Université un lieu propice à la formation de vrais citoyens capables d'engendrer des transformations réelles dans le système politique stagnant au Liban. Il s'agit des facteurs observés au cours de notre propre expérience universitaire, et qui ont empêché le développement d'un exercice sain de l'engagement citoyen au sein de l'espace universitaire puis au sein de la Polis, ces facteurs ont conduit selon



nous à la « politisation/ ou à la libanisation » du Politique au sein de l'université, dans le sens de la reproduction du modèle de vie politique extérieure au sein de l'université, avec la « sectarisation » et la professionnalisation du Politique.

La question est de rendre de l'Université aux universitaires comme citoyens à la recherche de leur valeur citoyenne !

3 • Comment réapprendre à approcher le technologique comme une mémoire virtuelle à assujettir ?

La question qui se pose à nous à ce niveau est celle qui nous permet de prendre conscience de la nature du problème qui nous habite en ces temps et qui se sert de nous pour se défendre de son utilité pour nous, là où il ne fait que nous empoisonner la vie jusqu'à nous priver de toute marge de liberté d'action face à sa gourmandise en termes de pressions sur nous.

Il s'agit en fait de la mémoire virtuelle qui n'est plus en dehors de nous, mais qui prend place en nous, jusqu'à nous envahir dans tous les domaines de nos décisions en facilitant nos pas vers nos penchants faciles qui sont les lieux des précarités toutes faites, élaborées çà et là avant nous et que nous choisissons prioritairement, dans l'absence d'un accompagnement humain civique et spirituel, en allant vers les solutions les plus évidentes, les plus sécurisantes primitivement et défensivement et les plus attractives sur le plan des instincts.

Il s'agit de notre nouvel alphabet.

C'est un alphabet extrêmement puissant. Il s'adresse, tout d'abord, à notre tronc cérébral et l'engage d'une manière primaire dans un dialogue inconscient et spontané avant même la naissance de l'activité discursive de l'intelligence humaine.

Or, l'Université en approchant cette mémoire a fait comme tout le monde et la considérée comme si c'était une pièce centrale de la maîtrise du savoir et sans aucune autre précaution.

Tout cela a conduit à miner l'Université de l'intérieur sous la pression du marchandage du pouvoir

dominateur que cette mémoire détient dans ses liens avec ceux qui accaparent les pouvoirs politico-religieux et qui maîtrisent, en même temps, le secret des clés des boîtes gagnantes sur le deux plan de la vitesse technologie et de la manipulation financière.

Partant de ce conditionnement généralisé que nous impose la technologie, il devient de plus en plus clair que, pour rétablir l'Universitas, il faut, et sans plus tarder, assujettir la mémoire virtuelle tout en s'exerçant à utiliser ses services au maximum au service de la vie et du sens humain.

En s'armant de cette grande nouvelle précaution éthique, Dr. **Elie Yachoui**, Doyen de la Faculté de Gestion, et des Sciences Administratives et Économiques, à l'Université Notre Dame et membre du Conseil d'Administration du Conseil National de la Recherche Scientifique Libanaise, ne fait qu'insister sur le retard que les sociétés ont eu pour reprendre en main la formation universitaire. Il trouve que la pensée économique ne s'est plus renouvelée et a besoin d'un milieu universitaire plus ouvert humainement et civiquement pour que cette pensée puisse avoir lieu. Il en serait ainsi, pour lui, parce que l'économie est le moteur de la technologie et non le contraire. C'est le lieu de la mise en ordre du foyer sociétal en maîtrisant la vitesse de la mémoire. Or, les sociétés contemporaines ont agi avec leurs universités tout à fait dans le sens contraire Comment va-t-on pouvoir réajuster-les tirs dans nos universités ? ca sera peut-être là notre défi d'avenir !

Face à l'ampleur du défi soulevé par Dr. **Yachoui**, Dr. **Louis Jean-daniel Remond** Directeur de la Société Europe et Cultures et Dr. **Jean Jacques Ballan**, PDG CENECO Entraînement et Communication, nous exposent un travail de recherche exceptionnel et extrêmement osé sur la mémoire, dans une tentative d'aider l'acte éducatif à améliorer son rendement dans le sens du questionnement que nous nous posons à ce niveau. Ils cherchent ainsi à faciliter aux jeunes de savoir comment faire éveiller la mémoire, en prendre conscience, maîtriser l'histoire, savoir oublier, déconstruire pour pouvoir reconstruire, regarder l'avenir, etc...

Il serait question de savoir comment balayer la mémoire profonde inscrite au niveau du tronc cérébral pour remonter vers le cortex où s'enregistre la mémoire des cahiers de nos temps, cahiers qui font de chacun une personne distinctive.

Partant de là, nos deux conférenciers résument leur travail comme suit :

Si toutes les civilisations se sont efforcées de répondre, à leurs mutations chacune à sa façon, la mutation profonde dans laquelle nous sommes engagés aujourd'hui nous interdit d'en chercher les repères pour l'avenir dans la seule référence au passé. Il faut donc revisiter à la fois notre représentation du monde et nos aptitudes à en saisir les risques et les opportunités. C'est donc à la construction de nouvelles "grilles de lecture" qu'il faut se consacrer pour nommer et comprendre les situations actuelles et les enjeux de l'avenir. C'est à ce prix que l'on pourra créer, dans une démarche véritablement prospective, l'univers du souhaitable, plutôt que de se laisser aller, par la pesanteur du probable, vers une société sans valeurs et sans buts.

Dans ce cadre, l'acte éducatif redevient-ce qu'il n'aurait jamais dû cesser d'être- un acte fondateur d'un engagement personnel et d'une volonté collective. Dans sa conception, son contenu, ses méthodes et ses effets, il donne à chacun les moyens de tisser ses liens avec la société. Il met les sciences et les techniques, et plus généralement la connaissance, guidées par des valeurs humanistes au service de l'harmonie et de la pérennité de la société toute entière.

Partant de cette tentative de construction de nouvelles grilles de lecture, qui devraient toutefois être issues d'un dur travail de recherche et de traitement de l'information provenant de la mémoire, **Darine Rachkidi Boulot**, assistante au Centre Libanais de Recherches Sociétales à l'Université Notre Dame et Propriétaire-Gérante de Mangetout Cuisine, s'est interrogée sur le Comment de la reconquête du jeune de son statut de maître de jeu dans son rapport à la mémoire virtuelle, en ces termes :

La question posée ici réfère à une question plus large qui est celle de la libération du sujet du contrôle qu'exerce sur lui les structures, qu'elles soient primaires (biologiques et/ou culturelles) ou secondaires (techniques ou technologiques) ? Or, l'analyse des faits nous montre que la mémoire virtuelle a été extrêmement puissante dans son impact sur l'être humain, impact dû, d'une part à la vitesse de renouvellement de l'information qui dépasse la faculté de la mémoire humaine, et à l'avidité de pouvoir de ceux qui détiennent les clés des sources de la création et de l'altération de cette information, d'autre part.

4 • Comment réapprendre à approcher les sciences (épistémès) comme une partie des humanités et non le contraire ?

Le défi soulevé à ce niveau est de taille. C'est le vrai défi de la connaissance que L'Université devrait prendre à sa charge. En effet, l'Université n'est pas l'espace d'enseignement des épistémologies telles qu'elles sont transmises par les règles les concernant. C'est plutôt des lieux critiques de tous les logos pour que chaque épistémè puisse se distancier continuellement de son logos tout en le réinventant à sa mesure dans une tentative de se re-appartenir à elle-même comme recherche de sens ouverte à l'infini. En vue de re-clarifier cette mission première de l'Université, Dr. **Antoine Courban** Professeur d'Histoire et Philosophie des Sciences Biomédicales à l'USJ et Chef du Département de Médecine et Humanités à l'USJ, rappelle qu'à l'origine, l'Université c'était des lieux protégés de la double influence des pouvoirs politiques et religieuses. C'était des lieux multiples de la transmission et de la discussion du savoir entre maîtres et disciples, et sans aucun encadrement politico-religieux, ni apposition des sceaux des autorités les concernant.

Mais cet état de choses, n'ayant pas pu durer dans le temps, car très vite l'Universités (en Europe) a été soumise à des conseils de diligence, (les Dominicains), conseils qui ont fini par lui imposer le sens avant le recherche, ce qui a conduit de fil en aiguille à perturber la recherche du sens... !

Assoiffé de recherche de sens et souffrant du manque universitaire en ressources où il peut se désaltérer, Dr. **Antoine Seif**, Professeur de philosophie à l'Université Libanaise, Faculté des Lettres et des Sciences Humaines; professeur de questions contemporaines au Centre des Langues et de Traduction de La Faculté ; professeur au Diplôme d'Études supérieures en Philosophie au rectorat de la Faculté des Lettres, nous invite à maîtriser la technologie en améliorant notre savoir à son propos, et en refermant ensuite la boîte noire offerte par Zeus à Pandora, pour pouvoir dialoguer directement avec Zeus, car c'est avec ce qui se trouve au fond de la boîte qu'il faut dialoguer (l'espérance) et non avec ce qui est à la surface (le diable, la mort).

Dr. **Seif**, nous propose, en fait, de relire l'Université, de relire ce qui s'était passé dans la profondeur des parcours des penseurs qui ont fait l'esprit de l'Universitas depuis la Renaissance arabe jusqu'au XXème, pour le faire questionner sur son cheminement de nos jours.

En réponse à ces avances courageuses de Dr. **Seif**, Mr. **Rabih Turkieh**, Directeur des Ressources Humaines

à l'Hôpital Nini (Liban) et Consultant en Ressources Humaines auprès d'Administrators Management Consultancy, rétorque que *la technologie est devenue elle-même un terrain conceptuel qui a envahi le champ politique à l'Université et qui empêche le travail de relecture en profondeur de l'œuvre universitaire. Il avance à cet effet que L'enseignement des humanités dans les universités est devenu depuis le début de ce XXIème siècle un pur apprentissage d'un corpus de connaissances théoriques qui n'interpellent nullement les chercheurs, dans les différents domaines des sciences et des techniques, comme références conceptuelles et comme contenus analytiques pour alimenter leurs réflexions. De là, la technologie n'a pas tardé à se transformer en un terrain conceptuel qui a envahi le champ politique, ou plutôt qui a été envahi par la politisation de ce champ globalisé sous l'image du village monde. C'est pourquoi, nous avons fini par récolter l'ignorance à la place de la foi comme dans un lavage de cerveau où n'est restée que la haine imprimée dans notre mémoire dans les sillons de nos cultures d'adversité et de mort.*

5 • Comment faire recentrer l'homme sur le monde et non plus le monde sur l'homme ?

Serait-il possible, qu'en voulant sortir du déterminisme eschatologique où tout tournerait autour de Dieu tout puissant et glorieux, et autour de l'homme qui est crée à son image, on peut tomber dans un autre déterminisme qui est celui du pouvoir d'une croyance, pouvoir qui est associé au premier et qui s'exprime à travers l'attachement à la lettre de ce qui est écrit, que cet écrit relève du champ religieux ou des champs : scientifique, culturel et/ou artistique, attachement qui est souvent appuyé par la force militaire et ou financière.

Le mal qui nous attaque en ces temps nous vient, par le truchement de la technologie et la transportation de l'université, devenue espace d'adaptation des nouvelles générations à l'évolution des croyances scientifiques, religieuses, techniques et socioculturelles des ordres établis, qu'ils soient politiques ou religieux qui sont en train de manipuler et la science et la foi pour empêcher la vraie libération du politique, de la connaissance et de la liberté humaine.

De là à se demander, s'il n'était pas nécessaire aujourd'hui de relire les messages affectifs de sécurité, les messages religieux et les messages politiques, en les confrontant avec nos aspirations humaines qui nous préoccupent au niveau de notre cortex et dans le dépassement de notre mémoire sommeillant au niveau de notre tronc cérébral où se trouvent nos instincts défensifs.

Notre avenir, comme l'avait déjà constaté Galilée et comme l'avait bien fait valoir l'analyse psychanalyse, dépendra de cette relecture. Elle sera indispensable pour nous permettre de savoir que le destin de l'homme n'est pas à chercher sur les voies qui lui facilitent d'avoir le monde à son service pour le soumettre à sa volonté, mais sur celles qui le forment à être lui-même au service du monde pour le parfaire. Cette relecture nous conduira par contre à constater avec l'analyse psychanalyse que la vraie œuvre de l'homme, c'est celle de devenir lui-même un être d'amour, un être pleinement positif et capable de création, de sagesse, un être miséricorde qui ose contrer l'ordre de la nature en tant qu'ordre sélectif, pour le remplacer par un ordre qui protégera les plus faibles.

Partant de là, ce qui serait demandé de l'Université, c'est de savoir comment donner de la chance à ce nouvel ordre qu'on appelle l'ordre de la recherche scientifique et de la foi d'exister et de se perpétuer. À ce propos, Dr. **Roland-Ramzi Geadah**, professeur de philosophie morale et de droit médico-social, Directeur du CICERF (Centre International Consult Etudes Rech Formation), nous propose de voyager avec lui dans le temps vers deux époques.

- L'époque de la Grèce antique où l'on retrouve un personnage extra ordinaire. C'est celui d'un jeune garçon qui avait eu le courage de défendre l'image de son père avec courage et prouesse, telle que cette image avait été reconstruite en lui à partir des attitudes et comportements de ce dernier, davantage que dans un souci de soumission à l'autorité que représente la paternité. Il s'agit de *Télémaque*, fils d'Ullis, qui, selon la légende, avait été formé par le sage *Mentor* aux valeurs de liberté, de courage, de bon sens et de vérité.

- L'époque des lumières au XVIIIème siècle, et plus précisément celle qui a tourné autour de l'année 1719, qui est en fait l'année d'apparition du livre de D. *Defoe*, *Robinson Gruzoe*, livre qui raconte l'histoire du *Marin A. Selkirk*, qui, ayant vu son navire échouer sur une île déserte, il se trouva obligé d'y vivre de longues années seul, tout en se débrouillant pour ne pas être malheureux, jusqu'à ce qu'il y rencontra un nouvel arrivant, un homme noir, presque à l'état sauvage, qu'il accueillit positivement et qu'il prit en charge pour l'éduquer comme c'était le cas entre *Mentor et Télémaque*.

Selon Dr. **Geadah**, toute l'origine de l'Université est là, c'est une question de communication entre êtres humains. C'est une transmission qui a besoin de notre sagesse tout d'abord.



En approuvant profondément les propos de Dr. **Roland-Ramzi**, Dr. **Melhem Khalaf**, Conseiller juridique – maître de conférences à l'USJ, et Président de Offre Joie, avoue que cette question de décentration de l'homme de lui-même pour se recentrer sur le monde, est une question extrêmement délicate, et qui peut être même sensiblement épineuse.

Elle est en fait, selon lui, à l'image du lien entre la politique et le politique, ou le passage par la polis, qui est supposé être le foyer de gestation de la politique, c'est-à-dire le lieu de formation de la politique qui est supposée elle-même appliquer les grands principes du politique, à savoir : le respect des droits, les droits d'expression et d'inclusion sociale, ainsi que les droits à l'égalité des chances, aux initiatives personnelles, à l'éducation, à la santé, à l'emploi, et enfin à l'accès à des niveaux de vie et de revenu décents etc..

Le technologique est aussi supposé exprimer et refléter la finalité et le sens des différents progrès des sciences qui y sont véhiculés. Le technologique est une réalité inscrite dans la mémoire virtuelle et devrait être enrichi par l'expérience éthique de l'homme. Sa fonction principale est la libération de l'homme des chaînes et contraintes de la vie active, en lui facilitant ses tâches de tous les jours. Donc la technologie doit se mettre strictement au service de la vie et de la paix. Le technologique qui dérive de la technologie, remplit-il son ultime objectif. La révolution technologique dans les télécommunications par exemple, a-t-elle vraiment libéré l'homme de ses chaînes quotidiennes, ou bien lui en a-t-elle créé d'autres ? Le technologique, avec une sophistication de plus en plus accentuée et meurtrière des industries d'armement, sert-il les objectifs de dialogue et de paix entre les nations ? Le maternalisme sans cesse croissant, causé par un technologique poussé de la vie des hommes, assure-t-il proprement leur bonheur et leur salut ?

Que de questions fondamentales que l'on peut se poser et qui sont toutes extrêmement fondamentales et révélatrices pour nous permettre de comprendre avec Abdo Kahi la complexité de la tâche qui nous incombe en éducation s'il fallait absolument tourner la page de l'utilité technologique au sens d'un

système centré sur le pouvoir dominateur, en vue d'ouvrir un autre page où l'utilité serait à rechercher auprès d'un homme soucieux de ses frères et de son environnement, c'est-à-dire de sa planète et de tous ceux qui la peuplent et qui cherche à les protéger et à les amener à se parfaire.

En fin de séance, Dr. **Nasri Sayegh**, Ecrivain journaliste, et philosophe, est venu nous avouer tout simplement, que face à la dérive mondiale, régionale et locale en matière de moralité politique, financière, économique et socioreligieuse, il se sent comme vivant dans un état permanent de trauma, et il n'arrive plus à écrire pour décrire le paysage ambiant.

Ce témoignage sur l'état de corruption générale qui a atteint le cœur de notre condition humaine, est d'une extrême importance. J'aurais même le courage de dire que nous serions d'accord avec Dr. **Sayegh** pour dire avec lui qu'il devient urgent de traiter cette corruption généralisée, même si cela nécessiterait que l'Universitas sorte de ses murs pour aller rencontrer la jeunesse là où elle se trouve et là où elle est en train de se révolutionner en ces temps, et surtout en Tunisie et en Egypte, en se basant sur les connexions de la mémoire virtuelle !

En voilà un son de cloche d'une gravité extrême, nous sommes à la porte d'une révolution, faut-il la faire avec l'Université et dans l'Université ou sans l'Université et loin d'elle ?

Le problème est là. Faut-il le renvoyer à Mentor pour profiter de sa sagesse ? Ou va-t-on pouvoir retrouver notre *Sophia* de notre temps pour l'écouter et arrêter de faire peur à nos jeunes en leur donnant confiance en eux-mêmes pour qu'ils puissent nous défendre, non pour notre autorité sur eux, mais pour l'autorité que nous avons reconnu en eux, c'est-à-dire Dieu qui est partout et en eux ?

