

NDU SPIRIT

Our television screens nowadays are hideous and morally reprehensible. These screens are immersed in trivial talks and insinuations; seeping pus and hissing like snakes. These screens are dirty and heinous... like leprous hell!

Our screens are mere reflections of the present times, they say. But we say that we neither want to be blind nor pretend to be. We truly want the truth, even if it hurts. We do not accept that these screens transform into morgues and crematories ... ruins or brothels. This would be like dust in the eye, a yoke around the neck, a millstone on the chest, and shackles around the wrists and ankles.

We do not accept this because we, people, possess values, zeal, eagerness, and far-reaching aims. We ought to unveil our screens to reveal its true face.

Why don't we chase out of our homes those who blemish the image of our screens by their sinister say and deed? Why don't we free our hearts and minds from their evil? Why don't we protect our children from their plague?

The screens should conceal these faces from us. These should be liberated from their impudence, insolence, and odiousness.

To remain and prosper, our screens should regain their role and mission. Our screens should be renewed with myrrh and find the lost heaven...

The lost heaven!

This heaven resides in the hearts of our parents who ooze goodness, ingenuity, and purity.

The screens should take their inspiration from our parents, or we shall bid farewell to the remaining parts of our "Basra"⁽¹⁾.

The screens are responsible, just like schools and universities, of illuminating and developing the minds of our young to direct them toward justice, good, and beauty. These screens should educate viewers and introduce them to high virtues, ethics, and the principles of good communication.

Away from being a mere luxury, screens are rather a need.

Let us then hope, be patient, and endeavor... and God will provide!

1- This city in southern Iraq is part of the historic location of Sumer, the home of Sinbad the Sailor, and a proposed location of the Garden of Eden.

(N.B. The opinions expressed in NDU Spirit are those of the authors and contributors, and do not necessarily reflect those of the editors.)

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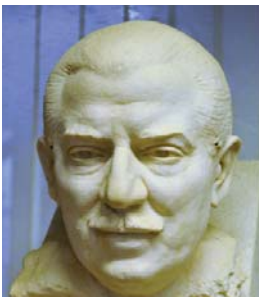
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The President's Message

04 Fr. Walid Moussa



05 President's News



06 Constructions
Fr. Bechara Khoury



Academic and Student Activities

- 09 H.B. Mar Bechara al-Rahi inaugurates new theatre hall
- 10 NDU at the 127th NEASC Annual Meeting and Conference
- 11 CRVP Fall Seminar 2012
- 21 LERC News
Activities, participation in conferences, and visitors
- FH
- 27 Conference Report
From Scene-to-Screen: the 6th NDU Student's Film Festival
- 30 ALUMNI AFFAIRS OFFICE
Celebrating Your Next Step 2012





CARE

- 32 CARE Hosts Fulbright Specialist Dr. Pamela Nice
- 32 CARE Announces Summer Teaching Enhancement Grants (TEGs)

PUBLIC RELATIONS OFFICE

- 32 NDU Commemorates Word Press Freedom Day

33 PLACEMENT OFFICE

Google @ NDU

SPIRITUAL

- 34 Christmas Retreat for NDU Family

SHOUF CAMPUS

- 38 Christmas 2012 at NDU-SC

NLC CAMPUS

- 40 Dean's List Ceremony
- 42 Young writer's Competition
- 43 Founder's Day



Opinion and Culture

- 45 My Fall 2012 Experience at NDU – Philip CHELALA
- 46 A Taste for Social Media: An Alumni Event – Simon Abou JAOUDE
- 48 Patriarch el-Rahi: Power in Bkerki – Patriarch Hazim: Worthy successor of Peter – K.J. MORTIMER
- 49 Enjoy yourself – but how? – K.J. MORTIMER
- 49 Contentment is an Inexhaustible Treasure – Fadia el-HAGE
- 50 SI LES LIBANAIS M'ETAIENT CONTES: GEORGES HATEM – Dr. Georges LABAKI
- 53 MARGARET S. MAHLER – Dr. Antoine CHAMI



Publications

- 66 Rihani Centennial Publication
- 67 New Book: Integrated Frequency Synthesis for Convergent Wireless Solutions Dr. Jad Atallah,FE

The President's Message

With Pope Benedict XVI...



When His Holiness Pope Benedict XVI visited Lebanon in September 2012, he entrusted us with the *"Apostolic Exhortation on the Church in the Middle East: Communion and Witness."* In order to command the Church in the Middle East, the Supreme Pontiff introduced the document by clearly stating, "She today courageously continues her witness, the fruit of a life of communion with God and neighbor."

This communion is at the heart of Christian life.

The Pope, moreover, added in proposition No 67, "Progress in the spiritual life entails an increase in charity and leads naturally to witness." In other words, every Christian is called to live in charity and love, and cannot but be a witness.

This is a great reality. What keeps this reality dynamic is faith in its object and act, i.e. *what* we believe as truth and *how* we believe in it. Indeed, "To be a witness, calls not only for a Christian formation, which imparts an understanding of the truths of faith, but also for a life in harmony with that faith, a life capable of responding to the expectations and needs of our contemporaries."

This central and essential element of our faith inspired Pope Benedict to dedicate a "Year of Faith".

As a matter of fact, in his homily delivered at the concluding Mass of the Conference on the New Evangelization, the Pope announced the celebration of a special Year of Faith, starting on October 11, 2012, and ending on November 24, 2013. This celebration will commemorate the 50th anniversary of the Opening of the Second Vatican Council. In his own words, the Pope decided "to give new impetus to the mission of the whole Church to lead men out of the desert in which they often find themselves, to the place of life, of friendship with Christ".

The Apostolic Letter of the Supreme Pontiff for the Indiction of the Year of Faith, *Porta Fidei*, began with an invitation to a commitment for life; thus, defining faith as an inner determination combined with visible ongoing actions.

The Pope said, "The 'door of faith' (*Acts 14:27*) is always open for us, ushering us into the life of communion with God and offering entry into his Church. It is possible to cross that threshold when the Word of God is proclaimed and the heart allows itself to be shaped by transforming grace. To enter through that door is to set out on a journey that lasts a lifetime."

Accordingly, by living the Year of Faith with intense conviction, we are presented with the unique opportunity for self-evangelization, which will lead us to be truthful witnesses of Christ.

As a Catholic institution of higher education in this part of the world, NDU is summoned to respond to the Pope's invitation. We are called to live the theological virtues of Faith, Hope, and Charity; Faith cherished by Hope and nourished by Charity. Such an invitation constitutes the right directive for us to receive at the threshold of the next twenty-five years in the life of our institution. All administrators, faculty, staff, and students at NDU are called to work together to overcome every challenge and to live by the dynamics of *Communion and Witness* in our unified search for the Truth.

This approach best fulfills *Gaudium de Veritate*, the motto of our University.

Fr. Walid Moussa, O.M.M.
President
Notre Dame University-Louaize

President's News



- In July 2012, Fr. Walid Moussa, NDU President, attended together with Mr. Souheil Matar, VP of Cultural Affairs and Public Relations, the "24th General Assembly of the International Federation of Catholic Universities". The Conference was held in Sao Paulo, Brazil, from July 23 to 28, 2012. Fr. Moussa participated in a panel discussion under the title of "Education at Catholic Universities Around the World", where he presented an overview of the Maronite Mariamite Higher Education approach.
- On November 12, 2012, Fr. Moussa participated at the conference "The Role of Higher Education-Community-School Partnerships in Creating Democratic Communities Locally, Nationally, and Globally: An International Celebration of the 20th Anniversary of Penn's Netter Center for Community Partnerships, 1992 to 2012". The Conference was held at the University of Pennsylvania in Philadelphia, U.S.A., in celebration of the 20th anniversary of the Netter Center for Community Partnerships. Fr. Moussa delivered a presentation at the opening plenary session under the title of "Presidential Perspectives on Higher Education-Community-Schools Partnerships", relaying a brief about Higher Education in Lebanon and the actions taken by NDU.
- On November 24, 2012, Fr. Moussa honored Mr. Johnny Ibrahim, the Consul General of the Republic of Lebanon in Los Angeles, U.S.A, with the President's Award. Mr. Ibrahim, Founder of NDU Alumni Association and First Alumnus to join the NDU Board of Trustees, was recognized for both his commitment to NDU and his public service.
- Fr. Moussa participated at the 14th General Conference of the International Association of Universities, "Higher Education and the Global Agenda: Alternative Pathways to the Future", which was held at the Universidad Interamericana in Puerto Rico, from November 27 to 30, 2012. Fr. Moussa chaired the session under the title of "Assessment/Quality Assurance, Evaluation of Internationalization".
- Fr. Moussa, along with with Dr. Ameen Rihani, Dr. Kamal Abou Chedid, Dr. Mary-Angela Willis, Dr. Roger Hajjar, and Mr. Simon Abou Jaoudeh, attended the "127th Annual Meeting and Conference of the New England Association of Schools and Colleges in Boston" between December 5 and 7, 2012.