LERC Activities

(Visits reported by Elie Nabhan)

For full text: www.ndu.edu.lb/lerc

LERC at Launching of Two Reports on Migrant Domestic Workers

Ms. Suzanne Menhem, LERC Research Affiliate, represented the Center on the 30th March, 2011 at the launching of two reports on domestic workers in Lebanon: *Trafficking of Migrant Domestic Workers in Lebanon: A Legal Analysis* by Kathleen Hamill and *An Exploratory Study of Psychoanalytic and Social Factors in the Abuse of Migrant Domestic Workers by Female Employers in Lebanon* by Dr. Ray Jureidini. The launching of these two studies was organized by the KAFA (Enough) Violence and Exploitation organization in cooperation with the Institute of Women's Studies in the Arab World (IWSAW) and of the Lebanese American University.

Speakers were Dr. Dima Dabbous-Sensening, Director of IWSAW, Ms. Cecile Abadie, Head of Section at the Delegation of the European Union to Lebanon, the Head of the Trafficking and Exploitation Unit at KAFA, Ms. Ghada Jabbour, Ms. Kathleen Hamill, and Dr. Jureidini, whose study aimed at providing "some preliminary answers to why some female employers abuse domestic workers while others do not." The two reports are now available as part of LERC's collection.

Labor Market and Social Rights in Lebanon and Near East

Reported by LERC staff

Ms. Suzanne Menhem, Research Affiliate with LERC, represented the Center on 14-15 April 2011 at the workshop on Labor Market and Social Rights in Lebanon and in the Near East and spoke in French on *The New Migrants in Lebanon: Living conditions and Work*. This workshop was organized by IFPO (Institut Français du Proche Orient) and Friedrich Ebert Stiftung at the USJ (Université Saint-Joseph) in Beirut.

Topics included the general labor market in Lebanon, Syria and Jordan, emigrants and immigrants, Palestinians in the Lebanese labor market, young graduates, young workers and women, and employment and social rights.

Pupils from Ecole St.-Charles visit NDU Museum



❖ Group photo at the Museum of pupils, teachers and presenters (Mar 2011).

On Wednesday, 16th March, 2011, forty-two young ladies from Classe EBB(4ème) at the Ecole St.-Charles des Filles de la Charité situated in Ashrafieh, Beirut, visited the NDU Museum, led by Mrs. Marleine Abou Rached (Responsable du cycle). They were taken into the Pierre Aboukhater Auditorium and given the history of the Stone Wing Museum and the Frank and Laura Skeels Collection by Museum Warden Mrs. Caline Saadeh Abi-Saad.

LERC's chief indexer Mrs. Liliane Haddad then described the activities of LERC, outlining the history of Lebanese emigration and its economic aspects Mrs. Haddad pointed out the positive aspects of Lebanese emigration, which leads to the human and cultural development of Lebanon, and the negative aspects such as the brain drain as Lebanon's best minds and best skilled workers, and especially the educated youth, leave the country in droves searching for better jobs and opportunities abroad.

The pupils were then taken down to the Museum to see first-hand what they had learned about in the presentation by Mrs. Saadeh Abi-Saad. Mrs. Haddad, seconded by Mr. Elie Nabhan, led the pupils on a tour of the migration wing of the museum.

Brazilian Theologian Philippe Gebara



❖ At the museum: (from left to right) Mrs. L. Haddad, Mr. P. Gebara, Mr. E. Nabhan, Mr. R. Khatlab (Apr 2011).

On Wednesday, 6th April, the Lebanese Emigration Research Center of NDU was delighted to receive a third-generation Lebanese-Brazilian, Mr. Philippe Alcantara Gebara Tavares, accompanied by LERC's Latin America Liaison Officer, Mr. Roberto Khatlab. Only 22 years old and already a philosopher from the Université Fédérale de la Rio de Janeiro (UFRJ), Mr. Gebara is now in Lebanon studying at the Greek Catholic (Melkite) seminary in Raboueh.

Mr. Gebara was shown around the LERC offices, the archives and the library, and then given a presentation of all the materials collected by LERC in its electronic database.

Inspired by a sense of history Mr. Philippe Gebara went on to recall his family's ancestry. His grandmother, he said, was born in Zahleh as Thérèse (Yunes) Maalouf, now Gebara. His grandfather Roland Gebara was born in Syria but Philippe's great-grandfather on his father's side, Khalil Michel Gebara, also hailed from Zahleh and there married his cousin, Hélène Gebara. Thrilled at being back in Lebanon, Mr. Philippe Gebara expressed his love for the country, the beauty of its nature, and the human and religious beauty of its people, as living witnesses to their past. Mr. Philippe Gebara had already contributed through Mr. Roberto Khatlab his own collection to LERC's archives under the name of Philippe Gebara Collection.

Both visitors were then taken on a tour of the Lebanon Migration Museum at NDU to see first-hand the original items displayed.

TV Crew of SAT-7 KIDS Shooting at NDU Museum



❖ Mr. Roy Abou Khalil and team of SAT-7 KIDS (April 2011)

On Wednesday, 6th April, a television crew led by Mr. Roy Abou Khalil of SAT-7 KIDS arrived at the NDU Stone Wing and Migration museums to film for a program called *نكتشف معا*. The team, coming from the station's office in Beirut, were led through the collections of historic photographs, documents, letters, paintings, books, magazines and other original materials with a commentary by LERC's Chief Indexer Mrs. Liliane Haddad.

Chair of Westasian History at Erfurt University, Professor Birgit Schaebler



❖ Professor B. Schaebler at the Lebanese Emigration Archives and Database (April 2011).

On Thursday, 28th April, 2011, the Lebanese Emigration Research Center welcomed Professor Birgit Schaebler, Professor of History and Chair of Westasian History at Erfurt University in Germany. After stints at Berkeley, University of California,

and a Master's in History, Islamic Studies, Political Science from Erlangen-Nuremberg, Professor Schaebler obtained her Ph.D. at the latter university in History, with minors in Islamic Studies and Political Science in 1994. A prolific writer, she has published many books and articles on history, globalization, culture, ethnicity, integration, Muslims, Islam, and religion, especially in Syria and Iran. She has been awarded various fellowships, scholarships, research affiliations, and membership in professional associations, as well as being a much sought-after lecturer.

Professor Schaebler visited LERC at the pressing recommendation of Ms. Mara Albrecht, a PhD candidate at the University of Erfurt, who visited LERC last fall. Professor Schaebler discussed with Director Hourani LERC's activities and research infrastructure, Director Hourani's own work on the Lebanese Kurds in Lebanon and Germany, and Professor Schaebler's work and interest in the Kurds among other common research interests. Both agreed to continue their discussion concerning joint research ventures.

Dr. Monika Ghattas, American Historian from New Mexico



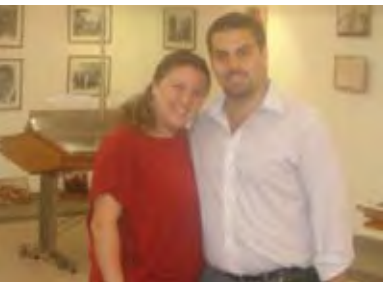
❖ The Ghattas family at the museum: (from left to right) Mr. R. Ghattas, Dr. M. Ghattas, Mr. N. Ghattas (Apr 2011).

On Friday, 8th April, LERC was visited by Dr. Monika Ghattas, a historian based in Albuquerque, New Mexico, currently working on a history of Lebanese immigrants to New Mexico, entitled *Los Arabes de Nueva Mexico: Compadres from a Distant Land*. Dr. Ghattas examined material from the LERC archives of value to her understanding of those immigrants who settled in the territory (later, in 1912, the State) of New Mexico. Dr. Ghattas gained her PhD in Modern European

History from the University of New Mexico and lectured widely in her field of specialization. Dr. Ghattas was accompanied by her husband Robert and her brother-in-law, Mr. Nazih Ghattas. In a meeting with LERC's Acting Director Dr. George Abdelnour and LERC's Chief Indexer, Mrs. Liliane Haddad, Dr. Ghattas explained that New Mexico had been annexed by the United States in the mid-19th century and that the population was mostly Hispanic, living in small and somewhat isolated villages as farmers, shepherds and ranchers as there was little industry. Lebanese first came in the late 1880s. Most of them worked as peddlers initially, but soon established dry

goods and grocery stores. These immigrants came upon a culture and lifestyle much like the one they had left behind in family/village life, the centrality of the Catholic Church, and food preferences. Dr. Ghattas further explained that many immigrants came from Roumieh and Zahleh, while a few were from outside Tripoli. Dr. Abdelnour commended Dr. Ghattas on the novelty of her work, saying that previous studies had concentrated on Lebanese immigration to and from the American east coast. In a departing statement, she thanked LERC for the opportunity to visit its facilities and commended the work and efforts made to collect and archive important parts of Lebanese emigrant history.

Mexican-Lebanese Mrs. Martha Trabulse de El Khouri



❖ The Trabulse de El Khouri family members at the Lebanon Migration Museum at NDU (April 2011).

Mexican-born Lebanese, Mrs. Martha Trabulse de El Khouri paid a visit to LERC on Thursday, 28th April. She is the daughter of film maker, author and poet, Mr. Antonio Trabulse Kaim, honored with the LERC Acknowledgement Award in December 2009 for outstanding service to the Lebanese community in Mexico and endeavors for relations between Mexico and Lebanon especially on a cultural level. Mrs. Trabulse de El Khouri graduated from Universidad

Anáhuac in 2007 with honors in International Administration, then working at Pepsico International, Mexico. In 2010, Mrs. Trabulse de El Khouri became General Manager of the new NGO, the Lebanese Archives of Mexico. Mrs. Trabulse de El Khouri is married to another Mexican-born Lebanese, Mr. Nizam El Khouri Nader, who accompanied her to the Center. Mr. El Khouri studied International Relations, worked with the Mexican government in the tourism sector and then joined his father, Nizam Mikhael El Khouri, in the child garment industry. Both the Trabulse de El Khouri family members met with LERC Director Ms. Guita Hourani. Mrs.

Trabulse de El Khouri explained that the first collection of her new NGO will be that of her father's, i.e. the materials of the Mexican-Lebanese Cultural Institute, which will be funded mainly by Mr. Alfredo Harb Helou. LERC offered to act as an expert and a verbal agreement was reached to exchange digital material. Before leaving, Mrs. Trabulse de El Khouri presented to LERC as gifts from the author the script of EL-VUELO, a play by her father Antonio Trabulse Kaim, performed at the Lebanese Club Theatre in Mexico City, Mexico, in 1993, and a beautifully illustrated hard-cover book *Dos Pueblos, Un Espiritu Libaneses en México*.

Deborah Trent on US Public Diplomacy towards Lebanon



❖ Listening to the lecture of Ms. D. Trent: (sitting front row left to right) Dr. A. Eid, Ms. G. Hourani, Mrs. S. Kassis-Abi Rached, Mrs. L. Haddad with (back row) Mr. E. Sfeir. (May 2011).

Public Diplomacy “is a government’s direct engagement with another country’s citizenry to support official foreign policy as well as goals and interests shared between the two nations,” so explained the summary of the lecture given on Thursday, May 5th, by Ms. Deborah Trent. As she is a doctoral student at the George Washington University’s Trachtenberg School of Public Policy and Public Administration, her lecture *Exploring Diaspora Diplomacy Through the Case of U.S Public Diplomacy in Lebanon* was based on her preliminary findings of her doctoral dissertation fieldwork on US public diplomacy towards Lebanon. She said. “The

government may engage at home with the Lebanese-American diaspora, seeking the opinion of the Lebanese-American community on certain policies, speeches, and initiatives, in order to gauge their attitudes and possible reactions. The Lebanese-American Diaspora in the US can help with the study and understanding of Lebanese and Middle Eastern cultures to overcome language gaps and lack of information that US diplomacy may face.” Ms. Deborah Trent later paid a prolonged visit to the Lebanese Emigration Research Center, and was able to appreciate the value of its material for studies such as her own.

Mr. Kozhaya Akiki Donates Grant and Collection to LERC

Thursday 26th May 2011



❖ Ms. G. Hourani presenting Mr. K. Akiki with official documents relating to the internship grant

A close friend of LERC’s Director Ms. Guita Hourani from the Maronite Research Institute (MARI) which she founded in the United States in 1995, Mr. Kozhaya Akiki made annual visits to Lebanon from Tupper Lake in New York with his late wife Nora, which always included a stopover at LERC to see Ms. Hourani and the Center. Mr. Akiki’s commitment to LERC’s mission led him to share his family migration story by donating to the Lebanese Emigration Archives and Database (LEAD) family photos, a book of memories he lovingly put together in memory of his late wife, a sample of her obituaries, and press articles that trace the Akiki family accomplishments. The materials donated are assembled in the Kozhaya Akiki Collection.

Mr. Kozhaya Akiki very generously offered funds for a grant for LERC’s internship program. The Kozhaya and Nora Akiki Internship Grant will provide financial assistance to local Lebanese students between graduating and finding a job. Students interested in benefitting from



❖ Mr. K. Akiki stands next to his collection at The Lebanon Migration Nucleus Museum at NDU

this grant will have to compete for the two \$1,000 grants per academic year.

Mr. Akiki, who was born in Kfardebian, Lebanon, in 1938 attended the Jesuit school in Ghazir. He met his wife Nora Bernadette Maroun, resident of Tupper Lake, New York, in 1958. She was President of the Tupper Lake Teachers Association and President of the Mercy Hospital Auxiliary as well as volunteering for Meals on Wheels. She passed away in November 2008. Mr. and Mrs. Akiki were married for fifty years and were blessed with three sons. Mr. Akiki has a Master degree in Education from Saint Lawrence University in Canton, New York. Along with his deep faith and personal commitment to the Maronite heritage, Mr. Akiki combined his interest in history and religion with his recognized linguistic qualifications to translate the hagiographies of three Maronite saints from Arabic. Mr. Akiki is the author of *Saint Ephrem: The Harp of the Holy Spirit* published as a commemoration of the seventeenth centenary of the death of the Saint.

Visit and Generous Donation by Mr. & Mrs. Elvis Alam



❖ Mrs. H. Hraiz de Alam and Mr. Elvis Louis Alam at the museum



❖ Libanesa: Revista Dominica Libanesa, 20 Julio 1943, No. 1

On Monday, 9th May, Mr. Elvis Louis Alam, Civil Engineer and owner of Alamco in the Dominican Republic, visited the LERC with his wife, Mrs. Hala Hraiz de Alam. Mr. Alam is a third-generation Dominican of Lebanese descent. His grandfather Tanios emigrated from Bsarma, in Koura, Northern Lebanon, on 12th July, 1898 with his wife Arze Rizk Alam. Vice-President of the Club Libanese Santo Domingo, Mr. Alam has long nurtured a love of all things Lebanese and striven to collect documents about the Lebanese in the Dominican Republic. In the Dominican Republic's Archivo General de la Nacion, he digitally photographed endless original documents including entry permits, residence permits, renewal forms, and re-entry visas for Lebanese who had chosen to retain their Lebanese nationality.

Mr. Alam came to LERC to donate copies of his collection, including photographed documents concerning the Jabbour (Yapor) family and Mr. Antonio Zaglul from the renowned Zaglul family, and digital photographs of the magazine, Libanesa: Revista Dominica Libanesa, from the first issue in 1943 to the last in 1967. This covered all aspects of Lebanese life in Santo Domingo. Since 1997, Mr. Alam regularly visits Lebanon. He persuades Lebanese from Santo Domingo to accompany him and discover the beauty of the land, while putting them in contact with their home villages and relatives. Thus he has reunited the Jarjura, Moussa, Farfoud, Abu Haroun, Choueiri and Merheb families. Other recognized families such as the Doumits, Alams, Naser, Abou Rahal, Keirouz have accompanied him. Mr. Alam is a close friend of Mr. Michel Eddeh, and is also a member of the Maronite Foundation in the World, which assists Lebanese Christian emigrants and their descendents to regain their Lebanese citizenship.

Mrs. Hala, although relatively new to the island, having emigrated in 2007 from Zahle, has started her own business. She is the Operations Manager of Hala Import-Export that imports Lebanese products, such as juice and wines, to the country. Also a member of the Centro Cultural Libanese, she assists the community by teaching colloquial Lebanese.

After a presentation of the LERC electronic archives, the couple were then taken on a tour of the Lebanese Migration Museum at NDU. They saw first-hand how LERC preserves its material, and how digital copies are made of items too rare or valuable to be displayed. The Alams then met LERC Director Ms. Guita Hourani, to discuss systematic cooperation. Director Hourani designated Mr. Alam as LERC's Liaison Officer for the Dominican Republic. Mr. Alam said that being associated with LERC was what he had wished for ever since he knew about the Center and he urged it to continue its fine work.

Dr. Akram Khater of North Carolina State University



❖ At the Museum: (from left to right) Ms. D. Cullinan, Mrs. A. Khater-Touma, Dr. A. Khater, Mr. N. Hutcheson (May 2011).

Dr. Akram Khater, Associate Professor of History, Director of Khayrallah Program for Lebanese-American Studies, and Director of Middle East Studies Program at North Carolina State University in the United States, visited LERC on Tuesday 10th May, with two renowned videographers, Ms. Danica Cullinan and Emmy Award-winning filmmaker Mr. Neal Hutcheson. Dr. Akram and his team were in Lebanon for the purpose of taping interviews and filming in the towns of Ghbeleh, Hammana, and Mazraet el Teffah, for an hour-long PBS documentary on the Lebanese community in North Carolina to be screened in January 2012. The film will include interviews with Lebanese emigrants and their descendants in North Carolina. The visitors were shown the materials in the Lebanon Migration Nucleus Museum and LERC's archives and database, where they found many items of interest to them.

Dr. Akram and his colleagues discussed with LERC Director Ms. Guita Hourani the work that is being done under the Khayrallah Program, upcoming projects and future accessibility to the LERC collection on the Internet. In their parting statements, Mr. Hutcheson and Ms. Cullinan thanked LERC for the impressive demonstration of the LERC electronic archives while Dr. Akram described it as an "amazing collection, the product of excellent work and selfless dedication."

WEERC

WEERC and Solar Energy

A "Scientific Day" for research on solar energy and on its role for power, water heating and cooking was held by RESSOL MEDBUILD in cooperation with CRES (Greece) and Fraunhofer ISE (Germany) Energy Research Centres, with WEERC of NDU, and the Lebanese Association for Energy Conservation and Environment (ALMEE) on Saturday, April 2nd. The meeting was attended by experts, researchers and university professors and students with particular interest in sources of renewable energy such as the sun. The conference was opened by Mr. Milad Mallah, WEERC technical project coordinator and Italian ICT project national Assistant Manager, representing Dr. Fadi Comair, Director of WEERC and Director General of the Lebanese Ministry of Energy and Water. ALMEE energy expert Tony Matar gave an outline of the topics to be discussed and Dr. Adel Mourtada spoke about policies, plans and projects of various countries to reduce GHG emission effects. He mentioned the need

for clarification of the plans of the Ministry of Energy and Water as they were open to several interpretations. Dr. Imad Mogharbel from the Faculty of Engineering at the Lebanese University spoke about PVs in Lebanon and the research activities of his team in this field. Dr. Adnan Jouni discussed the world and the Lebanese situations concerning solar energy and the activities and perspectives of the Solar Research Project. NDU student Emilio Matar, Mechanical Engineering major, presented his experience at the Fraunhofer Institute in Germany covering solar cooling techniques, design, dimensioning, monitoring and evaluation. Lina Charfane and Elissar Zahar, ESIB students majoring in Electromechanical Engineering, introduced what they had learned at CRES in Greece concerning energy policy analysis using planning tools-demand forecasting. Dr. Adnan Jouni gave a final presentation on equipment and software research under RESSOL-MEBUILD.

PUBLIC RELATIONS

2011 NDU Job Fair



The Public Relations Department – Placement Office held its annual Job Fair on the 4th of May 2011 under the Patronage of H.E Layla el-Solh Hamadeh.

The opening was held in the Friends Hall, where Mr. Souheil Matar – Vice President for Cultural Affairs & Public Relations, Ms. Nathalie Chelala – Placement Officer, Fr. Walid Moussa – NDU President and H.E Layla El Solh delivered their speeches on the employment rate, labor and the graduating students' current situation vis-à-vis employment.

The event was presented by Mrs. Katia Mendelek. Following the opening, H.E. Layla el-Solh visited each and every stand exhibiting in the Exhibition Hall. The Fair was held for one day from 9 a.m. to 4 p.m., when high-profile companies were exhibiting in order to meet with our NDU students and offer them careers for their future.

Below is the list of Companies who took part in NDU Job Fair 2011.

ABC - Al Jaber Energy Services - Amana Contracting & Steel Buildings - Associated Insurance Consultants- Bank of Beirut- Banque Libano-Française - Bayt.com - BCC Logistics - BLOM Bank - Banque de Syrie et du Liban- Byblos Bank- Consolidated Contractor Company- Chedid & Associates- Crêpaway - Erga Group- Expeditors International- F.A Kettaneh- Fidelity Insurance & Reinsurance- Formatech- Head hunter- Indevco- Labora- M.E.A.- Management Plus Recruiters Matta et Associes- Moulin d'Or- Near East Commercial Bank -Netways- Sabis Educational Service- Soft Solutions- Tecman Industry- Zaatar W Zeit- Zawya

FBAE

Ten Medals at HORECA



The students of the Department of Hospitality and Tourism Management (DHTM), have once more dominated the HORECA competition 2011 (29th March-1st April at Biel). Among other universities and technical schools, NDU received the highest number of medals.

**IBRAHIM JOMAA
MICHAEL EL MURR**

GOLD MEDAL "Junior live Chef Cooking"

**TONI NASR
ZAHY ZGHONDI**

SILVER MEDAL "Junior live Chef Cooking"

**LOUIS ZAKHIA
CARL ACHARIAN**

BRONZE MEDAL "Junior live Chef Cooking"

GEORGES AKL

BRONZE MEDAL "Cold Sandwich Competition"

CHRISTIAN AKIKI

BRONZE MEDAL "Cold Sandwich Competition"

JEAN PAUL SEIF

BRONZE MEDAL "Cold Sandwich Competition"

EDWARD ABOU MOUSSA

BRONZE MEDAL "Cold Sandwich Competition"

FE

Engineering Graduate's Success

UTSI Paper Wins First Place at 62nd Annual AIAA Conference

Georges Henri Akiki, from the University of Tennessee Space Institute (UTSI), won first place in the Masters Division at the 2011 Southeastern Regional Student Conference of the American Institute of Aeronautics and Astronautics (AIAA). The conference, held in Tuscaloosa, AL., on April 4-5, was attended by over 200 delegates from 13 universities in the Southeastern Region. Akiki's award winning paper entitled "New Framework for Modeling the Bidirectional Vortex Engine Flowfield with Arbitrary Injection" was co-authored with his advisor, Dr. Joseph Majdalani. The paper introduces a groundbreaking framework for modeling cyclonic motions with arbitrary injection patterns inside a simulated, swirl-dominated, vortex rocket engine. Despite its importance to the modeling of trapped



LTR: George F. Sowers, Akiki, Alan Lowrey

vortex engines, the same work may be extended to meteorological and industrial applications such as the modeling of hurricanes, twisters, cyclonic furnaces, and centrifugal flow separators.

The award was presented by Dr. George F. Sowers, Vice President of Business Development for United Launch Alliance and Mr. Alan Lowrey, AIAA Southeastern Regional Director.

Akiki is from Kesrouan, Lebanon and received his bachelor's degree in Mechanical Engineering from Notre Dame University, Louaize. He joined UTSI in 2009 where he is pursuing a master's degree in Aerospace Engineering.

NDU wins at ASME

For the third time, the American Society of Mechanical Engineers (ASME) organized its Student Professional Development Conference (SPDC) for the ASME District J (Middle East & Africa) in Lebanon. This year's SPDC was organized at the American University of Beirut (AUB) on April 29-30, 2011 (after the first two SPDCs which were organized at NDU in 2010 and 2009). An SPDC usually includes professional development seminars for students as well as student competitions open to all ASME student members in the district.

The participating universities this year were Notre Dame University, American University of Beirut, Lebanese American University, Beirut Arab University, Khalifa University (UAE), King Fahd University of Petroleum and Minerals (KSA), Pits Bilani University (UAE), and American University of Cairo (Egypt). Fifteen teams were involved in the major event of the conference or the Student Design Competition and the results came out as follows:

- First Place
Notre Dame University – Louaize (Wissam Bejjani ID#20081727, Joseph Salameh ID#20081137, Jad Habib ID#20082225, Boutros Nasr ID#20081288)

- Second Place
Notre Dame University – Louaize (Christian Zaidan ID#20081570)

- Third place
 King Fahd University of Petroleum and Minerals (Mostafa Sharqawy)

The first team won \$500 and a travel allowance to compete against similar winners from all ASME Districts around the world. The final international competition will take place on November 2011 in Denver Colorado during the IMECE (International Mechanical Engineering Congress and Exposition). Furthermore, NDU student Joseph Tayoun (ID#20071294) won the third place in the Old Guard Oral Presentation competition, another competition included in the same event.



Lebanese ASHRAE Student Convention

Full Day Report (5/21/2011)

Notre Dame University - Main Campus

Fouad Samara - Chair ASHRAE NDU Branch

Introduction

The LASC (Lebanese ASHRAE Student Convention) was the first of its kind in Lebanon. It comprised three seminars and a student competition. All ASHRAE student branches in the Lebanese universities were invited to attend and participate in this first LASC, which took place at Notre Dame University on the 21st of May 2011, in order to encourage student activities and a competitive spirit. The event was hosted and organized by the ASHRAE NDU branch committee advised by Dr. Michel Hayek, Chair of Mechanical Engineering Department at NDU, with support and help from the University and NDU staff members.



Student Presentation

There were three main student participants, one from NDU and two from BAU. The topics were green energy and HVAC technology; discussion covered new technologies in microchip cooling, increasing energy efficiency and saving by adding thermodynamic cycles to electric generators, and creating new designs of cooling modules.

Student Presentation Awards

Presentation participation certificates were awarded to the students who participated in the student presentation in addition to the financial reward they gained, all for the sake of encouraging students to be motivated to enter in such activities.

Registration

Before entering the conference room, each participant registered his name as an attendee and took a tag on which his name was written. A participation fee of 10,000L.L. was collected from every student ASHRAE member.

Opening Ceremony

The event started with a speech of welcome and a brief summary of the day's program given by the NDU branch ASHRAE Advisor and Chair of the Mechanical Department at NDU, Dr. Michel Hayek.

Participants

The main participants were from NDU (Notre Dame University) and BAU (Beirut Arab University), and included University Branch advisors, Doctors and Lebanese ASHRAE Chapter leaders, to a total number of about forty.

Seminar Lecturers

These included Mr. Nohad BOUDANI, ASHRAE RVC SA, speaking on fan performance, Dr. Samir TRABOULSI, ASHRAE DAL, LGBC President, speaking on Engineering Ethics, and Mr. Mohammad Tassi, LAC President, LEED AP, CxA, speaking on Green Buildings & LEED Certification Process.



Lunch Break and Closure

The LASC day finished with a dinner for all participants at the University restaurant; so ended a day that sought to break the ice between students from different universities, all with the aim of future cooperation, as well as of enhancing communication between students.

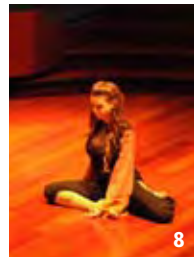
Book of Khalid Conference



1. Dr. Naji Oueijan introduces author Ameen Rihani.
 2. NDU Cultural V.-P. Suheil Matar.
 3. Dean of Humanities Dr. Carol Kfouri.
 4. NDU President Fr. Walid Moussa imposes.
 5. An authority on author Rihani, Prof. Ameen Rihani.

To celebrate the centenary of Ameen Fares Rihani's *Book of Khalid*, the Department of English, Translation and Education, Faculty of Humanities, at Notre Dame University–Zouk Mosbeh, Lebanon, organized an International Conference on *Ameen Rihani's Arab-American Legacy: From Romanticism to Postmodernism*, which took place on the main campus of NDU, on April 28-29, 2011.

Rihani's travelogues, correspondence, and poetic and prose works, especially *The Book of Khalid*, testify to his deep sense of Romanticism and Modernism. His eagerness to launch a cultural, political, economic, social, and spiritual revolution, one which would question both Western and Eastern traditional norms and propose new systems of thought, is an expression of Ameen Rihani's universality. Plenary speakers included Prof. Roger Allan, USA; Prof. Geoffrey Nash, UK; Prof. Nijmeh Hajjar, Australia, and Prof. Ameen Albert Rihani, Lebanon. Besides the plenary speakers, sixteen scholars from the United States of America, England, Australia, Russia, the Republic of Georgia, Kuwait, and Lebanon, participated in this academic event, which was one of several taking place to celebrate Rihanism all over the world.



6. Dr. Sami Samra, Department Chairperson.
 7. An international audience of experts.
 8. Grace Nakhoul adds the grace of ballet.

The celebrations started with an international conference, in November, 2010, in Australia, organized by the Department of Arabic & Islamic Studies at the University of Sydney. In Lebanon, the Lebanese American University (LAU) organized a Symposium on Ameen Rihani, on January 19, 2011. Several presentations were made to commemorate the 100th Anniversary of *The Book of Khalid*, the first Arab-American Novel, at Yale University and the Library of Congress, Washington DC. Similar activities were due to be held at the American University in Washington D.C. on April 13, 2011, the Women's National Republican Club's Black Tie Dinner; and at the Municipality of Deek El-Mihdi and Deir Tameesh to unveil the Statue of Ameen Rihani at the entrance of Mid-Metn on the highway of Antelias-Bikfaya on July 30, 2011. In mid-October 2011, a celebration will take place to unveil the bust of Ameen Rihani on Syracuse University Campus. And as a final event, the New York Public Library will hold a public presentation on Ameen Fares Rihani on October 25, 2011.

The international conference at Notre Dame University, however, was one of the major highlights of the centenary celebrations for one of the greatest Lebanese-Arab-American thinkers of the twentieth century. Besides the lectures presented by scholars from around the world, a special students' session and two exhibitions were organized: The Rihani Student Art Exhibition and The Rihani English Publications Exhibition. The conference attracted a large audience interested in Ameen F. Rihani; moreover, the participation of about 600 NDU students in the conference as performers, speakers, and audience marked the significance of this conference. The Conference Organizing Committee was chaired by Prof. Naji Oueijan, and included Prof. Ameen A. Rihani, VPAA, Honorary Member; Dr. Carol Kfoury, Dean, FH; Dr. Sami Samra, Chair, DETE; Dr. Colette Guldimmann and Dr. Amal Malek.

Report by Dr. Naji Oueijan

Arabic Contest Success

Dr. Mansour Y. Eid

April 15th, 2011

NDU student Etienne Howayyek has won the second prize in the Arabic Presentation and Staging Contest, organized by the Arabic Thought Foundation in collaboration with the Beirut Arab University (BAU), for all Lebanese universities.

It is worth mentioning that this is the fourth time in a row that NDU has occupied one of the first places in this contest, coming second in 2008, first in 2009, third in 2010 and second in 2011.

The Holy Shroud



❖ The presumed face of Jesus, The negative of a negative making a positive. Notice the marks of his passion.



❖ Emanuela Marinelli, sindonologist



❖ Mr. Fares Melki, Holy Shroud expert.



❖ At work on the PowerPoint!

Thanks to the combined efforts of Father Roger Chikri and Doctor Edward Alam of NDU, and *the Community of Jesus* in Lebanon, Mrs. Emanuela Marinelli from Rome came to NDU to speak about the Holy Shroud of Turin, and despite the inconvenient hour, five o'clock on a Sunday afternoon, 10th April, 2011, all the seating in Friends' Hall was fully taken by an eager audience. It is a pity that carbon-dating results have led people to think that the Shroud is a fake, whereas scientific experts of every religion or non-religion who have studied it are convinced of its authenticity. See the French review *Historia*, page 22, May, 2010, #761. Mrs. Marinelli, who graduated in Natural Science, spoke in English but was seconded in Arabic by Mr. Fares Melki, also expert in *Sindonology*, as the study of the Shroud is called.

Most impressive was the display of a full-size copy of the Shroud, just as it naturally appears without any touching-up. We remind readers that attention was drawn to the Shroud when a photograph was taken of the relic towards the end of the nineteenth century. When he developed his plate, the photographer was astonished to find that his negative appeared as a positive. Therefore the dim markings on the Shroud were in fact the negative picture of a man who had suffered exactly after the manner of Christ's passion as recounted in the gospels. The face in the positive, i.e. the double negative, is powerful and impressive.

While giving the audience the website www.shroud.it (very informative – ed.), the speaker explained that the width of the cloth represented the width of the loom. It had been damaged by fire on two separate occasions, mainly in 1532, and partially doused with water on one of them, all of which of course affected efforts at carbon dating. It had been mended by nuns and nine years ago one of the patches had been unstitched for the tests. But when the Shroud had been examined in 1978, all who studied it, Catholics, Protestants and Jews, had no doubt about the authenticity of the Shroud (Dr. Edward Alam says a strongly atheist Jew of the faculty of his university of Utah, where he obtained his doctorate, was at least forced to admit that the Shroud was a mystery, particularly in view of the pollen analysis.)

The weave of the Shroud places it before the end of the second century. Each thread passes under three and over one, as the audience could see in the PowerPoint projection. The rich quality indicates a rich donor, presumably Joseph of Aramathea as indicated in the Gospel. It is of pure linen, without wool. A large amount of aloes and myrrh was used that must have been donated by the said Joseph. The shroud had been wet when it touched the body.

The pollen attached clearly showed different regions in the Middle East, ruling out a medieval fake. The flowers it came from did not exist in Europe. Blood



- ❖ An international group of Sisters of Mother Theresa in the large audience.
- ❖ Life-size copy of the Holy Shroud.



- ❖ Father Roger Chikri introducing the subject.

stains had caused changes of colour on the other side of the cloth, and by analysis of these it was possible to calculate the duration of the contact, namely thirty-eight hours, as indicated by the Gospels. There was no sign of any movement when the Shroud was detached from the body. The audience was shown a computer reconstruction of the exact shape of the body (National Geographic TV showed a picture taken by a geophysical aerial camera for studying ground relief, again excluding fraud.) The place of the wound made in the side by the spear showed separate blood and serum from the heart and pericardium, again according to the Gospels.

The carbon dating results did not mean that the Shroud was a fake. The tests of 1988 were made on one of the added pieces. Pieces of cloth from an Egyptian mummy had given different results although obviously of exactly the same age. Two halves of a single fibre had once given different results. It was to be remembered that the Shroud had long been exposed to the air and therefore to certain pollution.

Sceptics have suggested that the Shroud was a late medieval forgery. It is known to have been looted from Constantinople by so-called "Crusaders" in 1204 (Fourth Crusade) and its subsequent history is known, regarding both those who possessed it and its narrow escapes from destruction. But icons painted long before the Crusades, during the early centuries of Christianity, obviously took the Shroud as a model for the crucified Christ. So its antiquity cannot be doubted. From the Shroud it is clear how one foot was placed over the other for the nailing, and this appears in the Eastern icons which show the foot-rest slanted.

The blood stains show that two kinds of whips were used at the scourging, having three or five thongs ending with dumbbell-shaped weights, probably animal bones, and not at all like the long lash shown in most Western art. The Shroud also gives evidence

concerning the carrying of the cross-beam of the cross, the vertical post being a permanent fixture. The nails clearly pierced the wrists, where strong sinews can bear the weight of the body, whereas art generally shows them in the palms of the hands. All these details were outside the grasp of Western medieval artists, all more concerned with piety than with a scientific accuracy completely outside their scope.

The talk was followed by questions and answers. One questioner claimed to find a discrepancy between the Shroud and what is said in the gospel narrative about the cloths found in the empty tomb after the Resurrection. This question was dealt with by details concerning the translation, or mistranslation, of the Greek original version of the relevant texts into modern languages. Anyone with experience of translation will understand the difficulties involved. Since the talk, it has been learnt that there are hopes of an international conference on the Shroud to be held at NDU bringing together experts in the field.

Editorial note: In Lebanon, religious instruction in schools generally fails to provide young Christians with the arguments for the existence of God and the spiritual order and for the historicity and truth of the Gospel narrative. But modern Lebanese are no longer destined for a pastoral life in mountain villages with the support of a naive religion. They have to be prepared for maintaining a deep spiritual life in the modern world, faced with corruption of morals and downright atheism. While Apologetics, the art and science of defending Christian Revelation, has been highly developed in the English-speaking world over the last century-and-a-half, using reason and history, the Holy Shroud has attracted particular interest because of the application of the modern natural sciences which dominate the modern world more than the Humanities.