Construction & Projects

Fr. Bechara KHOURY

Anyone not filled with the notion of love, selfless work, and the spirit of serving others is likely to fall victim to dissuasion and bitterness. If such a person understands these laws, however, he or she says, "I did work in the past, and so doing, I have gained some qualities. Now that conditions have changed, I must definitely do another work in order to develop other qualities and always serve others". This is how a servant remains master of the situation.

Omraam Mikhael Aivanhov (1900-1986)

It is in this spirit that NDU chose to invest in spirituality, aptitude, experience, knowledge, and expertise in pursuit of the grand and noble mission with which it is entrusted. Without a doubt, we believe that the discipline and hard



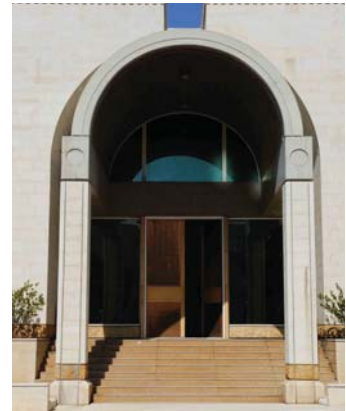
work of our students has always been the driving force behind our motivation. We can confidently assert that our students can depend on our filial love – a love that is ever-present.

In our effort to create an environment that is healthy for all members of our growing community, we would like to mention a few notable accomplishments:

- A new parking lot was constructed to facilitate access to lecture halls for both faculty and students. We created this space, because we are convinced that everyone thrives and works better in friendly, harmonious, and beautiful spaces;



- A new auditorium was built to serve faculty and students, as well as to cater for an audience thirsting for arts and culture. We must, therefore, extend a hearty "thank you" to the entire team members that worked diligently to design such a modern and accessible space, which is worthy of being identified as part of our heritage.



Finally, as a University that strives to interlink scientific research and education through a collegial spirit, which interconnects and enriches disciplines, we constructed a new building for the Faculty of Architecture, Art and Design (FAAD).



This is our spirit; a spirit that stands tall in the face of adversity and meets every challenge strewn in its path. Our Faculty—where humanities and social sciences occupy a central position at the crossroads of all sciences—is the essence of all new thought. Today, our achievements embody our spirit, transcending even the economic crisis. The life force of our University is in perpetual renewal.



Our University will unquestionably become a major player in this social program, remaining faithful to its tradition, conscious of its responsibilities, and confident in its future. In the hope of writing again about our new projects in the next issue, we take this opportunity to state that we are extremely proud to witness our University realizing its ambition with youthful exuberance - a zeal drawn from an endless expanse of spirit and culture.



Academic and Student Activities

H.B. Mar Bechara al-Rahi inaugurates New Theatre Hall

This was an event of great importance for NDU when the University's founding genius, now Maronite Patriarch and also Cardinal, returned in person to inaugurate the Main Campus's New Theatre Hall. The occasion also served to celebrate his appointment as Cardinal Bishop, as well as to close the celebrations for the Silver Jubilee of the University's foundation, and was marked by the outstanding participation of the Lebanese National Higher Conservatory of Music.

Proceedings opened at 8.15 p.m. on Friday, 14 December, 2012, and took the form of a concert by the Soprano Rima Tawil, who was accompanied by the Lebanese Philharmonic Orchestra, the Notre Dame University Choir and the Antonine University Choir, which were conducted by Maestro Manfred Müssauer. The program of famous and powerful music was as follows:

- Overture, *La forza dell destino*, Verdi. Orchestra.
- *Gloria all'Egitto* from the opera *Aida*, Verdi. Rima Tawil, choir and orchestra.
- *Prologus (O Pia, quam pium est...)*, Valentino Miserachs, choir and orchestra.
- *O Holy Night*, Adolph Adams. Rita Tawil, choir and orchestra.
- *Ave Maria (Cavalleria rusticana: Intermezzo)*, Pietro Mascagni. Rima Tawil and Orchestra.
- *The First Noel*, traditional carol. Rima Tawil, choir and orchestra.
- *Adeste fideles*, John-Francis Wade. Rima Tawil, choir and orchestra.
- Finally, the Nicene Creed in Arabic, Ayad Canaan. Rita Tawil, choir and orchestra.



RIMA TAWIL is a soprano with diplomas in musicology, voice and piano. She started vocal training at the Lebanese Conservatory under Jeannette Kouyoumdjian while studying piano. She perfected her art as a pianist at the Ecole Normale de Musique de Paris and her singing at La Scala de Milan, making her debut in Milan's Piccolo Teatro Studio-La Scala. In Milan, she won prestigious competitions and sang in the main cities of France.

MANFRED MÜSSAUER, an Austrian, has worked at the Salzburg Festival and been invited to conduct many leading orchestras in Germany and Central Europe. He is noted for having revived public enthusiasm for works that risked totally undeserved oblivion. Much of his time has been taken up with orchestral recordings.

NOTRE DAME UNIVERSITY CHOIR, Choirmaster Fr. Khalil Rahme, was first formed by Father Rahme in 1993 with the encouragement and support of his Maronite Mariamite Order. Its members include professionals as well as students of the School of Music. It won the Gold Medal and Audience's First Prize at the Third International Choirs Competition held in Laval, Quebec, Canada, in 2007. It has participated in all the principal Lebanese festivals and in many abroad. It has an extensive repertory of classical European festivals and Arab works and has made many recordings.

ANTONINE UNIVERSITY CHOIR, Choirmaster Fr. Toufiq Maatouk, is attached to the Higher Institute of Music at Antonine University of the Antonine Maronite Order. It has done much to enrich Lebanese musical culture and in particular the Maronite religious tradition. It has performed in the main Lebanese, Arab, and international festivals under leading conductors of global repute.

With the presence of His Beatitude and Eminence Mar Bechara Rahi and the participation of such eminent performers, the inauguration was a memorable one.

NDU at the 127th NEASC Annual Meeting and Conference

On a cold Tuesday evening, December 4, 2012, six members of the NDU community gathered over dinner in Boston, Massachusetts, to prepare for the upcoming two and a half days of the 127th NEASC Annual Meeting and Conference.

Heading NDU's delegation was Fr. Walid Moussa, NDU President, while the remaining NDU representatives included Dr. Ameen A. Rihani, Vice President for Academic Affairs, Dr. Kamal Abou-Chedid, Assistant Vice President for Academic Affairs, Dr. Mary-Angela Willis, Dean of Humanities, Mr. Simon Abou-Jaoude, Director of Alumni Affairs Office, and Dr. Roger Hajjar, Assistant to the President.

The following day at the conference, NDU's large representation made an impact and was duly noted by Dr. Patricia O'Brien, Deputy Director of the Commission on Institutions of Higher Education, when she remarked in jest: "Is there anyone left behind at NDU?"

Any NEASC annual meeting is split into two parts with the first day and a half devoted to the Commission on Institutions of Higher Education (CIHE) Assessment Forum. Sessions and workshops are organized revolving around the assessment of the various components of what forms a complete university education. It involves various sessions looking at innovation in education, diverse approaches to assessment of educational outcomes, as well as the assessment of different outputs of this education.