❖ Mrs. Mary Khoury

Minors in the Faculty of Humanities

Students who are interested in pursuing a minor degree in addition to their major for a better future career can now make up their minds. The Faculty of Humanities is now offering seven minor degrees in Psychology, Arabic, English Language, English Literature, Translation, Radio TV, Advertising and Marketing, and Physical Education.

Students enrolled at NDU may register for minor courses at any time, but may only declare minors once in junior standing and above. Students may consult with the minor advisor and submit the necessary forms and receive the approval of the advisor. They may also declare the minor through a petition in their junior year or above. Each minor shall have a separate contract sheet specified and supplied by the Department or Faculty offering the minor. There will be a GPA for the minor calculated separately; the GPA shall be considered by the registrar for the sole aim of judging the successful fulfillment of the requirements for that minor. If the requirements of the minor are not completed by the time of the student's graduation, the minor can be independently completed and acknowledged after graduation.

There are a certain number of credits for minors. A minor shall consist of 15 to 18 credits. A minor may not include more than two courses or six credits which are counted in the student's "Major Requirements" category. Here is some information concerning the six minors offered in the Faculty of Humanities.

A minor in psychology is merited upon completion of 18 credits in psychology with C as a passing grade per course. The required courses are PSL 201, 211, 217, 319, 345 and 481.

Concerning the Arabic Minor, a student must complete 15 credits with a passing grade of C per course. The student should take Arabic 212 and 231. In addition, 6 credits from Arabic 211, 224, 317 and 333 are required. Finally, 3 credits from Arabic 423 or 415 are also required.

Pursuing a minor degree in English Language requires a student to score a B in ENL 213. The student must complete 18 credits. ENL 301 is the first required course. The student must complete 9 credits from ENL 311, 312, 313, 314, 315, 316, 317, 321, 322 and 324. The student should also complete 6 credits from ENL 411, 412, 413, 414, 415, 416, 417, 421 or 430.

In addition, if pursuing a minor degree in English Literature a student must score a B in ENL 213 and must complete 18 credits. The first required course is LIR 214. The second course is a choice of LIR 215, 216 or 217. Then the student can choose four courses from the following: LIR 305, 306, 323, 324, 315, 316, 325, 411, 412, 421, 422, 423, 424, 425, 426, 427, 428 or 430.

Furthermore, there are two options in the minor Translation which are Arabic/French and Arabic/English and the student is required to complete 16 credits. The student must sit for a proficiency test in Arabic and French. The student must also score a B

in ENL 213 for Arabic/English translation. Concerning the Arabic/French translation minor, the student must complete TRA 201, 212, 302, 331 and 402.

Students in the Arabic/English minor should complete TRA 201, 211, 301, 331 and 401.

The NDU minor in Radio TV is comprised of 17 credits. Any student with a good academic standing may enroll in this minor. The courses required are COA 225, 272, 275, 312 and 310. Then the student chooses COA 330 or 311. Finally the student completes one course from COA 325, 430, 457 and 475.

The minor in Advertising and Marketing is comprised of 18 credits. Any student with a good academic standing may enroll in this area. The courses required are ADM 216, 341, 352 and FD 214. Then the student chooses MRK 311 or 321. Finally the student chooses ADM 351 or 453.

To enroll in the Physical Education minor a student must complete 15 credits of the following PES courses. The student must take PES 204 and 321. Then he chooses PES or 358. Afterwards he chooses PES 421 or 422. There is also one course from individual sports: PES 333, 322, 335, 336, 337 or 329. Finally, the student chooses one course from team sports: PES 326, 327, 328 or 347.

In conclusion, the above is a brief description of the minors offered in the Faculty of Humanities. To obtain information and to declare the minor, students may visit the Minor Advisor during office hours.



Adyan Conference

Education and civil society professionals from across Europe and the Middle East gathered on Thursday and Friday, 2nd and 3rd of June, at the International Conference on Cross-Cultural Education to discuss ways to promote intercultural dialogue and increase mutual understanding.

The conference was organized by the Adyan Foundation and the Faculty of Humanities at Notre Dame University-Louaize as part of the Euro-Mediterranean Understanding Program, which was designed and implemented by Adyan in partnership with the Anna Lindh Foundation.

The program "...is based on the belief that to overcome the clash of ignorance and misunderstanding we need to foster cross-cultural education within both academic and civil society organizations," said Professor Fadi Daou, head of the Adyan Foundation, during remarks at the opening session. Adyan is a Lebanese foundation, established in 2006, dedicated to interfaith studies and spiritual solidarity.

Dr. Martin Beck, Konrad Adenauer Stiftung's representative in Jordan, Father Walid Moussa, President of Notre Dame University-Louaize, and Jorge Sampaio, President of the United Nations Alliance of

Civilizations, also addressed the opening session. The two-day event was set to include discussions on tools for inter-religious and cross-cultural education, and to include a session on the recent Arab uprisings and what the events could mean for cultural diversity in the region.

Speaking of the lack of understanding in the region, Daou echoed remarks made by Rabindranath Tagore, the first Asian Nobel laureate, who in his acceptance speech in 1913, worried that a calamity of obscurity was preventing the peoples of the world from understanding each other.

"Almost a century after, the circumstances have changed but not the feeling of being oppressed by this calamity of lack of understanding and sharing between the East and the West, but more specifically between the Arabs and the Europeans," said Daou. "The culture of the future where a stranger is welcomed as a brother is still an urgent task and a challenge for each society, for the Mediterranean region and the world." Daou also emphasized the significance of holding the first International Conference on Cross-Cultural Education in Lebanon.

AUDIO-VISUAL FACILITIES

Cinema Success

NDU Audio Visual student George Tarabay, whose *Civil but Not Civilized* had won the Golden Award in the Lebanese TV and Film Festival, scored another success when his documentary project *Stateless* was selected in the Greenhouse program with twelve other international documentaries, supported by the Sundance Institute, Jan Vrijman Fund, Arte/zdf, itvS, Channel 4, BBC Worldwide, World Cinema Fund, P.O.V. and MDR Germany, and financed by the European Union. He thereby earned intensive seminars in three different countries and master courses given by top international experts and documentary producers and directors.

Success at Zayed University

Our student Gaby Milky won the Best Animated Film Award for his film *Once Upon a Feather* at the Zayed University Middle East Film Festival held at Abu Dhabi last Thursday.



❖ Gaby Milky next to festival organizer Alia Younes, holding bouquet.



❖ Gaby Milky enjoys his triumph.

FNAS

Mgr. Labaki on Hope

Reported by Dr Khalil Chalita, FNAS



❖ Mgr. Labaki's message of Hope.

On Tuesday, March 22nd, 2011, NDU had the pleasure of receiving Mgr. Mansour Labaki in the Abou Khater Auditorium to hear him deliver a lecture on the subject *From Despair to Hope*. Dr. George Eid, Dean of the Faculty of Natural and Applied Sciences, presented Mgr. Labaki, who is assistant to the archbishop in the Maronite Archdiocese of Beirut.

Fr. Labaki talked about his experience in Lebanon and abroad, mainly in France and in the USA. He explained how *Despair* can be transformed into *Hope* by a series of achievements which he shared with us.

Fr. Labaki started by talking about the massacre at the beginning of the Lebanese civil war in Damour, where he served as a priest from 1971 to 1976.



He told us how he saved five hundred people who had gathered in his church. Instead of passively awaiting their fate while listening to the shouting and yelling of attackers only fifty meters away, on the order of Fr. Labaki the crowd rose and started praying the Our Father. In the middle of the prayer, he stopped them and asked them to repeat after him, "Also forgive the people who are coming to kill us." God's Will saved them all, and they headed towards the sea. The church was blasted ten minutes after they left it.

Then he spoke about his determination to help Lebanese orphans during the civil war. For this, he founded the children's choir, The Little Singers of Lebanon (1978), and the spiritual movement Lo Thedal - Be not afraid (1990).

He is also the author of the hymnal *Cedars of Lebanon*, which regroups the Maronite liturgical heritage in Syriac, Arabic and English. According to Mgr. Labaki, the motivation to write this book came from the need to give Lebanese people born in the USA access to their Maronite heritage. In this way they may stay connected to their roots and also to their country of origin, Lebanon.

In addition, he contributed to the construction of a "home for Christians from the East", situated near the Grotto of Lourdes in France, from 2005 to 2008. The inauguration of Beth Maryam took place in May 2008. He told the story about how it all started in 2005 when he was praying in Lourdes. The Virgin Mary whispered to him, "For 150 years I have been honored here, but there is no place where people can pray to me in my own language." This dream became a reality when the coffee house that overlooked the sacred site was put up for sale. Mgr. Labaki recalled that when he saw the location of the coffee house (a two-to-three minutes'



❖ An important audience for Mgr. Labaki.

walk from the shrine), he simply removed the For Sale placard and told the old lady who owned the house that her premises were not for sale anymore, even though he had no idea about where to get the money to buy the land!

He contributed to building Kfar Sama, a village that overlooks the sea in the region of Saint Sharbel. He showed us several photos of the place, including one of the wonderful theatre that was constructed. It is worth noting that Kfar Sama brings together a large number of institutions such as the Holy Mary Orphanage House. Besides being a priest, Fr. Labaki is a poet, a composer, and a writer. In fact he has written several books in French, some of which he showed us during the lecture. His books have been translated into different languages and received many awards. His writings include *Kfar Sama; village du Liban*, 1983, *L'Enfant du Liban*, 1986 (prize of the Academy of Moral and Political Sciences in 1987, prize Saint Exupéry/Valeurs Jeunesse in 1987), *Mon Vagabond de la lune*, 1988 (prize France-Liban, 1988). In recognition of his overall literary and humanitarian work, he received the award of the French Academy in 1989.

Map Contest Win

On behalf of Dr. George M. Eid, Dean, FNAS

We are pleased to announce that an FNAS alumni, Ribal Fakhoury (a GIS graduate, class 2010) won the 2nd prize in ESRI's "Map Contest" during 2011 GIS Day on the 24th of March 2011 at Beirut Souks. The 1st prize went to the Lebanese Army (The Directorate of Geographical Affairs).

Ribal Fakhoury represented NDU in the competition. His poster is an outcome of his senior project and is about the monitoring of the air pollution in Al-Kaleb and Ibrahim watersheds caused by the Zouk Power Plant.

Smoking!

Attached is a poster that won the first prize among those designed by the students of former FAAD faculty member, Sherry Blankenship, in 2003. Print copies of the poster (45X60 cm) are available.



For smokers: Please smoke outdoors and keep closed areas, including office space, smoke-free.

For non-smokers: It is your right to have a healthy, smoke-free environment.

Let us work together to create a healthy on-campus environment for the NDU community.

FNHS

Cancer Trends

The Faculty of Nursing & Health Sciences held a public lecture entitled Recent Cancer Trends in Lebanon on April 4, 2011 at Abou-Khater Auditorium. Dr. Jamil Halabi, General Secretary of the Lebanese Cancer Society and lecturer at the Faculty of Medicine, University of Balamand, delivered the lecture. Below is a synopsis of Dr. Halabi's presentation.

Cancer incidence is on the rise. The Lebanese Cancer Registry (LCR) confirmed the increase in incidence: 8034 new cases were reported in 2005, 8,384 new cases in 2006, and 8,868 new cases in 2007. Nearly 210-231 new cancer cases/year/100,000 citizens are estimated. In Lebanon the most common solid cancers among males are prostate (17%), lung (13%), bladder (13%) and colorectal (8-9%), setting aside skin cancers (9%) and lymphomas (8-10%). The most common solid cancers among females are: breast (36- 40%), colorectal (6%), lung (5.7%), ovary (3.8%), cervical cancer (2%), skin cancers (6%) and lymphomas (7-8%). The cost of cancer treatment in Lebanon reached 31 billion

Lebanese pounds (almost 21million USD) in 2007.

The rising incidence of cancer cases necessitates immediate action. Whereas many people think that cancer is a fate and fatality, professionals at the Lebanese Cancer Society think that cancer, when diagnosed in its early stages and properly treated, can very well be controlled and even cured. Prevention remains the cornerstone of the real victory in the fight against cancer. Lifestyle modifications can prevent as many as two-thirds of cancers:

- 1) Abstaining from smoking or exposure to second-hand smoke;
 - 2) Following a healthy diet and engaging in regular exercise (3 times/ week);
 - 3) Avoiding carcinogenic viruses (most of them are sexually transmitted); and
 - 4) Avoiding sun exposure between noon and 4 p.m.
- Efforts to reduce the incidence/ burden of cancer in the future shall specifically target two groups of the population: children and the youth.

SAO-CSO

Al- Yanbouh Participation



"Walk with al-Younbouh" is an activity that has been organized by Al Younbouh for eight years running. Through this special activity, the public can surround disadvantaged young people, particularly those afflicted with Downe's syndrome, with joy, and stress the importance of their involvement in our community. The Community Service Office at NDU wanted to

mark a special participation in this event, so it called on members of the University's teaching and administrative staff and its student body, who answered this invitation and spent a great morning full of joy on Sunday, May 8th, 2011, and demonstrated again the importance given by our University to building bridges with others and developing personalities.

Dr. Ziad Fahed and State Alumni

On May 3rd, Dr. Ziad Fahed sent news that his project submitted to the State Alumni Engagement Fund (AEIF) entitled Remember Lebanon's Marginalized Communities had ranked second out of 137 competing projects from all over the world. Dr. Fahed thanked all who had contributed to his success.

On-Campus Banking 2011 Forum



❖ The Banking Forum was a major event.



❖ Banking fun and games.



❖ No introduction needed!

The Sponsorship Office (Office of Finance) and the Student Activities Office (S.A.O.) in collaboration with the Banking Sector in Lebanon launched the First Students' Innovations Competition during the annual On-Campus Banking Forum, which took place at Issam Fares Hall at NDU on Wednesday, March 23, 2011. The Master of Ceremonies was Ms. Karla Sfeir, who first welcomed the guests, followed by Ms. Jocelyne Issa, Sponsorship Coordinator, who launched The First Students' Innovations Competition, which is open to all NDU students. Afterwards, Father Beshara Khoury, Director of Finance, encouraged all NDU students to work on innovative projects and stated that innovation is a sign of development and progress for NDU. Then Dr. Amin Rihani, VP Academic Affairs, also delivered a speech about innovation and its importance in our new era. At the end, Mr. Bernard Khoury introduced both himself and the tools he used throughout his academic studies and professional career. He assured that pleasure is a major tool to achieve a project in a very innovative, creative and inspiring way. Two students from the Faculty of Engineering were also invited to speak about their innovative project, which was an Army Tank that contained different innovative functions. Mr. Khoury was awarded a trophy in honor of his innovative work in Lebanon.

After the ceremony all the guests were invited to the official opening of the Banking Forum at the Exhibition Hall. During this exciting event, the banking sector in Lebanon, especially its institutions with which the University is cooperating closely, established relations with the NDU community as a whole (administrators, faculty members, staff members and students as well).



❖ A big win!

In this way the NDU community became better acquainted with banking representatives and had the opportunity to ask them about any issue related to their field such as PC loans, student loans, car loans, accounts, etc. On the other side, the banking representatives also played the role of customer care and answered in detail the various questions put by NDU members, and offered special packages during the exhibition such as a tombola draw (cash money), games, souvenirs, etc. The following banks participated in the Forum: Audi Bank, Bank of Beirut, Banque Libano-Française, Byblos Bank, Credit Libanais, Fransabank, SGBL and Blom Bank.

The Sponsorship Office organized several games that expressed the theme of the event, which was the Jar to save money. Games included building coin towers, money hunt, and money in the jar, which students had to break and check to see if it contained cash money, etc. Moreover, Old Lebanese currencies were exhibited as posters to remind our students about the different types of the old Lebanese Lira.

STAFF

Family Spring Day 2011



❖ The animators who made a success of the occasion.



❖ University and town officials.

During the delightful tour in Zouk Mosbeh streets, participants enjoyed a musical show presented by the students of the Official School of Zouk Mosbeh and a traditional Dabke performed at the Notre Dame of Louaize College to entertain the participants when passing by the school premises. In addition, a musical group escorted the crowd during the tour and clowns entertained young participants. At the arrival at Notre Dame University Campus, winners of the race received their prizes:

Junior Men: Jason Aoude (1st), Joe Abou Abdo (2nd), Anthony Khairallah (3rd), Joe Zgheib (4th), Antoine Awkar (5th) .

Men: Jad El Kasti (1st), Salim El Sayed (2nd), Antoine Salameh (3rd), François Nasr (4th), Mohsen Hamad (5th).

Junior women: Angela Choufani (1st), Maria Nasr (2nd), Clarita Moussa (3rd).

Women: Salma Abou Abdo (1st), Mirna Kassis (2nd), Carolina Hayek (3rd).

On Sunday May 22nd, NDU, in collaboration with the Municipality of Zouk Mosbeh, the Notre Dame of Louaize College and the Public School of Zouk Mosbeh, organized for the first time the Family Spring Day 2011. This event started at 9:00 a.m. with the cross-country race starting signal given at the Municipality of Zouk Mosbeh yard by H.E. Interior Minister Mr. Ziad Baroud along with Mr. Charbel Merheb, President of the Municipal Board of Zouk Mosbeh and Rev. Father Walid Moussa, President of Notre Dame University, surrounded by hundreds of participants from NDU and Zouk Mosebh.



❖ H.E. Interior Minister Ziad Baroud as starter!

At 11:00 a.m. a Roller and Stone Lifting competition took place.

Winners:

Stone lifting: Elie Baino (1st), Imad El Hajj (2nd), François Nasri (3rd) , Ahmad Jaafar (4th).

Roller lifting: Elias Khalil (1st), Ahmad Jaafar (2nd), Imad EL Hajj (3rd).

Outstanding performance stone lifting: Elias Khalil.

Martial arts were presented by NDU groups (Taekwondo & Aikido) and NDL students (Kung Fu and Tae Bo), while special entertaining performances were presented all day long for kids such as dancing, clown shows, games and competitions. Gifts were distributed to all the children. Student Union and Student Clubs also participated in this day and enriched it by their presence and stands.

NORTH LEBANON CAMPUS

Change in the Arab World



At 12 noon on Friday, 4th March, 2011, Dr. Naim Salem gave a talk in the Conference Room about Political Change in the Arab World. He discussed the way the Arabs are struggling to end the era of dictatorship because of their yearning for a new time of democracy. In point of fact, with the Internet era and the rapidity of information, people can no longer be considered as a helpless mass and their opinion must be taken into consideration. With all the recent unrest, any of several forms of government may come into being, depending on the will of the people.

Sufi Prayer with Nidaa Abou Marad



To mark both the Feast of the Annunciation and Mother's Day, on Thursday, 24th March, 2011, the Dr. Nidaa Abou Marad Group came to North Lebanon Campus to present staff, faculty members, students, their families and guests with a recital of Sufi religious music, deeply moving for both Christians and Muslims in the audience. The special guests included His Lordship Bishop Georges Abou Jaoudeh, a representative of the Right Honorable Robert Fadel MP, and Mr. Antoine Menassa, Vice President of the World Lebanese Cultural Union (WLCU) representing Mr. Eid Shedrawi.

Dr. Halabi on Cancer



The Health & Fitness Society at NDU-NLC invited Dr. Jamil Halabi (Secretary General-Lebanese Cancer Society) to deliver a speech on Recent Cancer Trends in Lebanon, on Wednesday, April 18, 2011. A large number of students, staff and faculty attended the seminar.

Dr. Mazin Moufarij (Speech Moderator) welcomed Dr. Halabi and gave a brief introduction on cancer risks, dangers, challenges and advances in treatment.

Dr. Halabi presented for the first time cancer epidemiology in Lebanon and the ways we can prevent two-thirds of the cancers. Dr Halabi emphasized that one-third of all cancers are food-related.

Brochures on cancer awareness prepared by the Lebanese Cancer Society were distributed to all the audience.

New Generation Story Telling



On Friday, 8th April, 2011, NDU North Campus in Koura welcomed seventy high school students of both sexes from fourteen different official and independent schools in the Northern Mohafazat (Governorate) for the New Literature Contest, taking place for the first time in the said campus.

After the playing of the National Anthem, North Campus Director Father Samir Ghsoub welcomed the participants, stressing the role of the University in encouraging young writers and developing their gifts, for they were to make up the Lebanon of the future. He was followed by the Coordinator of the Faculty of Humanities Michael el-Hajj, who explained that the contest involved telling short stories on a subject in either Arabic, French or English, with a jury of known writers to announce the results on April 29th inst., in the presence of the directors of the schools taking part and the families of the students.

The schools taking part were as follows:

Tripoli: The College of the Sisters of the Most Holy Hearts (Très Sts-Cœurs), The National Orthodox School of Qabbeh, The National Orthodox School of El-Mina.

Koura: The Brothers', Daoud Karam Centre, Lighthouse (House of Light???) of Bikfateen.

Zghorta: Zghorta Secondary, The Brothers', the Carmelites'.

Akkar: Halba Secondary, Orthodox College, Abdallah Rassy Lycée.

Besharri: The Antonine Fathers'.

NLC's first FAAD Exhibition, Grey



On the 12th April, 2011, the Faculty of Architecture, Art and Design (FAAD), North Lebanon Campus (NLC), Barsa, El Koura, held its first annual students' exhibition entitled Grey. The exhibition displayed the promising works of the architecture students (1st and 2nd year) and graphic design students (1st and 3rd year); it included two-dimensional art and design work and three-dimensional design objects and architecture projects. Introductory speeches were delivered by the representatives of FAAD students, Ms. Dina Baroud, Coordinator of FAAD-NLC, and Father Samir Ghsoub, Director of NDU-NLC. The exhibition was attended by the students' parents, staff and faculty members from NDU and other universities.

NLC at MTV

The Faculty of Natural and Applied Sciences in Notre Dame University-North Campus together with the Office of Public Relations organized a visit to The Doctors show broadcast on MTV on Saturday, May 7, 2011. More than twenty students attended the show and were warmly welcomed by the MTV crew. The theme of the show was After Dark. The episode was beneficial and very educative.



❖ Dr. Joseph Sakr with Ms. Judi Hazim.



❖ A scene from The Doctors.



❖ NLC students in the MTV studio.

Trip to Tripoli



❖ Academic staff with Fr. Samir Ghsoub, NLC Director.



❖ The rich magic of the Arabian Nights.



❖ A glimpse of Tripoli's great past.



❖ Out in the open air!

On Thursday, April 7th, 2011, Mr. H. Melki, FAAD Acting Dean, Dr. J.-P. Asmar, Architecture Department Chair, and Mr. N. Matta, Design Department Chair, with guest speaker Mr. B. Tritch, visited the North Campus to meet with the students and discuss issues pertaining to the Faculty. After the meeting, the visitors accompanied instructors and seventeen students from the faculty on a trip to old souks of Tripoli, where they visited some of the Mameluke architectural monuments of the city (khans, Turkish baths and mosques). They ended the trip by visiting the Rashid Karamah Fair, one of the important modern architectural monuments in Lebanon, designed by the international architect Oscar Niemeyer.

Doctor Itani on Autism



Celebrating the World Autism Month, The Health & Fitness Society at NDU-NLC invited the Lebanese Autism Society and Dr. Mohammad Itani (Paediatrics Specialist on Autism) to deliver a seminar on Wednesday, May 11, 2011. Fr. Samir Ghsoub along with a huge crowd of students, staff and faculty attended the seminar.

Dr. Mazin Moufarij (Seminar moderator) introduced Dr. Itani and expressed gratitude to the Lebanese Autism Society for their continuous efforts in spreading awareness on this disease that affects many of our young children in Lebanon. Dr. Itani presented valuable scientific and medical information and gave hope towards the management of such a devastating complaint. Mrs. Ghada Makhoul, Secretary General of the Lebanese Autism Society, mother of a 12-year old autistic child, emphasized that children with this disability need our full support, presenting her own personal experience.

Brochures on Autism prepared by the Lebanese Autism Society were distributed to all the audience.

NLC Founder's Day



Every year the University waits for the special day that celebrates its foundation, namely Founder's Day. It celebrates this day with pride, unity, and passion.

This year our University Campus enjoyed itself in a different way. NLC students brought along friends from outside the University, making sure that they didn't miss anything. Staff and faculty members of course also attended to enjoy this special occasion. Father Samir Ghsoub, Director of NDU-NLC, declared the opening of Founder's Day with a rousing speech. Club presidents introduced their stands' themes and activities. The Majdera Band performed rock music twice on stage. The Horizon Club executed a stunning motorcycle show. The Social Club organized a beer competition, offering a prize for the winner and also introducing a new drink. Two professional singers sang "golden oldies" in English, French, and Spanish. Studio el-Fan winner Ghadi, and one-man show Tony Barhush fired up the atmosphere with students dancing and singing along. The Free Will Club set off a magnificent fireworks display that illuminated the sky. NDU students Cecile Chehadeh and Halim Serhan showed off their musical talents. The Green Club performed a Dabke representing our tradition and culture, and there was also a shooting plate competition. Finally, there was a karaoke show created by DJ Cedra.

It has always been and always will be a day to remember for the University, and it is getting better and better every year.

SHOUF CAMPUS

New Library Website



In the Video-Conference Room on March 18, 2011, Mrs. Samar Kai-Kiwan, Head of Information Systems Department at Notre Dame University-Louaize Libraries, presented to the NDU-SC community a workshop on the new NDU Libraries website that has been designed with the intention of making the users' tasks easier. She explained that this new website facilitates searching for articles, searching the Library Catalog, finding out about the Library's opening hours, using specific resources, and learning about the research process.

The main objective of this workshop was to help the listeners discover the full utility of the website. Moreover, the NDU Libraries philosophy has always been to continue improving its services based on the users' needs and feedback; therefore, sessions like these are important to give the NDU Libraries staff an insight on users' needs and feedback for future improvements.

During the session, Mrs. Kai-Kiwan announced that any feedback submitted on the Libraries website before April 6, 2011 will give that person a chance to enter a draw and win an iPad!

At the end of the session, gifts were distributed to all those present, who were awarded an extra opportunity to enter the draw to win the iPad!

Shouf Campus at Bkerke



Following the election of Archbishop Beshara el-Rahi as Maronite Patriarch of Antioch and all the East, the NDU-SC family, represented by around 57 students and 29 staff and faculty members, visited Bkerke on Wednesday, March 30, 2011 to congratulate His Beatitude. His elevation in particular has a very special meaning for NDU since Patriarch Rahi is not only a son of the Maronite Mariamite Order, but also the Founder of NDU.

"Partnership and Love" is the slogan the Patriarch chose at his enthronement, which was reflected in the multicultural, multi-religious group who eagerly signed

up to go to Bkerke. Patriarch Beshara Boutros Rahi received fervent congratulations and support from the whole NDU family.

Everyone was received warmly and affectionately. Patriarch Rahi addressed the congregation with words of encouragement and also took the time to shake hands and converse with each student, faculty member, and administrator.

It was a memorable experience for the NDU-SC family, which did not end in Bkerke. Fr. Boutros Bou Nassif, Director of NDU-SC, insisted on inviting everyone who took part in the activity to dinner. The faculty and staff joined him at Ala't il Roumieh restaurant while the students chose to enjoy their dinner at Bay Rock Café !

It was a day of fellowship, love and familial support at every level. Everyone received a special blessing from it.



ACADEMIC SUCCESS

Congratulations to Father Beshara Khoury, NDU Financial Administrator, on attaining his P.H.D (Université de Bourgogne) with his thesis on Social Economics (Agricultural Cooperatives in Lebanon).

Obituaries

Sheikhat Dallal Boulos Ibrahim Tarabay: On Monday, 11th April, 2011, the decease was announced of the Sheikhat Dallal Boulos Ibrahim Tarabay, sister of Father Boutros Tarabay, former President of NDU, and mother of Mrs. Viviane Tarabay Abi Nader, of the Administration staff. She had passed away the previous day in the Hospital of Our Lady of Perpetual Succor and on Monday 11th April her mortal remains were transported to the Church of Our Lady of the Assumption in Upper Tannourine, where the Requiem was celebrated at three o'clock in the afternoon.

Joseph George Kortbawi: The death on Thursday, 14th April, 2011 was announced by the Kortbawi family of Joseph George Kortbawi, brother of John Kortbawi of the NDU Faculty. The funeral service took place at the Church of Mar Roukoz, Hazmieh, in the afternoon of the following day.

Munirat Qozhaya al-Narkouzy: On Monday, 16th May, 2011, the NDU Faculty of Engineering announced with sorrow the decease on the previous day, Sunday, 15th May, of Munira Qozhaya al-Narkouzy, aged 80, wife of the retired General Habib al-Asmar and mother of Faculty member Doctor Ghazi al-Asmar. The funeral service was celebrated at 4 p.m., Tuesday, 17th May, at the Church of St. Michael, Tariq al-Nahr, Ashrafiyeh.

Khadra Suleiman Atallah: The Faculty of Natural and Applied Sciences announced the news of the decease of Khadra Suleiman Atallah, widow of the late Labib Jeryes Faisal and mother of Jeryes and Mary Faisal, both part-time instructors in mathematics at NDU. The requiem was celebrated in the parish church of Ballouneh Mar Elias at 4 p.m. on Tuesday, 17th May, 2011.

Nada Jerjes al-Khoury Rahmeh: On Monday, 6th June, the decease was announced of Nada Jerjes al-Khoury Rahmeh, wife of Hani Jamil Rahmeh and mother of Doctor Camille Hany Rahmeh of NDU (FNAS) and his two brothers, on Saturday, 4th June, 2011. The requiem took place at 5 p.m. on Sunday 5th June, in the Saint Saba Cathedral in Bsharri.

Sport in Lebanon: Difficulties and Perspectives



Nadim Nassif

In 1991, after fifteen years of civil war, the Lebanese sport movement had almost come to a standstill and sports standards went significantly down. At that time, international sport had entered an era of professionalism that boosted it to a level which seemed impossible to attain for a country like Lebanon, which, in addition to the disadvantages of a small population and a low economy, had suffered fifteen years of conflicts.

The post-war period began in 1991 and it was time to dress the wounds. The main efforts of the government were directed to the reconstruction of the country and restoration of a devastated economy. Secondary or minor sectors such as sport were put on hold. The first step taken by the Lebanese government in the field of sport was the organization of the 1997 Pan-Arab Games in the newly rebuilt Sports City complex in Beirut. Between 1996 and 2000 the government undertook the construction of two international stadiums, one in Sidon and one in Tripoli, to host the 2000 AFC Asian Football Cup.

Most post-war achievements in sport were in basketball. Millionaires, led by media "giant" Antoine Choueiri, invested massively in local teams and in Arab and Asian competitions, improving the Basketball 1st division with foreign players. Steps taken by the Lebanese government and financed by the main basketball promoters channeled Federation funds through a very efficient program. More importantly, basketball was able to market itself and develop a fan base mainly through two leading and opposing clubs, each representing a religious community: Sagesse, which represented the Christian community, and Sporting, the Muslim community. Basketball became the most practiced sport and the most popular one on TV. Internationally, the Lebanese team qualified three times in a row for the FIBA World Championships (2002, 2006 and 2010).

But in Lebanon even basketball, despite having the largest sport federation in the country, has only 15,000 registered licensees, a mere 0.36% of the population. This is the same proportion as Canoe-Kayak in France, in thirteenth place for the number of participants.

Over 90% of Lebanese federations cannot collect any money from gate receipts, television rights or sponsorship because of the low fan base. Since 1992, only five Lebanese athletes have been able to qualify to take part in the Olympic Games.

Is Lebanese sport policy responsible for this state of affairs?

It took almost ten years after the end of the internal war for the Lebanese government to start defining the Lebanese sport system, first with Decree 247 in 2000, separating the Ministry of Youth and Sport, responsible for sport federations and associations, from the Ministry of Education, responsible for sport in schools. In 2007, the Lebanese Ministry of Youth and Sports signed Decree 213, redefining the sport mechanism. But if Decree 213 explains the Lebanese sport "mechanism", the division between the Ministry of Education and the Ministry of Youth and Sport shows that there is still no officially defined sport policy coordinating the different sport bodies. This absence is largely responsible for the difficulties faced by Lebanese sport.

Since 2009 there has been new hope with the emergence of a "new team" at the head of Lebanese sport composed of the President of the Parliamentary Youth and Sport Committee, the Minister of Youth and Sports, the Minister of Education, and the President of the Lebanese Olympic Committee. The budget for sport has risen, from \$2 million in 2010 to 6.7 million in 2011. For the first time, every sport association and federation has been asked to submit an annual financial account for the year 2010. The establishment of a transparent budget policy following specific criteria has been proposed, as also the unification of the Lebanese sport structure.

The Ministry of Youth and Sport created a committee in September 2010, which elaborated the Decree 162/1/2010 (not yet signed) for revision of Article 213, establishing a Court of Arbitration of Sport and an Anti-Doping Committee, and studying a new budgetary policy. It also developed a program for 2010-2020, aiming at a National Fund for Sport to attract investments from rich entrepreneurs and a National Institute for Sport Administrators.



1. Fadi el-Khatib, Lebanese Basketball star.
2. Andrea Paola, Lebanon's Taekwondo Olympic hope, Bronze 2010 Asian Games.

The Ministry of Education signed on 26 January, 2011, the Decree 147/3/2011 transforming the sport unit of the Ministry of Education into a national school sport federation, to be financed by the future school sport associations, and regrouping eleven sports, football, futsal, basketball, volleyball, handball, table tennis, chess, athletics, swimming, badminton and gymnastics. The Lebanese Olympic Committee elaborated a strategy for the years 2010 – 2016, with the main goals of talent-scouting for the 2016 and 2020 Olympics, submitting files to obtain financial assistance from the Olympic Solidarity Program, and obtaining sponsorship from private investors.

All these measures and ideas are pertinent, but as lecturers and researchers in physical education and sports, we believe that the most important measure is to establish physical education and sports as a compulsory subject in the Lebanese Baccalaureate Exam.

After the Second World War, France was faced with an unprecedented sport crisis, lacking equipment and infrastructure. In the Rome Olympic Games in 1960, France was down at 25th position with no gold medal for the first time in its Olympic history. This drew the attention of President General Charles de Gaulle, who considered sport a national affair. For him, a country with the historical prestige of France should be among the top in all sectors, including sport. He named Maurice Herzog, former Himalayan alpinist, as High Commissioner of Youth and Sports. Herzog took decisive measures, creating a long-term mechanism that was to remain for several decades. First, he introduced physical education as a compulsory school subject. Participation was increased by the vast number of students and schools refurbished their sports equipment. There was development in the sciences of physical education, research and elite sport. The government financed two colleges for coaches and physical educators, later in 1970 merged into the renowned INSEP (Institut national du sport et de l'éducation). So in the last seven Summer Olympics,

apart from the one in 1984, France has always ranked among the top ten countries. In the four last Summer Games, France always won over thirty medals. So the solution of physical education as a compulsory school subject was a success.

There are many reasons to believe that Lebanon could do the same. French influence in Lebanon has been very strong as the state of Lebanon was declared under French mandate and protectorate in 1926. The French education system was general in Lebanon and popular thanks to its high standards. The students of many schools can take either the French or the Lebanese Baccalaureate exam in order to graduate, as the Lebanese Ministry of Education gives the French Baccalaureate equivalence with the Lebanese one; so students with the French Bacc. can enroll in any university in the country. There is little difficulty, as most of the Lebanese Baccalaureate subjects (apart from Arabic and Arabic history and geography) are given in French.

These similarities do not, however, cover the field of physical education and sport. If the students of both programs have almost the same potential to become proficient in the "classical subjects" (maths, physics, biology, French and English), only students sitting for the French Baccalaureate follow a Physical Education and Sports curriculum. The Lebanese Baccalaureate does not include a Physical Education and Sports test, so schools following this program have never needed to introduce Physical Education and Sports. This is the major issue affecting sporting culture and mass participation. The yearly average number of students passing the French Baccalaureate is about 1,600 as against the 16,000-20,000 students passing the Lebanese Baccalaureate. So, for every student following a Physical Education and Sports curriculum, more than ten others may never have attended a Physical Education and Sports class or been assessed in this subject. If the Ministry of Education imposes Physical Education and Sports, sport will take on a new importance.