Our days started early in the morning with sessions beginning at 8:15 a.m. and lasting through till early evening at 6:15 p.m. The sessions were too many to mention but they were informative and varied in subject. Parallel sessions covered such exciting topics as *Understanding the impact of Civic Engagement on Student Learning*, *Learning in the world of MOOCs* (Massive Online Open Courses) where MIT professors introduced us to the use of the EdX project into the classroom, *Competencies Needed after Graduation and Competency Based Assessment* to name a few.

The speakers were engaging and dynamic. Most notable was Dr. Eric Mazur, Area Dean for Applied Physics and Balkanski Professor at Harvard University who delivered the keynote address. Every seat was occupied in the grand ballroom and we were not disappointed. Indeed, Dr. Mazur's lecture was so engaging, he spoke for over an hour, his allotted time, yet we were left wanting more when it was over. Dr. Mazur reminded us how we learn best and showed us instead of telling us, through our active participation in his lecture. It was inspiring and motivating for those of us who teach.

Dr. Patrick Terenzini, Professor Emeritus at Pennsylvania State University, communicated valuable strategies for ef-

fective learning that focuses on collaborative learning that is project-based and which elicits a sense of responsibility for oneself and others. He insisted on the importance of the interplay between the curricular and extra-curricular, or out of class and in-class activities, in the learning process.

Dr. Caryn McTighe Musil, Senior Scholar and Director of Civic Learning and Democracy Initiatives at the Association of American Colleges and Universities in Washington, D.C. participated on a panel entitled "Understanding the Impact of Civic Engagement on Student Learning." She eloquently emphasized the importance of our role in helping students evolve into responsible, civic individuals in their workplace as well as in the community and the world at large. She also asked us to question the purpose of higher education and how education can be put to service through civic engagement. Her inspirational talk sparked our sense of responsibility to gear students towards civic engagement.

Ms. Soraya Darabi provided food for thought (pun intended) when she delivered the Banquet Address on social media. A young entrepreneur, social media guru, and Foodspotting and Digital Strategist Co-Founder at *ABC News*, she emphatically insisted on the importance of incorporating social media as part of our education tools.

The NDU team was invited to a private lunch along with other international attendees of the conference hosted by Drs. Brittingham and O'Brien, moderated by Dr. Bruce Mallory, and in the presence of Dr. Judith Eaton, president of CHEA in Washington, DC. Representatives from higher education institutions abroad came from Switzerland, Bermuda, Nigeria, and Greece, and Scotland. Most noticeable of all in size and participation to the various discussions was the NDU delegation.

Friday's lunch marked the end of the NEASC's 127th Annual Meeting. Since our flight back home was scheduled for Saturday evening, the team visited a place dear to the heart of the only Dean, and woman, of the group, Newport, Rhode Island – a visit which had the added benefit of definitely convincing our President that a Memorandum of Understanding was overdue with "Salve Regina University", the catholic co-educational university of Newport, and best described as the University of the 1000 mansions! What a bliss it would be to study and teach there... but not as much as at NDU. Apart from that light note, it was clear to the team that the visit achieved masterfully its utmost objective, showing NDU's strong commitment to accreditation with the NEASC.

CRVP Fall Seminar 2012

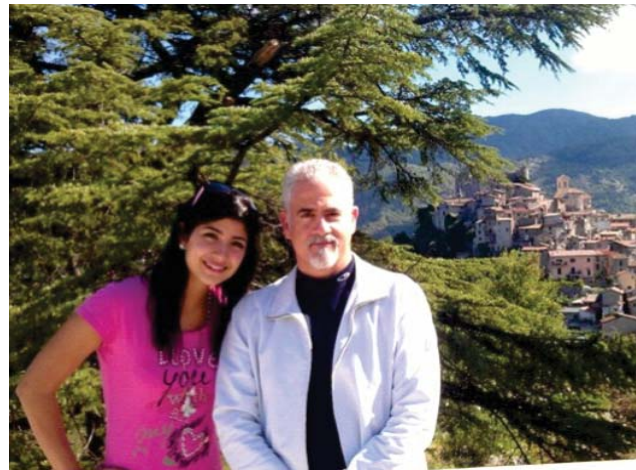
Month-Long Seminar titled: "The Values of Compassion and Forgiveness in the World Philosophical Traditions"

ARTICLE BY: Honorée Claris EID

The Council for Research in Values and Philosophy (CRVP) invited 13 International Scholars from different countries around the world (India, Pakistan, Ethiopia, Romania, Thailand, Germany, Iran, Kenya, Ireland, The Philippines, The Ukraine and The USA) to participate in an extended month-long CRVP Fall Seminar that started on Monday, October 1st, and ended on Thursday, October 26th, 2012. The project took place at two sites, both of which were hospitable and welcoming. The first three weeks of the Seminar were organized at Notre Dame University (NDU) - Main Campus, and the last week took place at the Cedars Institute (CI), nestled beneath the ancient biblical Cedars of Lebanon and above the famed Holy Valley of the Saints, two UNESCO World Heritage Sites.

Thirteen days of Interactive Discussions were divided in such a way that every participant was given a full day to present his/her paper and respond to his colleagues' questions and queries. Our participants had ample time to deepen their reflections and understand themselves better in relation to compassion and forgiveness, in relation to their different countries, cultures, and religions. The seminar gave them the opportunity to put these powerful values in action by appreciating each other's perspectives. Moreover, the project included some interesting site tours and visits to Lebanon's most beautiful and inspiring natural and historical locations such as Jeita Grotto and the Hall of Fame, Our Lady of Harissa, Beirut, Baalbek, Anjar, Becharre, Wady Qadisha, Annoubine, and the Cedar Grove. The fact that the Seminars engaged NDU faculty, teachers, and students gave all involved a fundamental understanding of Love, Compassion, and Forgiveness as the ontological ground for our daily life, for our real human-to-human relationships, regardless of the culture and language in which these relationships exist. These are ultimate realities that are not to be reduced to a virtual existence wherein all too often our own limited appropriation of virtue, norms, and values reside.

The CRVP will also publish in 2013 a special Notre Dame University-Louaize Press publication with a preface by the President of the University consisting of the diverse, rich and profound academic papers of our 13 intellectual scholars. This special Volume will be titled "Compassion



❖ Dr. Edward J. Alam, CRVP Director & Moderator of Fall Seminar Interactive Discussions 2012;
Honorée Claris Eid, CRVP Graduate Research Assistant & Organizer of CRVP Fall Seminar 2012.

and Forgiveness: Religious and Philosophical Perspectives From Around the World" and will be added to the 300 Volume Book Series titled "Cultural Heritage and Contemporary Change" distributed to 300 Universities around the world and available for free on our website: www.crvp.org/publications.

Sincere gratitude to all those who worked really hard for the achievement of this event's mission, to spread the awareness of love, compassion, and forgiveness in the contemporary world. Special Thanks to the Notre Dame University (NDU), to the Cedars Institute (CI), and to the Sponsors – The Fetzer Insititute and Al-Mashrek Insurance. A warm word of thanks to the Abbot of the Mariamite Order, Fr. Boutros Tarabay, President Rev. Fr. Walid Moussa, Fr. Bechara el-Khoury, Fr. Roger Chukri, Mr. Sayed Ghosain, Mr. and Mrs. Pierre Khallouf, Mr. Abdo Bejjani, Ms. Jocelyne Issa, Mrs. Rania Saade Zeidan, Faqra Catering (especially Mr. Maroun Abboud and Hicham), Mrs. Josette Eid, and many others, without whom we could not have succeeded.



❖ President of NDU, Rev. Fr. Walid Moussa, in the Opening Session of the CRVP Fall Seminar 2012.