The effects could even be more striking than those in France. The main Lebanese schools that have adopted the French baccalaureate are Notre-Dame of Jamhour, Frères Mont-La-Salle, Frères Maristes Champville, Collège Protestant, Grand Lycée Franco-Libanais, and Lazaristes Aintoura. These have a syllabus for Physical Education and Sports, adaptable to all the classes following the physiological development of the body. The establishment of Physical Education and Sports in the Lebanese Baccalaureate will surely oblige Lebanese schools to set up an appropriate curriculum for sport. If only half of the 16,000 to 20,000 students who pass the Lebanese Baccalaureate exam every year undergo a Physical Education and Sports test over a period of ten years, we shall have 80,000 students that have followed a Physical Education and Sports curriculum in their education. This number is more than five times higher than the mere 15,000 resulting from ten years of French Baccalaureate exams. This will develop the sport culture in all the Lebanese schools. These educational establishments will be then much more 'equipped' to participate in competitive sports.

Incidentally, school instructors should pay special attention to helping children who, from lack of home environment, space or companionship, are weak in all forms of play and sport and who are therefore most in need of help.

This introduction will establish favorable conditions for the soon-to- be-created Lebanese School Sport Federation encompassing all schools in the country and lead to mass participation of the youth of both sexes. It will promote competitive sport in the different provinces and therefore end the centralization that monopolizes sport in the country.

The development of schools competitions can also lead to less sectarianism in Lebanese society. Talk about the 1975-1900 conflict is still taboo, showing the lack of true reconciliation. This separation is also found in sport, where each federation belongs to a certain community. With the current situation of Lebanese sport, youth tend to go to a sport where they will play with persons of their own communities. But with competitions opposing schools from all over the country, sport will reach students from all the religious groups. Young people will learn to compete with and against each other in a neutralized environment; sport will encourage national coexistence that may, hopefully, lead to a future 'true' reconciliation among all the Lebanese religious communities.

This measure will also promote the development of coaching diplomas and graduate Physical Education- and Sports-related programs. Indeed, the establishment of Physical Education and Sports in the schools curriculum will create a demand for Physical Education and Sports teachers and coaches. This will 'force' all the universities not already having a Physical Education and Sports program (the University of Balamand, the Lebanese University, the Antonine University and Notre-Dame University are exceptions) to develop Physical Education- and Sports-related programs and to increase the very low number of Physical Education and Sports scholars.

The greater number of aspiring physical educators and coaches will also inspire the universities to promote different Physical Education and Sports sections and research programs in sport physiology, biomechanics, nutrition, motor function and management. Sport management studies will give Lebanese sport a much-needed asset, namely PES graduates having managerial skills, knowing both sport science fundamentals and business principles and able to run the different Lebanese associations and federations away from the prevailing corruption. In other words, although there is no scientific approach to stopping corruption, which depends on the ethics of those in authority, the development of sport management programs will send to the market PES graduates who have the 'know-how' to reduce the impact of this cancer of Lebanese sport.

Establishing Physical Education and Sports as a compulsory subject is one of the many measures that could promote sport in Lebanon, but first the Lebanese government, very "shy" when it comes to sport, must become aware of the advantages that sport could offer to Lebanese society.



Groddeck: Le Tout-Symbolique

Walid H. Sarkis

Psychologue Clinicien – Psychologue De La Sante

Abstract:

Considered the father of *psychosomatic medicine*, Georg Groddek, also known as the wild analyst, developed many concepts in psychology. From Dualism he shifted to Monism before expanding his scope to a fully integrated vision of the Human Being: a bio-psycho-social interaction. He considered the Human Being as being a symbol of each of his manifestations, including illnesses. Groddeck remained a forgotten figure in the psychoanalytic movement, specially due to Ernest Jones' influence.

Considéré comme un superbe analyste par Freud¹, la carrière psychanalytique de Georg Groddeck (1866-1934), médecin de formation, débute en 1916 avec ses *Conférences psychanalytiques à l'usage des malades*², dans son sanatorium à l'orée de Baden-Baden en Allemagne, où il soignera jusqu'à la fin de sa vie des patients atteints de troubles organiques; le sanatorium étant uniquement habilité à recevoir ce genre de patients³.

Groddeck innove dans le domaine de la psychosomatique⁴. Ainsi considère-t-il que toutes les maladies somatiques sont l'expression d'un conflit psychique, prolongeant de ce fait la théorie freudienne de l'hystérie dans le domaine organique. Selon lui, il n'existe pas de maladie psychosomatique, car toute maladie, qu'elle soit d'origine somatique ou psychique, est d'essence psychosomatique⁵: tout trouble possède un envers psychique et un revers somatique, ou l'inverse. À la différence de Freud qui postule une conception dualiste des rapports du corps et de la psyché, Groddeck développe une conception véritablement moniste⁶.

Loin du courant de pensée visant à considérer la maladie comme une manifestation de la pulsion de mort, Groddeck ne tardera pas à concevoir la maladie comme un réflexe de survie, voire un moyen de salut, visant à protéger l'être humain d'un danger réel, réhabilitant ainsi la maladie en la concevant comme étant une émergence de la vie... En effet, Groddeck va jusqu'à décrire la maladie comme étant un exploit, rapprochant ainsi de par leur essence une pneumonie, une œuvre d'art ou une construction architecturale. Cette définition de la maladie chez Groddeck doit être

comprise en fonction du Ça groddeckien⁷, un Ça tout puissant, omnipotent, symbiose moniste du corps-psyché, immuable, existant dès la fécondation et à l'origine du cerveau humain, un Dieu-Nature-Ça (selon ses termes) qui serait non seulement un "réservoir pulsionnel" mais un réservoir de sens qui régit l'être humain. En ce sens, la maladie dans l'optique groddeckienne aurait un sens⁸ ainsi qu'une finalité, puisque c'est l'être humain même qui en est l'artisan.

Force mystérieuse à l'origine de toute manifestation sensible de la vie, le Ça groddeckien est apersonnel et atemporel, englobant aussi bien le conscient que l'inconscient, la physiologie que la psychologie, l'âme que le corps... Il est le principe directeur de la vie. C'est la nature "consciente" et sensée. Il se manifeste symboliquement. À l'instar de l'âme chez Aristote, le Ça de Groddeck n'est palpable que par ses manifestations. C'est dans ce sens qu'on pourrait affirmer que le Ça de Groddeck est l'équivalent de ce que Wilhelm Reich appelle la Vie. C'est pourquoi Groddeck éprouve une grande difficulté dans la définition du Ça. En effet, quand il s'agit de l'appréhender, tous les mots et toutes les notions deviennent flottants et indécis⁹.

*La force qui nous gouverne en fait, le "ça", édifie le corps, crée les signes corporels de l'être humain... tout cela, ce sont des créations de cet être curieux: ça, être humain, Dieu, ou quel que soit le nom qu'on veuille lui donner*¹⁰.

*Le Ça... forme aussi bien le nez que la main de l'être humain, ainsi qu'il forme ses pensées et ses sentiments, il se manifeste aussi bien comme pneumonie ou cancer que comme névrose obsessionnelle ou hystérie*¹¹.

Le Ça contient des symboles et ne peut s'exprimer et se connaître qu'à l'aide d'une symbolisation¹², processus inhérent à la nature humaine. L'homme est ainsi un être symbolisant et il est vécu par les symboles. Partant d'une telle conception, on comprend aisément que l'absence de symbolisation et le non symbolisé constituent des hypothèses inconcevables, tout discours étant fruit de la symbolisation:

L'être humain est orienté symboliquement, parce qu'il est un être symbolisant.

Conçue en tant que symbole, toute maladie, même la plus banale, est, selon Groddeck, d'origine psychique: aussi demande-t-elle à être comprise et Groddeck propose de l'interpréter. C'est pourquoi il insiste tant sur cette nécessité vitale d'interpréter la maladie, qui est le seul phénomène que l'être humain peut véritablement comprendre, car issu de sa propre dimension¹⁴. Dans cette vaste conception, le symptôme organique tient une place privilégiée, puisqu'il est lui-même un symbole et sa guérison tient à son interprétation.

Il me semble même que le symptôme organique parle une langue plus claire, plus facilement compréhensible, en tout cas, il fait connaître ses opinions et ses avertissements de façon bien plus pressante. Le défaut cardiaque a coutume de parler d'amour, de ses refoulements et de culpabilité amoureuse, les maux d'estomac nous renseignent sur les tréfonds de l'âme, car le Ça a situé le siège de l'âme dans le ventre; le cancer de la matrice nous parle des péchés contre le devoir maternel et de volupté contrite, la syphilis de la morale sexuelle trop rigide du Ça¹⁵.

Quand on se casse le bras, c'est que l'on a –ou que l'on voulait– pécher par ce bras: assassiner, voler, se masturber... Quand on devient aveugle, c'est que l'on ne veut plus voir, que l'on a péché par les yeux ou qu'on avait l'intention de le faire; quand on devient aphone, c'est parce que l'on possède un secret et n'ose pas le raconter tout haut... la maladie est un symbole, une représentation d'un processus interne, une mise en scène du Ça, par laquelle il annonce ce qu'il n'ose pas dire à haute voix. En d'autres termes, la maladie, toute maladie, qu'on la qualifie de nerveuse ou d'organique est chargée de sens¹⁶.

On devine alors que le rôle du thérapeute est de faire admettre au malade les connexions qui s'opèrent en lui de manière "inconsciente".

La question est alors de savoir comment, par quel procédé un tel organe peut être ainsi mis hors d'usage et surtout comment la simple lutte contre une pensée

dont on veut se débarrasser peut entraîner de telles perturbations physiques. Groddeck s'emploie à répondre à cette question dans le *Livre du Ça*:

Je vous propose une petite expérience. Pensez, je vous en prie à quelque chose qui vous tienne à cœur [...] Et maintenant, essayez soudain de réprimer cette idée [...] il ne vous sera pas possible d'en réprimer la pensée sans une contraction de vos muscles abdominaux. Peut-être d'autres groupes de muscles se joindront-ils à l'effort de répression; la partie supérieure du ventre le fera sûrement; elle est utilisée pour coopérer à toute tension, voire à la moindre. Il en résulte inéluctablement une perturbation dans votre circulation sanguine. Et par le truchement du grand sympathique, cette perturbation gagne les autres domaines de l'organisme, en commençant bien entendu, par les plus voisins: les intestins, l'estomac, le foie, les organes respiratoires... [ensuite] elle s'étend à toutes espèces d'organes, [et] se déclenchent aussitôt toute une série de processus chimiques [...] Maintenant, imaginez que ce phénomène d'apparence insignifiante, se répète une douzaine de fois dans la journée, cela représente déjà quelque chose. Mais qu'il se produise vingt fois par heure et vous vous trouvez devant un véritable sabbat de désordres mécaniques et chimiques qui n'est pas beau à voir. Renforcez l'intensité et la durée de cette tension. Admettez qu'elle se manifeste pendant des heures, des journées entières, entrecoupées de courts intervalles de détente dans la région abdominale. Avez-vous encore de la peine à vous représenter qu'il puisse exister un rapport entre le refoulement et la maladie organique?¹⁷

Cette conception rejoint celle que Groddeck a toujours fait sienne: la maladie ne vient pas de quelque agression extérieure, mais de l'individu lui-même.

Se représenter qu'un individu aussi fin que l'être humain puisse être lésé par une puissance étrangère, c'est pour moi un point de vue moyenâgeux qui me fait rire. L'être humain se lèse lui-même pour des raisons bien déterminées... Une cause de toutes les maladies, c'est qu'en certaines circonstances, pour l'âme humaine et pour la vie, il est plus agréable d'être malade que d'être bien portant. La maladie apporte une protection, les malades sont, d'habitude, traités avec plus de douceur par l'entourage. C'est aussi ce que la plupart se dit vaguement. Surtout, le malade esquive une foule de dangers qu'il rencontre autrement.¹⁸

Un des exemples que cite Groddeck est celui des épidémies: comment se fait-il en effet que dans ces circonstances, certains individus soient touchés et d'autres pas. Comment cela est-il possible alors

même qu'ils sont soumis de la même manière à l'environnement infectieux. Pour Groddeck la réponse à ces deux questions est à chercher au niveau de l'individu lui-même et non pas à celui du milieu auquel il est soumis.

En 1923, Groddeck expose dans son *Livre du Ça* sa conception du cancer, et rattache cette maladie au refoulement, comme étant une expression et une volonté du Ça de créer un enfant imaginaire¹⁹. Il déduit ce fait en se référant à son goitre, disparu lorsqu'il prit conscience de sa volonté d'enfanter. De ce fait, Groddeck considère le cancer comme étant un symbole, pouvant être traité par une investigation psychanalytique. C'est d'ailleurs dans cette perspective qu'il propose à Freud de venir au sanatorium pour qu'il le guérisse de son cancer.

En 1934, l'année même de la mort de Groddeck, ce dernier fait paraître un article qu'il intitulera *Détermination Psychique du Cancer*, dans lequel il abordera le cancer chez la femme comme étant un symbole de grossesse et de maternité, les organes toujours atteints (sein, utérus...) étant toujours en relation avec l'enfant. D'autre part, le cancer chez l'homme est aussi un signe de grossesse, puisqu'il

atteint des organes capables de "recevoir et de contenir" (bouche, poumons...).

Résumant la théorie groddeckienne, cet article met l'accent sur le symbolisme de la maladie, sa finalité et son intentionnalité en tant que gardienne et régénératrice de la vie, ainsi que son rapport étroit avec la grossesse et le désir d'enfant.

Si certains auteurs ont considéré que parler d'une psychosomatique chez Groddeck était un démenti formel²⁰, c'est parce qu'ils ont tenté de perpétuer le dualisme psyché-soma, refusant ainsi d'admettre que la psychosomatique peut aborder la maladie selon une perspective moniste²¹.

L'œuvre de Groddeck reste aujourd'hui comme le témoignage d'une époque pionnière dont les protagonistes ne craignaient pas de s'aventurer dans des terres de recherches inconnues. Quelle que soit la critique, Groddeck demeure une personnalité marquante qui a su interroger, par intuition, la clinique psychosomatique²².

¹ *Je vous fais manifestement un grand plaisir si je vous repousse loin de moi, là où se trouvent les Adler, Jung et autres. Mais je ne puis le faire, je dois vous réclamer, dois affirmer que vous êtes un superbe analyste qui a saisi l'essence de la chose sans plus pouvoir la perdre.*

Lettre de Freud à Groddeck datée du 5 Juin 1917 in GRODDECK G., *Ça et moi*, Paris: Gallimard, 1977, p.42.

² GRODDECK G., *Conférences psychanalytiques à l'usage des malades, Tome I (1916-1917), Tome II (1917-1918), Tome III (1918-1919)*, Paris: Collection 10/18, 1978, 1979, 1981.

³ GRODDECK G. (1917), *Conférences psychanalytiques à l'usage des malades, Tome II (1917-1918)*, Paris: Collection 10/18, 1979, p. 199.

⁴ *Je défendrai toujours Groddeck contre votre souci exagéré de respectabilité [...] Pour les quatre cinquièmes des cas, Groddeck a sûrement raison d'attribuer au "Ça" les maladies organiques, et peut-être même pointe-t-il dans la bonne direction pour le cinquième qui reste.*

Lettre de Freud au pasteur Pfister citée in GROSSMAN C. et S., *L'Analyste sauvage Georg Groddeck*, Paris: PUF, 1978.

⁵ En France, à la fin des années 1940, Georges Parcheminé a développé une théorie psychosomatique d'inspiration groddeckienne. Pour cet auteur, il y aurait fondamentalement chez l'être humain identité entre le processus psychique et le processus somatique qui représente pour lui deux versions d'un processus unique. Cette théorie de l'identité somato-psychique repose sur l'idée, que lors de certaines régressions, le sujet serait amené à revivre un état d'indifférenciation primitive au cours duquel les valeurs psychiques et somatiques ne seraient pas simplement confondues mais strictement identiques. Cette théorie postule l'existence d'un symbolisme organique foncier, à la fois anatomique et physiologique. Ainsi, tout symptôme somatique est pris dans les mailles d'un langage d'organe fondamental.

SMADJA C. (2002), "une histoire critique du symbolisme organique" in *Revue Française de Psychosomatique*, 21, Paris: PUF, pp. 16-17.

⁶ Freud verra dans le monisme groddeckien un mysticisme qu'il ne peut partager.

CHEMOUNI J. (2000), *Psychosomatique de l'enfant et de l'adulte*, Paris: Nathan, p. 26.

⁷ Si Groddeck s'est inspiré de Nietzsche qui emploie le terme Ça pour qualifier ce qu'il y a d'impersonnel dans la nature humaine, on pourrait dire que c'est surtout au *Dieu-Nature* de Goethe que le Ça groddeckien se réfère.

⁸ La conception de Jean-Paul Valabrega repose sur l'idée de l'existence d'un noyau conversionnel chez tout individu. Le corps est ainsi conçu comme un préconscient chargé d'une mémoire signifiante. Ainsi, tout symptôme somatique contient un sens que le travail de la cure psychanalytique vise à découvrir et à élaborer.

SMADJA C. (2005), *Présentation de la psychosomatique*, spp.asso.fr (site web de la Société Psychanalytique de Paris).

⁹ GRODDECK G. (1923), *Le Livre du Ça*, Paris: Gallimard, 1973, p. 64.

¹⁰ GRODDECK G. (1916), *Conférences psychanalytiques à l'usage des malades, Tome I (1916-1917)*, Paris: Collection 10/18, 1978, p. 11.

¹¹ GRODDECK G. (1917), *Ça et moi*, Paris: Gallimard, 1977, p. 38.

¹² GRODDECK G. (1923), *Le Livre du Ça*, Paris: Gallimard, 1973, p. 61.

¹³ GRODDECK G. (1922), "La Compulsion de symbolisation" in GRODDECK G., *La Maladie, l'art et le symbole*, Paris: Gallimard, 1969, p. 289.

¹⁴ Dans le séminaire III sur les psychoses, Lacan remarque une certaine analogie entre les phénomènes psychosomatiques et la psychose. Nous avons affaire, dit-il, à des phénomènes structurés tout différemment de se qui se passe dans les névroses, "à savoir où il y a je ne sais quelle empreinte ou inscription directe d'une caractéristique, et même, dans certains cas, d'un conflit, sur ce qu'on peut appeler le tableau matériel que représente le sujet en tant qu'être corporel. Un symptôme tel qu'une éruption, diversement qualifiée dermatologiquement, de la face, se mobilisera en fonction de tel anniversaire, par exemple de façon directe, sans intermédiaire, sans dialectique aucune, sans qu'aucune interprétation puisse marquer sa correspondance avec quelque chose qui soit du passé du sujet". Lacan marque bien ici que le phénomène psychosomatique n'est pas un symptôme et qu'il résiste à l'interprétation.