WEEK ONE:
Day 1: Wednesday, October 3rd, 2012

- Introduction to the month-long CRVP Fall Seminar 2012
- Dr. Edward J. Alam
- *Compassion and Catharsis* – Dr. Roman Meinhold, Thailand/Germany
- E-mail: roman.meinhold@gmail.com

Dr. Roman Meinhold was the first speaker in the series of the CRVP Fall seminars 2012 titled “The Values of Compassion and Forgiveness in the World Philosophical Tradition”. Dr. Meinhold is the Director of *Guna Chakra Research Center* at the Mainz University in **Germany** and is an Assistant Professor at the Assumption University, which is the Graduate School of Philosophy and Religion in Bangkok, **Thailand**. His paper was titled *Compassion and Catharsis*. In the first paper, which attempted to get at the meaning of compassion (and to a much lesser extent, forgiveness) by comparing and contrasting the thought of Plato, Aristotle, Schopenhauer and Nietzsche, Dr. Roman Meinhold

wisely suggested that the apparent contradictions in these different schools of thought on compassion, which we get a particularly helpful insight into when we consider the category of art, need to be held in the proper tension. When pressed by Dr. Mihail Evans to more clearly state his position, Dr. Meinhold responded, again, quite wisely, by noting that with respect to the somewhat enigmatic categories of Compassion and Catharsis, it is not a matter of simply siding with a single school of thought, but a matter of achieving a synthesis, which he is still in the process of doing. The key, of course, is philosophical anthropology, thus it was no surprise that the questions, whether they were about the origins of civilization, or the essence of evil (a word which the presenter tried to avoid) or about the original of language, there was an underlying impetus to get at the Question. Concerning the latter, Dr. Meinhold’s “grunt” answer finally gave us some insight into what his position is concerning philosophical anthropology, which he did then state (in response to Father George Kondothra’s remark about the anthropological difference between Gregory of Nysaa and St. Augustine).

The Blessings of our Virgin on the First Day of our International Seminar, October 2012.





Day 2: Thursday, October 4th, 2012

- Introduction – Dr. Edward J. Alam
- *Political Compassion and Forgiveness: Dallmayrian Views* – Fr. Dr. Edwin George SDB, India
- E-mail: kegsdb@gmail.com

Fr. Dr. Edwin George is a Silesian Father at the Don-Bosco Order. He works at the Sacred Heart Seminary in Chennai, **India**. His paper was based

on the *Dallmayrian Views on Political Compassion and Forgiveness*. In the second paper, Fr. Dr. Edwin George attempted to construct what a philosophy of compassion and/or forgiveness might look like in the thought of an **important** contemporary philosopher Fred Dallmayr (he is important because Derrida took the time to say something about him). Fr. Edwin admitted from the beginning that his paper was exploratory, and that there was no systemic one work wherein Dallmayr addressed these themes, although he certainly said quite a bit about these themes in other contexts. He even discussed the idea with Dallmayr himself. Here again, it is not a surprise that Fr. Edwin began with anthropology and the need to proceed from the outset with the utmost “dialogical care” in order to get at a **relevant** meaning of “the self” and the “the other”... suggesting that such **relevance** is at the heart of Practical Ontology. On this basis, he went on to describe what he was calling Political Compassion, and thus emphasized the need to move from personal ethics to Global Ethics—an ethics which presupposes (or calls for) “moral universal discourse”. Fr. Edwin made an attempt to say something about the precise nature of such a discourse, but since his emphasis (or Dallmayr’s, emphasis, according to his reading of Dallmayr) was on Practical Ontology, he spent most of his time on praxis rather than theory. This was expressed



❖ In the following picture, Fr. Dr. Edwin George is presenting his paper and discussing the questions of his colleagues.

in his focus on (and passionate call for) gentle, but tough, non-violent resistance to injustice. At this point, our colleague from Romania, Dr. Dan Chitoui, brought us back to pure Ontology, without undermining the importance of Practical Ontology, by asking about the essence of violence. This prompted a remark related to Derrida’s criticism of Dallmayr (and others) who tend to get caught up in a “pathos of non-violence” without taking into account how fundamental violence (or a certain form of violence) is absolutely necessary for real survival in the real world.



Day 3: Friday, October 5th, 2012

- Introduction – Dr. Edward J. Alam
- *Shah Latif’s Sufi-poetic Expressions of Compassion and Forgiveness as Universal Values* – Dr. Amjad Ali, Pakistan
- E-mail: amjadchannar@uok.edu.pk

Dr. Amjad Ali is a lecturer in the Department of Philosophy at University of Karachi, **Pakistan**. His poetic style of giving his paper gave a touch of art to our seminar. In the third and final paper of the first week of the month-long series of seminars, we were delighted by the sound of Persian and Arabic poetry coming so naturally from the mouth of our colleague from Pakistan, Amjad Ali, who effortlessly captured some of the insights of Shah Latif with his immediate and spontaneous translations of the great Sufi’s poetic expressions of compassion and forgiveness. Needless to say, he too, spent considerable time on the question of philosophical anthropology, as he attempted to specify the difference between the true and false self, between egoism (or narcissism) and genuine self-love, thereby implying (my reading) that all such genuine love of the other, of the beloved, flows first from this genuine self-love—rooted ultimately in going deeply



❖ In this photo, Dr. Amjad Ali is presenting a Poem on Compassion and Forgiveness by Shah Latif to his fellow participants.

into the inner rooms of the soul to experience the intimate (and even ecstatic) love of being loved and forgiven by LOVE ITSELF—By the one true God—an experience or reality that keeps all reality in existence: a Being who is Being itself...La illah ila allah...and an experience which overcomes the division among selves resulting in a unity wherein God is all in all. The discussion in Western Ethics, dominated by utilitarianism, could be greatly strengthened by such mystic, Sufi, Eastern approaches to Ethics.

WEEK TWO:

Just as in Week One of our seminar, a dominant theme had been that of philosophical anthropology, likewise in Week Two, the mystery of what it means to be a human being and whether being human necessarily entails being compassionate and forgiving, was also at the center of the Seminar's speculation. As Dr. Edward J. Alam expressed it in his opening remarks while summing up the first two weeks of the Seminar: "Whether it came from a careful and scholarly analysis of the relationship between a medieval Indian-Muslim mystic scholar, Sayyid Muhammad al-Hussayni Gisudaraz (1321-1422) and his Bahmani King (Firuuzshah), or from a comparison of Eastern and Western theological approaches to the highly charged and loaded fundamental terms of classical Greek philosophical discourse, such as *hypostasis* and *ousia*, or from a first-hand testimony to the on-going refusal to recognize the humanity of the Dalits in India, our minds and hearts were moved, to face yet once again, ourselves, and to enter more deeply into the ongoing dialogue between me and myself, a dialogue that never ceases, accept perhaps in our sleep, and a dialogue that has direct ramifications on our dialogue with others."



❖ Dr. George Eid, Dean of Faculty of Natural and Applied Sciences (FNAS), participated in the CRVP Fall Seminar 2012.



Day 4: Monday, October 8th, 2012

- Introduction – Dr. Edward J. Alam
- *Ways of Being in the World in the Medieval Deccan* – Dr. Firoozeh Papan-Matin, Iran/USA
- E-mail: firoozeh555@gmail.com

Dr. Firoozeh Papan-Matin is of Iranian origin and is a Fulbright-Nehru Senior Research Scholar in the USA. Dr. Firoozeh (or Feiruuz as she likes to be called in Lebanon) gave us an important insight into compassion and forgiveness through her impressive research. Her paper evaluated the relationship between a significant medieval Indian-Muslim mystic and his current king within the context of their response to compassion and forgiveness. The renowned mystic scholar Sayyid Muhammad al-Hussayni Gisudaraz (A.D.1321-1422) was a charismatic early Chishti leader and a defining Indian-Muslim author of medieval India. In his work he evaluated compassion and forgiveness as divine attributes of an omniscient and compassionate God who even forgave the sinners once they renounced ignorance and repented from their sins. This established mystical theme assumes interesting properties in the complex relationship between Gisudaraz as an exemplary scholar and charismatic religious leader and his current Bahmani ruler of the Deccan, Firuzshah (r. A.D. 1397–1422). Firuzshah was the eighth of the eighteen Bahmani kings, the first Muslim rulers in the South, who reigned for two centuries from A.D. 1347 to 1537. Among these kings, Firuzshah was distinguished as the most powerful and remarkable ruler of the dynasty. He was famous for his ambition, valour, and erudition. He was also remembered for his conflictual relationship with Gisudaraz. Their relationship offers valuable insight into the history of Islam in medieval India and the approach of these powerful leaders to one of the most fundamental tenets of the Islamic faith: compassion and forgiveness.



❖ The Lady in Red is Dr. Firoozeh Papan-Matin, the only scholar with Middle Eastern Origins. Dr. Thummapudi Bharathi, Dr. Abdul Rashid, Fr. Dr. George Kondothra, Dr. Dan Chitoiu, Dr. Rolando Gripaldo, Dr. Amjad Ali, Dr. Roman Meinhold, Dr. Roman Wysoczanski, Fr. Dr. Edwin George, Dr. Workineh Kelbessa, NDU: Dr. Joseph Yacoub, Dr. Edward J. Alam, & Dr. Mahmood Younes.



❖ Our Participants at The Hall of Fame, Jeita, Lebanon, CRVP - NDU Fall Seminar 2012.



Day 5: Wednesday, October 10th, 2012

- Introduction – Dr. Edward J. Alam
- *Restoration of Man and World* – Dr. Dan Chitoiu, Romania
- E-mail: dan811@yahoo.com

Dr. Dan Chitoiu is an Associate Professor in the Department of Philosophy at the State University of Iasi, **Romania**. After a few days of reflection on the possible wisdom to be found in medieval India among mystic saints, scholars, and kings, and the potential insights into the enigmas of compassion and forgiveness. Summing up Dr. Chitoiu’s presentation, Dr. Alam wrote, “We are grateful that Dan has fed us with the wisdom of Romania—undeniably testified to by the way so many Romanian philosophers were willing to suffer even imprisonment for their views. When philosophers are imprisoned for their thinking, this is a sure sign of the importance of their work. Professor Chitoiu expressed his interest to conduct further research on this topic, and demonstrated to all of us how important it is to be clear and as accurate as possible when it comes to saying what it means to be a human person. Since ideas have consequences, our ideas on the meaning of the term “person” make all the difference. He alluded several times to how bad ideas have bad consequences, making reference to how a certain brand of communism, and its view of the human person, had disastrous consequences for many persons in his own country. In rooting the deepest sense of what it means to be human in what he called “absolute Alterity”—finding the self in the other—he emphasized the synonymous nature of “relation” and “person” claiming that to be a person meant to be “in relation” to another, implying that the phrase, “individual person” is in fact contradictory. Radical individualism leads to the death



❖ International Scholars enjoyed the Lebanese hospitality and kindness. They were mostly inspired by Lebanon’s beautiful, natural and historical locations like, Harissa, Beirut, Baalbek, Anjar, Becharre, Jeita Grotto, Wady Qadisha, and The Holy Cedars!

of relation and person, and cuts off forever the possibility of compassion and forgiveness. Going further than this, he implied that compassion and forgiveness are constitutive of what it means to be human. By stressing the category of “relation” I am led to revisit this all important category in Aristotle’s *Metaphysics*, and to reexamine how certain scholastic appropriations of this term in both theology and anthropology, particularly in St. Thomas—whom we forget is also a mystic, might serve to reconcile some of the theological tension between Eastern and Western Theology, which he presented.”



Day 6: Friday, October 12th, 2012:

- Introduction – Dr. Edward J. Alam
- *Is Forgiveness Ethical When It Continues Oppression?: A Dalit Perspective on Reconciliation When Persistent Injustice is Systemic* – Prof. Thummapudi Bharathi, India
- E-mail: thummapudi92@gmail.com

Dr. Thummapudi Bharathi is a Professor in the English Department in Women’s University (Sri Padmavati Mahila Visvavidyalayam) in Tiraputi, **India**. She started with the



❖ Dr. Thummapudi Bharathi is the lady in yellow.
The participants in this photo from Left to Right:
Abdul Rashid, Fr. George Kondothra, Rolando Gripaldo,
Dan Chitoiu, Irina De Quenoy, Amjad Ali, Firoozeh Papan-Matin,
Roman Meinhold, Roman Wysoczanski, Fr. Edwin George,
Workineh Kelbessa.

texts centering around Forgiveness from a Dalit Perspective... The significance of the texts presented lies in their authority in providing reference while an ongoing process of development of social thought and insight is occurring. And, finally, during a session that was animated by the largest number of student participation, Dr. Thummapudi Bharathi, too, deepened our reflection on the mystery of what it means to be human by speaking up for those who often have no voice, in spite of the Dalit movements, and even Indian law. Perhaps misunderstood at first as arguing against forgiveness, her views finally emerged after an excellent discussion punctuated by the wise and powerful interventions of Alexandra Asseily and Stephanie Succar, who brought out the important distinction between forgiveness and acceptance. To forgive the wrong does not mean to condone it. The fight for justice, she eloquently articulated, is waged more effectively and honestly through love and forgiveness than through hatred and violence. The struggle for the good and the true and the beautiful must continue, but this war, whether waged inwardly or outwardly must be rooted in love and forgiveness: in love and forgiveness of self and in love and forgiveness of one another.

WEEK THREE

Day 7: Monday, October 15th, 2012

- Introduction – Dr. Edward J. Alam
 - *Overcoming Resentment and the Exposition of Philosophical Situation* – Dr. Roman Wysoczanski, Ukraine
 - E-mail: javare@ukr.net
- Dr. Roman Wysoczanski, our youngest participant, is an Assistant Profes-



❖ A Group picture in the Holy Cedars of Lebanon, Cedars Institute – CRVP Fall Seminar 2012.

sor of Philosophy at Ivan Franko National University of Lviv, **Ukraine**. Readers are invited to read his entire paper in the forthcoming publication, as his method in presenting, though unconventional because unwritten, was highly poetic and penetrating.



Day 8: Wednesday, October 17th, 2012

- Introduction – Dr. Edward J. Alam
- *Derrida, Reconciliation and Forgiveness* – Dr. Mihail Evans, Kenya/Ireland
- E-mail: mihail@riseup.net

Dr. Mihail Evans is a Research Fellow at the Institute for Advanced Studies in NEC, Bucharest, **Romania**. He is an Irish and British Citizen originally from Kenya. In recent years the spectacle of apology has become a commonplace one in politics, whether it be the British prime minister, Tony Blair apologising for the Irish Famine of 1845-50 or Pope John-Paul II for the actions of the Inquisition. The keenness of leaders to seek forgiveness for the actions of their predecessors while, according to some critics, failing to take proper responsibility for the consequences of their own policies has led to increasing public skepticism about the practice. Yet events such as the Truth and Reconciliation Commission in South Africa have shown that apology can go beyond simple political expediency to mark a real political and ethical achievement. Indeed, it was partly the later that inspired the French philosopher Jacques Derrida (1933-2004) to champion the practice of a radical forgiveness. His presentation outlined this work and tried to establish a practical distinction between forgiveness and reconciliation that could shed light on what is going on in individual acts. The main place where Derrida addresses this theme at length is his late work, *On Cosmopolitanism and Forgiveness* (Routledge, 2001), but his paper drew on other references across the range of his publications. He argued that Derrida made a very important distinction between 'reconciliation' and 'forgiveness' which allows us to approach the question in a way that neither presumes nor



❖ The Visit to Jeita Grotto was so powerful and inspiring for our 13 International Scholars.

excludes skepticism. Derrida's turn to forgiveness is crucial for understanding apology because it foregrounds the perspective of those (the victims so to speak) who have been wronged. Apology generally considered either looks at the scene as a whole or from the perspective of those who are apologizing whereas forgiveness stresses the position of the wronged.