LACAN J. (1956), *Le Séminaire: Livre III*, Paris: Seuil, 1981, p. 352.

¹⁵ GRODDECK G. (1925), "Le Ça et la psychanalyse" in GRODDECK G., *La Maladie, l'art et le symbole*, Paris: Gallimard, 1969, p. 97.

¹⁶ GRODDECK G. (1923), *Le Livre du Ça*, Paris: Gallimard, 1973, pp. 129-130.

Déjà au XVIIIème siècle, on retrouve sous la plume de La Rochefoucauld une approche psychosomatique et endogène de la maladie:

Si on examine la nature des maladies, on trouvera qu'elles tirent leur origine des passions et des peines de l'esprit. [...] L'ambition a produit les fièvres aiguës et frénétiques; l'envie a produit la jaunisse et l'insomnie; c'est de la paresse que viennent les léthargies, les paralysies et les langueurs; la colère a fait les étouffements, les ébullitions de sang et les inflammations de poitrine; la peur a fait les battements de cœur et les syncopes; la vanité a fait les folies; l'avarice, la teigne et la gale; la tristesse a fait le scorbut; la cruauté, la pierre; la calomnie et les faux rapports ont répandu la rougeole; la petite vérole et le pourpre, et on doit à la jalousie la gangrène, la peste et la rage. Les disgrâces imprévues ont fait la migraine et le transport au cerveau; les dettes ont fait les fièvres étiques; l'ennui du mariage a produit la fièvre quarte.

LA ROCHEFOUCAULD, *Œuvres complètes*, Paris: Gallimard (Collection La Pléiade), 1964, p. 519.

¹⁷ GRODDECK G. (1923), *Le Livre du Ça*, Paris: Gallimard, 1973, p. 157.

Notons toutefois que pour Reich, la rigidité physique représente, en réalité, la part essentielle du processus de refoulement. En effet, Reich avait identifié 7 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.

Cf. REICH W. (1933), *L'analyse caractérielle*, Paris: Payot, 1971.

¹⁸ GRODDECK G. (1916), *Conférences psychanalytiques à l'usage des malades, Tome I (1916-1917)*, Paris: Collection 10/18, 1978, p. 137.

¹⁹ Selon la perspective groddeckienne, on pourrait aussi avancer que le sein a tout d'abord une fonction sexuelle qui participe à la différenciation sexuée et à la vie sexuelle. Le cancer du sein représenterait ainsi l'échec à se constituer en tant que femme.

²⁰ LE VAGUERÈSE L. (1985), *Groddeck: la maladie et la psychanalyse*, Paris: PUF, p. 54 et DABROWSKY R. (1974), *Groddeck*, Paris: Théraplix, p.45.

²¹ Pour une revue critique des conceptualisations dualistes et monistes ayant influencé la pensée psychosomatique, cf. CHEMOUNI J. (2000), *Psychosomatique de l'enfant et de l'adulte*, Paris: Nathan, pp. 13-16.

²² CHEMOUNI J. (2000), *Psychosomatique de l'enfant et de l'adulte*, Paris: Nathan, p. 28.

Breaking the Stereotype: Towards mutual understanding between East and West

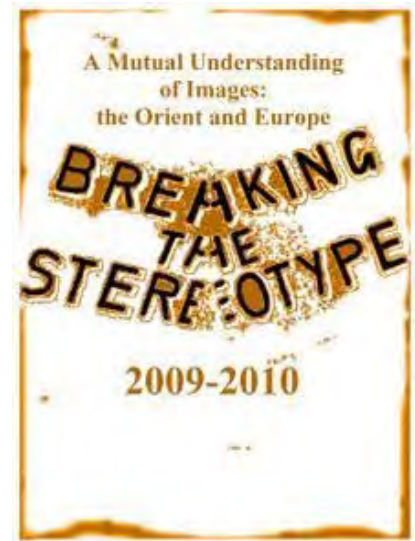
'Breaking the stereotype, From Orient and Occident to a Mutual Understanding of Images' is an exhibit, a conference and a book. The Breaking the Stereotype series of exhibits started in 2006 and included schools and universities in Austria, Italy, Turkey, and Lebanon. NDU played a leading role from the very beginning, with the help of professors, students, and researchers in the Graphic Design Department and the Lebanese Emigration Research Center.

The conference in Turkey was the final stage of the four-year project, which was initiated by the research focus 'Cultures in Contact' at Leopold-Franzens University at Innsbruck (Austria) and in which scholars and students from Leopold-Franzens University, Kadi Has University and Dokuz Eylul University (Turkey) along with Lebanese universities LAU and NDU have cooperated.

The aim of the project was the documentation of the products of Oriental and Occidental stereotyping, the mechanisms active in the stereotyping processes and the attempt to open both of them to de-construction and contrast the representations of cultural perception concerning the Orient and the Occident with the representation of both self-perceptions as they appear in literature, the media and everyday life in order to break the stereotypes. The conference was held in Turkey this past October and was attended by literature and political science students from NDU, along with professors Naji Oueijan and Eugene Sensenig-Dabbous.

The conference was documented in published proceedings, launched at NDU in May 2011, including a book signing with the authors, Sensenig-Dabbous, Oueijan and Bassem Kamel.

The volume of conference proceedings, published by the Innsbruck University Press (2011, ISBN: 978-3-902719-97-3) is structured along the lines of the conference itself. Sensenig-Dabbous, chairman of the Faculty of Political Science, chose the war reporting by two WWI reporters, Richard A. Bermann and John Reed, to discuss Bermann's description of the 'Oriental



Conference and
Exhibit Poster

Frontier' between the Hasburg and the Ottoman Empires that juxtaposed the writing of Reed, who travelled in the same region immediately prior to the US entry into the war as an enemy of the Central Power. He attempted to isolate aspects of Orientalist cultural traditions within the two writers' anti-imperialist and anti-war journalism.

Bassem Kamel, instructor in the Faculty of Humanities, placed Edward Said's role as an intellectual leader of the Eastern emancipation movement. Kamel pointed out that according to Said, the intellectual should have a critical consciousness which transcends the cultural, political, religious and social restrictions and puts him in the role of the secular critic who can see the world in a pluralistic vision and is able to "speak truth to power" in an "intellectual intifada".

Naji Oueijan, Professor in the Faculty of Humanities, reviewed the history of travel dealing with the Orient reaching back as far as the Middle Ages in defining the social contexts in which journeys to the East have taken place over the centuries. In his article he "intends to show the veracity behind a cross-cultural misconception rather than judging one or the other." Oueijan argued that travelers such as Sherley Brothers, Richard Chandler, and James Bruce, as well as Orientalists such as Simon Ockley, George Sale, and Sir William Jones, have re-presented Orientals in a more accurate way than was the case with the Crusaders and that in so doing they have been able to change the images of the East held by the Western public.

The book thus offers a cross section of current research on Orientalist and Occidental culture and thought from a wide variety of perspectives. The hope of those



1. Author and editor Sensenig-Dabbous center and co-author Bassem Kamel to his left (both NDU) .
2. Group photo of NDU delegation in front of the conference center.

who attended the conference and who read or will read the book available in NDU libraries is “to become an active participant in breaking the stereotypes,” says Veronika Bernard, Austrian editor, who wrote articles that deal with current instances of a European perception and re-presentation of the East, with prevailing Orientalist structures within the current East–West discourse.

My fellow students who attended the conference in Istanbul, besides having the opportunity of discovering the Turkish metropolis and meeting people from around the world, were exposed to very

interesting presentations on how images contribute to stereotyping Arabs through the media and how the general public falls victim to essentializing and the constructions of the “Other”. We were challenged to ask ourselves “Who am I and how can I be me.” We visited the Exhibition of Images at the Austrian High School in Istanbul where eleven topical fields were selected such as women, men, the headscarf, freedom, nudity, and others. At the end, we left Istanbul and headed back to Beirut in the hope that every one of us would reconsider his or her image about the respective “Other”.

Youssef Farhat

Department of Public Administration FPSPAD

Geotechnical Engineering Field Trip Report

Presented to : Dr. Elias Nassar
Dean Of the School Of Engineering

We have visited the following sites:

1• Achrafieh, Sioufi site near Justice Palace

- The soil type is an alluvial one since it is on the banks of Beirut River.
- Diaphragm walls were excavated along the perimeter of the land parcel.
- Steel reinforcement cages were already prepared waiting for the current excavation to finish and then have concrete poured in that particular hole.
- On the site there was the Casagrande B125 excavator along with the Bentonite Recycling/Desanding plant which reuses the reclaimed bentonite from the excavation after it has been cleared from residual sands.
- The engineer in charge explained to us the functionality of the B125 during excavation, the role of bentonite and of the bentonite recycling plant.

2• Port, Georges Haddad street

- Already load retaining piles (60cm dia.) had been excavated and concreted.
- Two rows of tensioning anchors were executed.
- All exposed pile faces and in-between areas were shotcreted.
- Concrete plaster workers were applying a layer of plaster to the exposed faces of shotcrete to give a final smooth wall.
- The water table was at the level of the site surface since we were near sea level.
- It was good to see these retaining structures in action where the site was cornered with a large building on the east and north side and with the road on the south and west side.



3• Minet El Hosn site, near Intercontinental Phoenicia Hotel

- This project was quite a challenge. A concrete building existed on the site, but was not new. Blasting the old building and constructing a new one is definitely a money-making project.
- However, once the building is taken down, no new building construction permit is given since already the current structure covers the land parcel without any setbacks, thus applying the setbacks defined by the laws in that area leaving only a small portion of land to build on.
- Thus, the solution is to add new floors to the current building.
- The present building foundations (spread footings) cannot bear new loads, thus they are expanded and a mat foundation is built two floors under the footings.

- Micropiles are constructed under each footing, thus allowing excavation to proceed underneath the footings.

After seeing geotechnical engineering projects in action, studying soil and experimenting seem more important than ever due to the large construction projects relying on the results attained from lab tests. Also, we could see the different soil profiles which exist in every site along with a unique solution to retain that soil from failing weather. The solution was soil-retaining piles or diaphragm walls.

Pourquoi Le Liban néglige son agriculture et son industrie?

Par Dr Louis Hobeika



Le livre de Stéphane Hessel "Indignez vous!" est remarquable et invite les citoyens du monde à réfléchir aux problèmes communs de nos sociétés comme: l'écart grandissant entre riches et pauvres, l'état de la planète, le traitement des immigrés et des sans-papiers, la course au "toujours plus", le manque d'éthique et la compétition sans limites. L'auteur appelle à une insurrection pacifique. Nous en avons besoin au Liban vu l'état lamentable de nos secteurs agricoles et industriels.

Certains pensent que l'objectif de l'agriculture est uniquement de produire des biens alimentaires. Par contre, le but réel va bien au delà et vise à créer une population bien nourrie et en bonne santé. Le secteur industriel constitue le support solide de toute économie moderne. Les gouvernements Libanais consécutifs négligent depuis deux décennies les secteurs agricole et industriel, piliers de l'économie d'avant guerre. Suivant les comptes nationaux de 2009, le secteur agricole ne représente que 5% du PIB et l'industrie 7.5%, en déclin par rapport à l'année précédente.

Adam Smith avait lié la richesse des nations au développement agricole. L'économie du laissez-faire n'implique pas la mort du secteur primaire. Nombreux sont les auteurs qui ont montré l'impact du secteur industriel et du progrès technique sur la productivité et la croissance de l'économie. Nos responsables politiques doivent écouter le Président Obama présenter ses objectifs économiques visant à doubler les exportations agricoles d'ici l'an 2014. Quant à la France, l'agriculture a toujours occupé une place primordiale. La politique agricole européenne commune vise à préserver la vitalité du secteur à travers des interventions et des subventions bien ciblées.

Les économies occidentales se basent aussi sur des secteurs industriels productifs et modernes. Le secteur de l'automobile est particulièrement important étant donné son effet d'entraînement. Aux Etats Unis d'Amérique, le secteur automobile emploie près de 10% de la main d'œuvre et constitue le moteur de développement de plusieurs régions rurales.

L'augmentation dramatique des prix des produits alimentaires constitue une preuve de la négligence du secteur agricole. Les jeunes universitaires s'étaient orientés depuis deux décennies surtout vers la finance. Le monde réalise aujourd'hui qu'il est urgent d'augmenter l'offre alimentaire pour faire face à la demande croissante et par conséquent combattre la pauvreté. Le monde réalise de même les conséquences néfastes de l'exode des capitaux du secteur industriel. Il est certain que l'économie mondiale s'oriente vers les services au dépens de l'industrie et de l'agriculture.

Mais il y a des limites à ce déséquilibre dangereux qu'on a dépassé au Liban. Que doit-on faire? Améliorer le climat général de l'investissement à travers de nouvelles lois et réglementations y compris un début de réforme administrative.

Assurer progressivement l'électricité, les systèmes d'irrigation, les services sociaux et d'infrastructure dans les régions à des prix encourageants et compétitifs. Aider les agriculteurs et les industriels à augmenter leur productivité en leur conseillant quoi et comment produire de la manière la plus moderne. En agriculture, ceci se fera en fonction du climat et du sol. En industrie, nous le ferons en fonction de nos avantages comparatifs. Ces activités doivent être financées par l'Etat qui doit restructurer ses dépenses et trouver du financement en prêts et dons.

Offrir par l'Etat aux agriculteurs les engrais, les semences et les produits chimiques et sanitaires nécessaires à l'amélioration de la qualité. Compenser ceux qui ont perdu récemment suite aux tempêtes et bouleversements climatiques. Réactiver le programme "Export Plus" qui subventionne les exportations et qui a été suspendu pour des raisons budgétaires et politiques.

L'Etat doit aider les agriculteurs et les industriels à trouver de nouveaux marchés à l'étranger et redévelopper la recherche agricole et industrielle dans les instituts publics spécialisés ainsi que dans les universités. Il est temps de penser et d'agir autrement.

Diversifying the Lebanese Economy into Agriculture

By Dr Louis Hobeika

The Lebanese economy has been diversifying its activities out of agriculture and industry and into services. Just comparing the national accounts of 2008 and 2009, we notice that the share of Agriculture in GDP declined from 5.8% to 4.8% and is expected to continue decreasing in the future. On the contrary, agricultural labor productivity has been growing lately at 5.5% a year in France, 5.2% in Italy, 3.4% in the UK, 3.2% in the USA and 4.1% in Japan. In the developing and emerging world, yearly productivity increases have been at 2.3% in India, 6.8% in South Korea, 3.7% in Malaysia and 2.3% in Thailand.

Even Adam Smith, the father of modern capitalism and "Laissez Faire", asserted in his book *The Wealth of Nations* that a significant relationship exists between

productivity improvement in agriculture and national wealth. Worldwide, there has always been a concern that the demand for food would outgrow supply because of rapid population growth and lack of investments in the sector. Three-quarters of the world's poor lives in rural areas and depend on agriculture as their primary source of income.

Many people would say that the role of agriculture is to produce food. However its objective is far wider and consists of ensuring a healthy and well-nourished population. Agriculture is therefore directly related to nutrition and health. Just comparing "life expectancy" with and without AIDS for some infected countries would show the impact of better health on life. For 2010, life expectancy was 29 years in Botswana

with AIDS and 73 without it. In South Africa, it was respectively be 35 and 68 years. Unhealthy population lowers overall economic productivity especially in the primary sector.

Agriculture remains fundamental to economic growth, poverty alleviation, improvement in rural livelihood and environmental sustainability. Nearly a billion people now go hungry every day or 13% of world population and billions suffer from bad nutrition. Among the regions, the greatest number of the food-insecure live in South Asia, while Sub-Saharan Africa leads in percentages. On the other hand, agriculture is dominated worldwide by smallholders, many of whom face poverty, malnutrition and environmental challenges. Stress on water resources and rising costs of inputs such as fertilizers and pesticides may cause farmers to adopt harmful practices. Achieving international adequate and safe food security is becoming increasingly challenging due to a combination of economic, social, political and environmental factors.

Recent food crises and price increases have brought renewed attention to agriculture after years of neglect. Agriculture is now on top of the global development agenda. It is one of the main obstacles to achieving a deal regarding the WTO Doha Round of negotiations. In developing countries, the consumption

of unsafe food and water is one of the major causes of preventable illness and death. While the agri-food industry is subject to stringent safety requirements in industrial countries, most developing and emerging countries such as Lebanon lack credible institutional and legal mechanisms for verification and control. We should note that 62.5% of global agricultural R&D takes place in high-income countries, with the largest share in the USA.

Agriculture cannot be developed without close cooperation between the public and private sectors. Lebanon needs to develop its agriculture for the benefits mentioned above which go far beyond economics. Policies include

- increasing smallholder productivity through a targeted technical assistance provided by the public sector;
- public intensification strategies which cover fertilizers, pesticides and improved seeds.
- public investment in rural areas for infrastructure, not only in irrigation, telecommunications, electricity and transportation but also in social sectors such as schools and hospitals;
- and new market institutions which help find and enlarge export markets. The "export plus" program managed by IDAL has been useful but is certainly insufficient. Institutions should help to finance agricultural activities in production and research which are not of interest to commercial banks.

LE DEVELOPPEMENT DURABLE ET L'ENSEIGNEMENT SUPERIEUR : UN PROJET POUR L'UNIVERSITE NOTRE DAME

By Dr Georges labaki

DEFINITION

Le développement durable est une nouvelle approche de l'intérêt public qui s'applique à la croissance économique afin de prendre en compte les aspects environnementaux généraux d'une planète globalisée. Selon la définition proposée en 1987 par la Commission mondiale sur l'environnement et le développement dans le rapport Brundtland, le développement durable est : « un développement qui répond aux besoins des générations du présent sans compromettre la capacité des générations futures à répondre aux leurs. Deux concepts sont inhérents à cette notion : le concept de « besoins », et plus particulièrement des besoins essentiels des plus démunis, à qui il convient d'accorder la plus grande priorité et l'idée des limitations que l'état de nos techniques et de notre organisation sociale impose sur la capacité de l'environnement à répondre aux besoins actuels et à venir » Par opposition a une perspective purement économique,

le développement durable suppose l'intégration des objectifs économiques, sociaux et environnementaux des sociétés dans un esprit d'équité et avec le souci de préserver les intérêts des générations futures.