Day 9: Friday, October 19th, 2012

- Introduction – Dr. Edward J. Alam
- *Towards Nirvana Through Compassion* – Fr. Varghese Manimala, India
- E-mail: varghesemanimala46@gmail.com

Our first speaker at the Cedars Institute was Father Varghese Manimala who is the Director of Henry Martyn Institute (HMI), the International Centre for Research, Interfaith Relations and reconciliation in Hyderabad, **India**. Father Manimala started the lecture with his experience in working on issues regarding Compassion in his field of work as he has had first-hand experience with applying these values in the world. Father Manimala spoke about the difficulties that his Institute faces. He claimed that if true compassion is applied properly, it could lead to a world of peace and grace, to a kind of Utopia. Our participants moved to the Cedars Institute. On their way to the Cedars, they passed through Becharre to see Gibran's Museum and St. Anthony of the Desert Monastery.



❖ Gibran Museum, Becharre: Fr. Dr. George M. Kondothra, Fr. Varghese Manimala, Dr. Roman Wysoczanski, Fr. Dr. Edwin George (from left to right).



❖ A Wonderful First Day at the Cedars Institute: Dr. Youssef Rahme on the right is inviting everyone to feel at home and to pick fresh fruits from his lovely and incredibly rich garden.



❖ In this photo from left to right: Dr. Edward J. Alam, Dr. Abdul Rashid and Mr. Mahmoud Youness. Gratitude to Mr. Youness for presenting a copy of the Journal of his institute, The Sapiential Knowledge Institute for Religious and Philosophical Studies.



❖ After a Full Day at the Cedars... No Words Can Express the Feelings!



Day 10: Saturday, October 20th, 2012

- Introduction – Dr. Edward J. Alam
- *The Value of Forgiveness in Religious Philosophy And its Implementation in Present Scenario: With Special Reference to Pakistan* – Prof. Dr. Abdul Rashid, Pakistan
- E-mail: hazara9@yahoo.com

Prof. Dr. Abdul Rashid is a Meritorious Professor in the Department of Qur'an and Sunnah at the University of Karachi, **Pakistan** and a very deep thinker with a profound religious view. He is also a regional director of the CRVP in

Pakistan. His paper stressed that Compassion & Forgiveness are crucial values in the ethics of all Religions. In the present day scenario, it may play a vital role for the promotion of tolerance, harmony and peace in the World. Dr. Abdul Rashid presented us with valuable insights into the reality of compassion in the Islamic tradition, with interesting references to The Holy Qur'an in the light of what he called the "Pakistani Experience".

WEEK FOUR:



Day 11: Monday, October 22nd, 2012

- Introduction by Dr. Edward J. Alam
- *Compassion: Convergence of Christian and Buddhist Perspectives* – Fr. Dr. George M. Kondothra, India
- Website: www.ots.org.in
- E-mail: frkmgeorge@hotmail.com

Fr. Dr. George M. Kondothra is a Professor at the Federated Faculty for Research in Religion and Culture, in Kottayam, Kerala, **India**. He is a member of the Orthodox Theological Seminar, the Chairperson of the Doctoral Research Committee at Senate of Serampore University, and a Member of the Central Committee of the World Council of Churches based in Geneva. Fr. George compared the values of compassion in Christianity and in Buddhism. While noting that "Compassion" is a contested term, he stressed that it is also especially important to being human. Reaching a consensus over its real meaning and significance over the years proved to be quite a challenge.

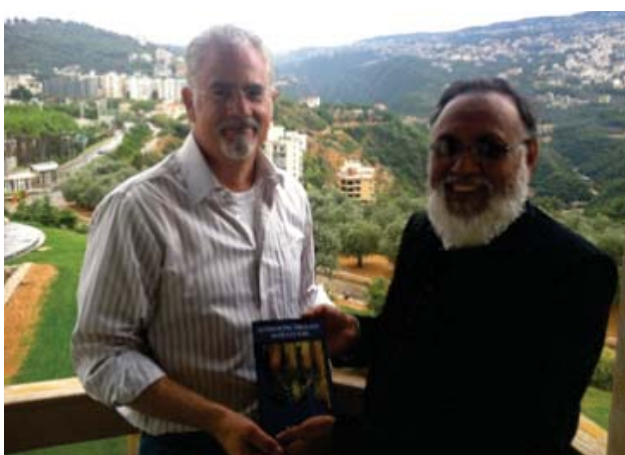
Fr. George is presently working on a new translation of Gibran Khalil Gibran's *The Prophet* into the South Indian language of Malyalam.



❖ In this picture from left to right: Dr. Workineh Kelbessa, Dr. Amjad Ali, Michelle Scheidt (The Fetzer Institute) Dr. Rolando Gripaldo, Dr. Roman Meinhold, Dr. Thummapudi Bharathi, Dr. Firoozeh Papan-Matin, with Fr. George M. Kondothra at the Top near Gibran's Bust in Becharre.



❖ Inside the chalets of the Cedars Institute.



❖ Dr. George M. Kondothra is presenting his book to Dr. Edward J. Alam.

sion and Forgiveness. His paper examined the values of compassion and forgiveness in the African world view. In particular, it looked into how indigenous methods of conflict resolution have enabled some ethnic groups in African to foster compassion and forgiveness. Indigenous methods of conflict resolution are initiated, processed and executed by the people, without the arbitration of the state, and without the sanctioning forces of the state. They are the mechanisms different societies use to peacefully handle differences that might otherwise be devastating. Although their system lacks efficient sanctions, the elders attempt to make a compromise solution acceptable to both disputants without using any threat. They care much to be fair, honest, neutral and impartial. They try to solve disputes through a dialogue that leads to consensus and consent. The African indigenous system thus favors restitution, reconciliation and trust rather than retribution, as the basic aim is the restoration of harmonious relationships, not apportioning punishment or claiming revenge against the losers in the battle. The indigenous system teaches us that mutual concession, mutual toleration, mutual discussion, and mutual give and take are required to find a lasting solution for any conflict.

Day 12: Wednesday, October 24nd, 2012

- Introduction – Dr. Edward J. Alam
- The Values of Compassion and Forgiveness: The African Experience – Dr. Workineh Kelbessa, Ethiopia
- E-mail: workinehkelbessa@yahoo.com



Dr. Workineh Kelbessa is an Associate Professor in the Department of Philosophy in Addis Ababa University, **Ethiopia**. He highlighted the African point of view for Compassion and Forgiveness.



❖ This is a snapshot at Mar antonis Eshaia (St. Anthony of the Desert), Qannoubine.



❖ The Gibran Museum, Becharre.



Day 13: Thursday, October 25th, 2012

- Introduction by Dr. Edward J. Alam
- *Why Must We Forgive?* – Dr. Rolando Gripaldo, Philippines
- E-mail: drgrips@yahoo.com

Dr. Rolando Gripaldo is the editor of the International Journal of Philosophy Philosophia. He is also the Executive Governor of Philippine National Philosophical Research Society (PNPRS), **Philippines**. Dr. Gripaldo gave the final paper of the seminar focusing on Personal forgiveness in a worldly setting, as an act performed by a human person to overcome resentment, and in order to open oneself up to possibilities of accommodation of, acceptance of, and reconciliation or communion with the Other. He argued that such acts are spiritual in nature or have an element of divinity in them. To forgive is to be lovingly compassionate and the act of being lovingly compassionate in the midst of being wronged or downtrodden or exploited and so on—real or imagined—is an act that goes beyond being

human: it appears knowingly or unknowingly—even for a nonbeliever—to have the guidance of a spiritual support. One overriding reason, among others, why we must forgive is to have peace of mind, that is, to overcome the spiritual distress, emotional burden, or both. In this regard, personal forgiveness may be considered as a form of an enlightened self-interest in the best sense of the word.



❖ Presence of our Abbot, Rev. Fr. Boutros Tarabay at the Final Formal Dinner of the CRVP Fall Seminar 2012 at NDU.



❖ Souvenirs on the Last Day: Our participants had their names carved on the wood of the Cedars of Lebanon!

Visits and Activities

LERC News

Lebanese Emigration Research Center

LERC staff Elie Nabhan, Stacy Farenthold, Shereen Mahshi, Victoria Heurta
The full text of the following reports may be found at www.ndu.edu.lb/lerc

LERC attends the Exhibition of Contemporary Art of Uruguay

Celebrating Uruguay's Independence Day on July 18th, the Embassy of the Uruguayan Republic in Lebanon brought to Beirut Souks *The Venue*, the exhibition of contemporary art of twelve artists. The collection included art work such as paintings, drawings, prints, digital art and tapestry created in the last forty years. The LERC was represented by Maritta Sislian and Victoria B. Huerta.

As described by the Ambassador of Uruguay in Lebanon, Dr. Jorge Luis Jure, the artists grew up in Uruguay, a country part of the "Western World" and the Developing South, marked by the Latin American political and economic turmoil of the '60s and '70s.

Amongst the artists it was noticeable that some of them were of Lebanese origin, such as Bruno Sfeir and Jose Trujillo Seade. They all offered a rediscovery of materials transforming handicrafts into significant works of art. In a way, these creators had experienced the challenges and adversities of migration.

Dr. Jorge Luis Jure welcomed a crowd of ambassadors, politicians, scholars and other guests who were attending the inauguration of the exhibition. During his speech, the Ambassador recalled his own Lebanese roots and wished that the ties between Lebanon and Uruguay become stronger with time.



❖ Entrance of the exhibition at *The Venue*, Beirut Souks (July 2012).

LERC participates in celebrating Venezuela's Independence Day



❖ Ambassador of the Bolivarian Republic of Venezuela, delivering the inaugural speech.

In celebration of the 201st anniversary of Venezuela's Independence, H.E. Ambassador Zoed Karam Duaiji, the Venezuelan Ambassador to Lebanon, commemorated the date by celebrating at a Beirut venue. The LERC was invited to participate in the event.

The Venezuelan struggle for independence from Spanish colonization started on July 5, 1811.

This ended on June 24, 1821, at the Battle of Carabobo, after which a document was ratified establishing the principles and ideals of the Venezuelan Revolution. The 300-year domination of the Spaniards ended under the leadership of Simon Bolivar.

The LERC was honored to share this important day with the Venezuelan people in Lebanon and celebrate such a notable date in the life of a country that is home to many Lebanese emigrants.

LERC representatives attend the WLCU Annual Dinner

The World Lebanese Cultural Union (WLCU) held its annual dinner at Le Royal Hotel, Dbayeh, on August 3, 2012, in the presence of notable figures, with Bishop Edgard Madi representing the Maronite Patriarch Mar Bechara Boutros al-Rai. Staff members of the LERC at NDU were invited to attend the event. Ms. Guita Hourani, Director of the LERC, Ms. Maritta Sislian, and Ms. Victoria Huerta represented the LERC.

Following the national anthem, the Secretary General of the WLCU, Mr. Toni Kaddissi, welcomed everyone to the event and extended a sincere salute to the Lebanese Army on behalf of the diaspora. In his address, Mr. Kaddissi called on the Lebanese government to implement a mechanism that would make the diaspora feel that they are an irreplaceable core of this country's social, political, and cultural life.

For his part, Mr. Salim Sfeir, the General Manager of Bank of Beirut, praised the event and expressed his heartfelt appreciation to the WLCU for honoring the Maronite Foundation. He stressed the importance of this foundation, which has facilitated communication and bonds with those Lebanese living abroad. Mr. Sfeir emphasized that



❖ Members of the WLCU and Maronite Foundation (August 2012)

Bank of Beirut is committed to serve as a bridge between Lebanon and its diaspora.

Bishop Edgard Madi delivered a speech on behalf of Patriarch al-Rai, describing the event as an older brother honoring a younger one. Bishop Madi also stressed the importance of the automatic right of Lebanese living abroad to possess Lebanese citizenship, which would enhance their national sense of belonging.

Argentinean Ambassador to Lebanon visits LERC

Following the series of visits to the LERC by several notable figures, representatives of the LERC were pleased to welcome His Excellency Mr. José Gutierrez Maxwell, Ambassador of Argentina to Lebanon, at NDU on July 21, 2012. During a warm welcome led by Ms. Guita Hourani, Director of the LERC, Mrs. Lilianne Haddad introduced Ambassador Maxwell to the work and mission of LERC, and explained how the center collects reliable data on migration from and to Lebanon. Following the introduction, Ms. Hourani escorted the Ambassador to the Lebanon Migration Nucleus Museum, where he was shown exhibits which provide a window into the historical and contemporary experience of Lebanese emigrants from around the globe. These exhibits include photographs, artwork, documents, and a variety of cultural items that the communities and families in the diaspora have shared with LERC.

Following the visit to the museum, Dr. Assaad Eid, the Vice-President of Sponsored Research and Development (VPSRD) at NDU, welcomed Ambassador Maxwell and



❖ H.E. Mr. José Gutierrez Maxwell, Ambassador of Argentina to Lebanon (July 2012).

then Ms. Hourani entered into a discussion focusing on Argentineans of Lebanese descent in Argentina. The discussion also included the drafting of a possible Memorandum of Understanding (MOU) with an Argentinean university.

LERC commemorates the Lebanese who perished on the Titanic

The Lebanon and Migration Nucleus Museum at NDU, Lebanon, unveiled an authentic scale replica of the *Titanic*, which sank in the North Atlantic Ocean on 15 April 1912 after colliding with an iceberg during its maiden voyage, and a memorial plaque listing the names of the Lebanese who perished in the tragedy.

The British Columbia, Canada, branch of the World Lebanese Cultural Union (WLCU) initiated the event. Mr. Henry Zarifeh, current President of the WLCU, and Dr. Nick Kahwaji, former President of the WLCU, represented the organization. In addition, Ms. Noeleen el-Hachem, of the Irish-Lebanese Cultural Foundation in Ireland, represented the foundation on behalf of its Chairman, Mr. Guy Yunis. Also present at the event were Mr. Joe Abi-Saab, the grandson of the late Joe Elias Abi-Saab, who lost his life on the *Titanic*; Mr. Camille Lewis, Secretary General of the Lebanese-Canadian Society in British Columbia, Canada; Mr. Antoine Menassa, President of the Lebanese Businessmen Association in France; Dr. Antoine Khoury Harb; Dr. Assaad Eid, Vice-President of Sponsored Research and Development at NDU; Ms. Guita Hourani, Director of the LERC at NDU; Mr. Roberto Khatlab, the LERC's Liaison Officer for Latin America; guests from Canada and Ireland, and the LERC staff.

A moment of silence and prayer marked the beginning of the event and was followed by a welcome speech delivered by Ms. Hourani, who thanked representatives of the WLCU British Columbia, Canada, branch and the Irish-Lebanese Cultural Foundation for initiating the commemorative event and for donating the replica and memorial plaque. Dr. Eid took the podium after Ms. Hourani and spoke of NDU's academic, cultural, and national commitment to

preserving and promoting the Lebanese national heritage, and supporting viable associations between Lebanese residents and emigrants. Mr. Zarifeh then delivered his speech in which he spoke of the importance of preserving the Lebanese heritage especially among the Lebanese and their descendants abroad, and noted Dr. Kahwaji's dedication and efforts in this regard not only in British Columbia but also across Canada.

For her part, Ms. Hashem said that the gathering was aimed at roll calling, remembering, and recognizing each of those from the historic land of Lebanon and bestowing upon them their "rightful Lebaneseness". Dr. Kahwaji then took the podium and thanked the LERC, and promised to continue to contribute to its mission and to continue to extend the museum and archive with cultural items. Trying hard to control his trembling voice and hold back his welling tears, Mr. Abi-Saab delivered an unrehearsed closing speech centered on his late grandfather's migration and tragic death on the *Titanic*.

During the unveiling of the memorial plaque, following Mr. Abi-Saab's moving speech, Ms. Désirée Rizk sang the famous theme song *My Heart Will Go On* from 1997's Hollywood blockbuster movie *Titanic*. Both the music and Mr. Abi-Saab's story touched the hearts of attendees and added greater significance and meaning to the event.