Ainsi, face aux défis posés par la crise écologique qui se manifeste sur un plan planétaire, (changement climatique, raréfaction des ressources naturelles, sécurité alimentaire, perte drastique de biodiversité, croissance de la population mondiale, catastrophes naturelles et industrielles), le développement durable constitue la seule réponse approprié à tous ces phénomènes. Cette réponse implique tous les acteurs de la société comme l'état, les acteurs économiques et la société civile. En réalité, le monde est passé d'une société de consommation dans un monde risqué a un nouveau modèle qui cherche à intégrer le développement durable.

En 2005, lors d'une réunion des ministères de l'environnement et de l'éducation à Vilnius (Lituanie), a été adoptée une stratégie européenne pour l'éducation en vue du développement durable. De plus, en 2004 des cadres de mise en œuvre ont été définis pour l'Europe, l'Afrique, les États arabes, l'Asie/Pacifique, l'Amérique latine et les Caraïbes. Au cours de la même année, la Décennie des Nations unies, lors d'une session de l'Unesco a défini un cadre pour la décennie 2005-2014, pour l'éducation en vue du développement durable.

OBJECTIFS DE L'ENSEIGNEMENT SUPERIEUR POUR UN DEVELOPPEMENT DURABLE

Selon la conception traditionnelle les quatre fonctions de l'éducation sont:

1. Répliquer la société existante et la culture
2. Former les gens pour un emploi futur
3. Aider les gens à développer leur potentiel
4. Encourager le changement vers une société plus juste et un monde meilleur

Par contre, l'éducation au développement durable (EDD) conduit à une prise de conscience plus grande et une autonomie accrue permettant l'exploration de nouveaux horizons et concepts et l'élaboration de méthodes nouvelles. Ainsi, l'adoption du concept de développement durable comme objectif permettra de :

- Donner les moyens pour une personne bénéficiant d'une formation universitaire de comprendre le contexte économique, social, culturel, politique environnemental et technique dans lequel s'inscrivent leurs actions.
- Encourager une attitude qui pousse à s'interroger sur la dimension éthique de ses actes (principe de responsabilité au sens de Hans Jonas)

Par conséquent, il est urgent d'introduire dans les cursus universitaires certains nouveaux objectifs comme l'interdisciplinarité par opposition à un savoir "en miettes" en jettant un pont entre les différentes disciplines dans un but d'enrichissement personnel et de responsabilisation et le développement d'une problématique commune à toutes ces disciplines. D'autre part, il est urgent de promouvoir une éthique de la responsabilité en identifiant les valeurs de l'apprenant et montrer les nombreuses interdépendances avec les différents domaines de la vie dans le cadre d'un développement d'une vision pédagogique pour l'avenir basée sur les valeurs des modes de vie durable dans le but d'améliorer la qualité de vie pour soi et pour les autres.

En outre, il est important de mettre en œuvre la diversité sociale, culturelle, légale et environnementale qui nous entoure à travers l'introduction dans les cursus scolaires et universitaires des thèmes qui répondent aux nouveaux enjeux sociaux, économiques et environnementaux dans un monde globalisé et le traitement de manière systémique les questions d'ordre social, économique, culturel, politique ou environnemental. Dans ce dessein, il s'agira d'impliquer les différents acteurs de façon significative et les pousser à former des partenariats et développer les communautés de pratique.

Au niveau des entreprises, il est nécessaire de mettre en relief le rôle social des entreprises dans l'exploitation et l'utilisation des ressources naturelles, la mise en œuvre de nouvelles technologies, les modes de production et de consommation et le style de vie. D'où l'importance des processus de rationalisation et de management et du besoin d'apprendre à établir un équilibre entre les besoins personnels et collectifs en mettant en relief les enjeux en termes de légitimité et performance: les entreprises qui détruisent l'environnement s'exposent à des risques sociaux et économiques. Les autres objectifs consistent à :

- Comprendre le rôle du secteur public dans le développement durable dans votre pays / région
- La familiarisation avec les politiques nationales et les mécanismes de développement durable, y compris sur le plan législatif
- Examiner les influences sociales, environnementales, économiques et culturelles à travers des actions passées et présentes pour savoir comment mesurer l'impact de mon mode de vie sur l'environnement et la société
- L'adoption de stratégies de communication et de marketing différentes dans les entreprises qui ont mis en place une politique de développement durable
- Réintégrer la sphère économique au monde social et naturel: les entreprises doivent participer au bien commun
- Proposer des solutions créatives qui mènent à une meilleure durabilité



Facteur clé du développement durable

FEUILLE DE ROUTE: POINT DE DEPART: ETAT DES LIEUX

Il ne s'agit pas de bouleverser nécessairement les cours existants ou de créer de nouveaux cours coûteux. Il s'agit d'intégrer dans les cours existants une démarche qui vise à démontrer que la vérité est plurielle et de montrer les multiples aspects interdépendants d'un domaine du savoir.

Les stratégies pédagogiques visant à intégrer le développement durable impliquent:

- Un examen du curriculum
- L'apprentissage basé dans un contexte «de monde réel» sur le campus ou dans la communauté.
- L'apprentissage interdisciplinaire
- L'apprentissage fondé sur les valeurs et la recherche de solutions durables aux problèmes posés tout en respectant les facteurs sociaux-culturels, économiques et environnementaux.

En outre, les questions suivantes doivent être soulevées:

- L'éducation pour un développement durable est-elle une priorité dans l'université?
- L'université accorde-t-elle une attention particulière au thème du développement durable?
- Les divers départements sont-ils consciemment tentés d'intégrer dans leurs programmes le développement durable en termes de contenu et d'approche pédagogique?
- Quels sont les facteurs et les obstacles rencontrés dans l'intégration du développement durable dans les programmes?
- L'université a-t-elle adopté toutes les initiatives internationales portant sur le développement durable?
- Quelle est la vision globale de votre Faculté / Département au niveau du cursus universitaire?
- L'université est-elle engagée dans des activités ou des initiatives en vue de la promotion du développement durable et dans l'engagement de toute la communauté universitaire (personnel et étudiants) dans des activités de développement durable?
- Y-a-t-il eu des tentatives pour mesurer le degré de réussite de ces activités au niveau du campus universitaire?
- Dans quelle mesure des efforts sont déployés pour améliorer la compréhension, l'enseignement et la recherche en matière de durabilité?
- Comment les apprenants ont acquis leurs connaissances en matière de développement durable : Journaux, Internet, groupes d'intérêt (par exemple les ONG, TV, Publications / brochures / magazines, conférences, foires / expositions, festivals, cours d'Université, conversations avec des amis / famille / collègues, radio...)

POLITIQUE DE DEVELOPPEMENT DURABLE DES ENTREPRISES

Les entreprises doivent adopter dans leur stratégie des chartes de développement durable pour répondre aux nouveaux impératifs de l'image de marque en matière d'engagement pour le développement durable. Il s'agit d'initiatives utilitaristes visant à servir les intérêts des entreprises dans un contexte social qui exprime une très forte sensibilité à ses valeurs. Cela répond à un besoin d'autorégulation des entreprises en l'absence d'un véritable organe de référence de l'économie mondialisée. L'entreprise se doit de répondre aux questions et aux défis suivants :

- Trouver de nouveaux débouchés dans l'économie "verte".
- Connaître les stratégies pour attirer les investissements au bénéfice de ceux qui se sont engagés dans une démarche de développement durable et éthique
- Comprendre les principes de responsabilité: par exemple, mesure des progrès réalisés par les sociétés en relation avec les questions sociales, culturelles et environnementales.
- Comprendre la géo-politique et les tendances économiques du marché liées à la durabilité
- Comprendre comment l'entreprise peut apporter une contribution à la société
- Comprendre les risques sociaux et environnementaux et les possibilités d'activités commerciales.
- Démontrer un engagement personnel aux principes et aux valeurs du développement durable et en encourageant les autres à les suivre.
- Développer une perspective multiculturelle et des relations interpersonnelles (négociations)
- Comprendre le rôle des entreprises durables dans la gestion des ressources humaines et le marketing.
- Favoriser une pensée systémique de la gestion pour tenir compte de la complexité croissante de la durabilité.
- Comprendre la valeur ajoutée de l'implication du secteur privé dans le développement durable.
- Comprendre l'importance que vous attachez à reconnaître les intérêts et les droits des générations futures
- Comprendre le rôle de chaque acteur dans la société: gouvernement, entreprises, syndicats, ONG et la société civile dans le développement durable.
- Prendre conscience de la nécessité d'améliorer constamment l'efficacité opérationnelle en matière d'énergie, d'eau, des matériaux.
- Etre sensible à la conduite d'évaluation d'impact environnemental sur les décisions stratégiques de l'entreprise.
- Connaître les processus concernant les relations avec les intervenants externes: s'engager dans la consultation et de concilier les demandes contradictoires.

STRATEGIES D'ENSEIGNEMENT

Il s'agit d'adopter les stratégies suivantes dans l'enseignement :

-APPRENDRE A FAIRE: cette notion est non seulement liée au développement des compétences professionnelles relatives à la pratique du développement durable, mais aussi les compétences nécessaires pour travailler efficacement en équipe et être capable de réagir avec souplesse à la nature changeante du travail. Il se réfère également à l'engagement au sein de la société dans un cadre informel et / ou formel

-APPRENDRE A SAVOIR: (apprendre à apprendre) ce qui implique l'identification des styles d'apprentissage des apprenants et leurs préférences, afin qu'ils puissent participer pleinement à l'apprentissageTech-instruction en charge (l'instructeur se sert d'outils tels que la cartographie conceptuelle, l'esprit-outils, modélisation, simulation, l'Internet et d'autres outils basés sur le Web)

-APPRENDRE A CONNAITRE : se rapporte à la construction d'une base de connaissances générales sur le développement durable, avec une connaissance approfondie spécialisée dans un petit nombre de sujets relevant du développement durable. L'utilisation et l'intégration appropriée des nouvelles technologies feront partie des nouvelles compétences définies.

-APPRENDRE A ETRE: implique la connaissance et la conscience de ses propres valeurs de bases et d'être respectueux des valeurs de bases des autres. Elle implique aussi des apprenants de pouvoir agir de manière autonome et d'être capable d'exercer un bon jugement et de responsabilité personnelle. Immersion dans la culture d'origine et de trouver un accord sur des

-APPRENDRE A VIVRE ENSEMBLE: l'élaboration d'une compréhension de l'autre et d'une prise de conscience de la nature interdépendante de la vie sur cette planète. Les principales valeurs promues dans ce cadre sont: le pluralisme, la compréhension mutuelle et la paix. Il s'agit de réorienter le contenu des programmes vers l'éducation morale et l'éthique et culturelle afin qu'ils favorisent la participation, la prise de décision démocratique afin de devenir des modèles de la façon dont nous pouvons vivre ensemble de façon durable

-APPRENDRE A SE TRANSFORMER implique que les apprenants deviennent des participants actifs dans l'élaboration de leurs propres valeurs en ce qui concerne les bases de la préparation d'un avenir durable, et agissent également en tant qu'agents de changement pour réaliser cette transformation au sein de la société. (société non-discriminatoire)

CAS PRATIQUE: MARKETING ET DEVELOPPEMENT DURABLE

Dans une démarche de démarche classique d'enseignement du marketing englobe les points suivants sont généralement soulevés: le produit, le prix, la disponibilité, la promotion, le personnel, le processus et la présence. Par contre, une intégration

du développement durable dans le cours implique à aborder les mêmes questions en répondant aux questions suivantes:

-Au niveau du produit: quels sont les impacts sociaux et environnementaux du produit?

-Le coût social de la production est-il équitablement réparti?

-Disponibilité: transport est-il conforme aux normes environnementales?

-Promotion: comportement et consommation responsable?

-Personnel: Egalité des traitements des employés? Non discrimination?

-Processus de production: mettent-elles en valeur les ressources humaines et naturelles mobilisées?

-Présence: les produits de communication utilisés développent-elles de grandes quantités de déchets ?

DE QUELQUES PROJETS DE DEVELOPPEMENT DURABLE A L UNIVERSITE NOTRE DAME

Au niveau du cursus, il s'agira de promouvoir un apprentissage interdisciplinaire qui engage les apprenants à recourir à plusieurs disciplines visant à répondre à une question ou résoudre un problème du monde réel. (Ex: Acheter des produits du commerce équitable)

D'autres projets consisteront à promouvoir sur le campus à travers le recours à l'énergie solaire et aux cellules photovoltaïques pour produire de l'électricité et de l'eau chaude. Ces technologies peuvent réduire de manière dramatique la consommation d'électricité et de produits pétroliers. En effet, il pleut en moyenne seulement soixante dix jours au Liban ce qui laisse près de 300 jours d'ensoleillement par an. Ce projet pilote pourrait être géré par la Faculté d'ingénierie en collaboration entre le corps professoral, les étudiants et les clubs d'étudiants. Les avantages de cette initiative réduirait la pollution et contribue à créer un environnement propre et une énergie renouvelable durable et gratuite.

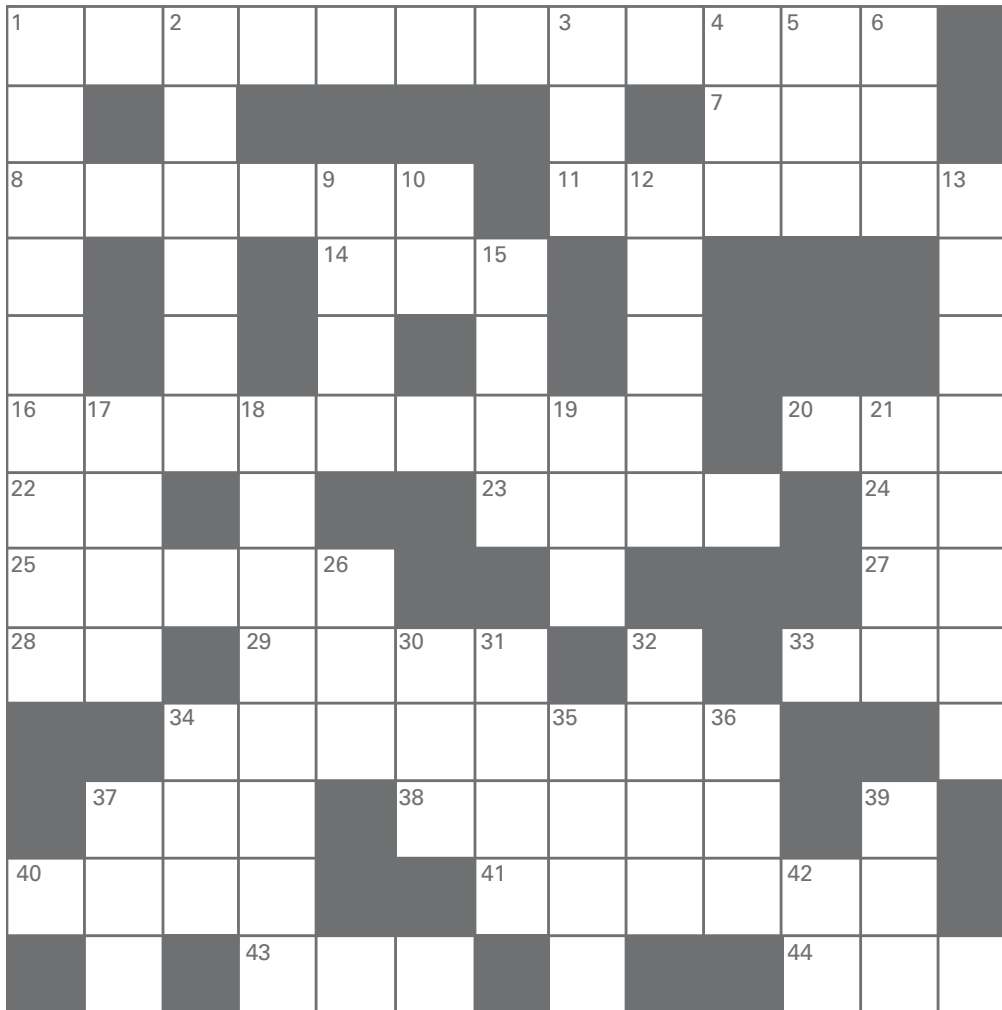
D'autres idées concernent l'utilisation de matériaux de construction qui réduisent la consommation d'énergie et permettent de réduire davantage les pertes et la consommation d'énergies fossiles.

De même, il existe une possibilité de retraitement des eaux usées pour les utiliser dans l'irrigation ce qui permet parmi d'autre de protéger la nappe phréatique. Enfin, il est important de protéger la diversité écologique sur le campus en protégeant le dernier carré d'amandier qui ont donné au monastère Notre Dame son nom de Notre Dame des Amandiers. Ainsi, comme nous l'avons expliqué il s'agit d'intégrer la dimension culturelle dans le développement durable .

CONCLUSION

A l'avenir, il n'y aura que le développement durable. Et comme l'a si bien expliqué, le philosophe allemand Von Haye«Il serait un mauvais économiste celui qui n'est qu'économiste »

Something for your grey matter



Clues

Across: 1. artist of Sistine Chapel 7. clever talk 8. undermined 11. fear 14. purpose 16. magnetic mineral 20. poem 22. personal card 23. longest river 24. conjunction 25. small cut, nick 27. diameter and circle 28. Queen Elizabeth, Latin initials 29. car 33. Zodiac constellation of July 34. last 37. Basque movement 38. marine 40. worry 41. Viking come south 43. slippery fish 44. lair

Down: 1. male 2. covered 3. pinch 4. self 5. two knees 6. judo belt 9. hearing aids 10. deceased princess 12. hospitality house 13. previous 15. satellite 17. smell (US spelling) 18. increase, rise 19. nothing 21. drug (verb) 26. cabin 30. white metal 31. sultanate 32. film personality 34. member of Indian tribe 35. Shakespeare's river 36. kind of tree 37. go wrong 39. start of a series 42. small announcement

Answers to issue 50

Across: Charlemagne 9. prone 10. imp 11. united 12. type 13. semi 14. PT 15. ancillary 18. lair 19. pi 20. nappy 21. secret 24. ape 26. lames 28. flea 29. enema 30. tilers 32. memo 33. plenty 34. pagan

Down: 1. crusty 2. hone 3. animal 4. retina 5. end 6. antelope 7. nip 8. emery paper 16. cinema 17. irate 21. steely 22. cleans 23. ram 24. ale 25. easy 27. step 28. flog 31. imam 35. No