This initiative, a first of its kind in Lebanon, comes against the background of a world commemorating the centenary of the *Titanic's* sinking.

The Lebanon and Migration Museum at NDU opens its doors by appointment only. Appointments can be secured by contacting either the Public Relations Office or the LERC at NDU, Zouk Mosbeh.



Unveiling of the scale replica of the *Titanic* and memorial plaque at the Lebanon and Migration Nucleus Museum at NDU (2012).

65 Lebanese-Argentines repatriated their ancestors to Lebanon by donating their photos to the Lebanon and Migration Museum at NDU

The LERC in cooperation with the Centro Argentino De Investigacion Sobre La Inmigration Libanesa (CAILL) and under the auspices of the Argentinean Ambassador to Lebanon, H. E. Mr. José Gutierrez Maxwell, organized a ceremony whereby sixty-five Lebanese-Argentines repatriated their ancestors to Lebanon by donating their photos to the Lebanon and Migration Museum at NDU.

The national anthems of both Argentina and Lebanon initiated the ceremony, after which the director of the LERC, Ms. Guita Hourani, welcomed to NDU, to LERC, and to the LMNM, His Excellency Mr. Maxwell, the President of CAILL, Professor Walter Muller, former Lebanese Ambassador to Argentina, Mr. Farid Samaha, Secretary General of the World Lebanese Cultural Union, Mr. Tony Kaddissi, Dr. Michel Nehme representing Vice President For Sponsored Research and Development Dr. Assaad Eid, and the sixty-five guests from Argentina. Ms. Hourani stated that the journey of the Argentinean group to their ancestral land is an indication that the flame of love for Lebanon remains alive among the descendants of the pioneer Lebanese emigrants.

Dr. Michel Nehme said that the pictures of their relatives which they had brought back represented a noble gesture. Mr. Roberto Khatlab, the LERC's Liaison Officer for Latin America and Director of the Centre des Etudes et des Cultures de L'Amérique Latine (CECAL), introduced the collec-

tion at the LERC and explained the methods and policies the LERC had followed since 2003. Afterwards, H.E. Mr. Maxwell took the podium. He thanked and congratulated NDU for the excellent initiative in organizing such an event, which would strengthen relationships between Lebanon and the diaspora in Argentina. He considered this exercise "a great example for everyone present, given that many of our compatriots have either lost touch or broken bonds with Lebanon".

Following the ceremony, certificates were distributed to Dr. Walter Muller, Ms. Nieves Abdallah, Mr. Jorge Saba, Mr. Nestor Hage, and Mr. Victor Nicolas Berbari in recognition for their donation of material to the Museum. The other group members, as well as H. E. Maxwell, received Certificates of Visit to the LMNM.

The Lebanese-Argentinean group then toured the Museum, admiring the collections from around the globe, each one telling a story of Lebanese immigration from different periods in history, ranging from the early Ottoman Era and the Greater Lebanon period to the French Mandate and Lebanese Independence. The visitors took pictures and were visibly deeply moved throughout their visit. Consequent to this effort, the Argentinean collection has become the largest collection in the Lebanon and Migration Museum.



❖ Group photo of the visitors at NDU (2012).

LERC representatives attend Nigeria's 52nd Independence Day celebrations

Representatives of the LERC at NDU attended Nigeria's 52nd Independence Day celebrations at a sumptuous cocktail reception in Beirut's prestigious Phoenicia Hotel. Representing the LERC at the event were Director of the LERC Ms. Guita Hourani, LERC Research Affiliate Ms. Marie Jose Tayah of Kent University in the United States of America, and former LERC rapporteur and editor Mr. Elie Nabhan. Dr. Edward Alam, Director of the Council for Research in Values and Philosophy at NDU, and Dr. Youssef Rahme, Director of the Cedars Institute in Lebanon, also attended the event.

Nigeria's ambassador to Lebanon, H. E. Amos Idowu, and his wife, Mrs. Florence Idowu, along with other senior staff members of the Nigerian Embassy in Beirut, welcomed the distinguished guests and personalities who arrived to join in the commemoration. These included M. P. Mr. Ali Bazzi, representing the Lebanese Republic, Government, and Parliament, H. E. Zein el-Moussawi, the representative of Lebanon's Foreign Minister, and H. E. Monsignor Gabriella Da Caccia, the Dean of the Diplomatic Corps. Also present



❖ Cutting of the Independence cake: (from left) Mr. M. Saleh, Mr. G. Nabhan, Mr. I. Moukarem, Mr. W. Zard Abou Jaoudeh, Mrs. F. Idowu, Mr. A. Bazzi., H. E. A. Idowu, H.E. Z. el-Moussawi, a member of the Lebanese armed forces, and Mr. M. Hamza.

at the event were prominent heads of diplomatic and consular missions, and international organizations accredited to Lebanon.

"Living the Titanic: The Centennial Memorial Cruise Travelogue"

The LERC invited Mr. Raed Sharafeddine, first Vice Governor of the Central Bank, to NDU to give a lecture about his trip as a passenger on the Memorial Cruise aboard the *Baltimore Sun* which retraced the voyage of the ship Titanic in April 2012, in order to commemorate the centenary of the loss of the mighty vessel.

Mr. Sharafeddine talked about the story of how his adventure started: "I was reading the newspaper one morning when an article caught my attention. It said that a company was organizing a trip similar to that of the Titanic for the centenary commemoration of its sinking." Out of interest, he immediately made reservations for the trip for his two daughters and for himself. The two-week journey began from the port of Southampton. The cruise ship made a call at the port of Cobh (Queenstown) in Ireland, followed by a short stop over the spot where the Titanic actually sank in 1912. From there the ship sailed to Port Halifax in Canada and eventually to New York, which was the intended destination of the Titanic.

In the first part of his lecture, Mr. Sharafeddine talked about the experience of being on the Centenary Cruise with his daughters and in the second part he talked about the Lebanese who were on board the Titanic at the time of

the disaster, the reasons for their emigration, their number, and the villages they came from.

At the end of his lecture, Mr. Sharafeddine presented items collected from his trip, such as the boarding pass, newspapers, and other material, to the Lebanon Migration Nucleus Museum.



❖ Mr. Raed Sharafeddine giving a lecture at Notre Dame University, October 2012.

Cross-Regional Network Meeting in Armenia and Georgia

Two FPSPAD students, Maritta Sislian (LERC Staff) and Francheska Hbayter, participated in a cross-regional network meeting titled "*Women and Conflict Resolution*". The meeting was held in Armenia and Georgia from 13 to 19 October, 2012, and was organized by Kvinna Till Kvinna, a Swedish organization that supports women in war and conflict zones.

The meeting consisted of workshops with women from Lebanon and Bosnia and Herzegovina as well as study visits to Armenian and Georgian organizations. The purpose was to discuss young women's activism and peace building. The group of young women from Lebanon and Bosnia and Herzegovina met with various non-governmental organizations dealing with women and their social, economic and political empowerment in the South Caucasus region. They learned from their experiences and acquired new skills with regards to providing young women with tools and ability to define peace-building and activism.

The two delegates from NDU represented Lebanon by giving a brief presentation on the history of the conflict situation, and sectarian/and political divisions, as well as the role of Lebanese women in the social, economic and political spheres. In addition, the group from Bosnia and Herzegovina had the opportunity to watch the Lebanese



❖ Mr. Raed Sharafeddine giving a lecture at Notre Dame University, October 2012.

movie *Hallaa La Wein (Where Do We Go Now)* to further comprehend the conflict situation in Lebanon.

Both young women returned to Lebanon with a rich experience in peace building and acquiring new skills in bridging cultural differences.

Ambassador of Lebanon to Argentina visits LERC

The LERC welcomed His Excellency Dr. Hicham Hamdan, Ambassador of Lebanon to Argentina on September 4, 2012. Ms. Guita Hourani, Director of the LERC, escorted Dr. Hamdan to the Lebanon Migration Nucleus Museum and gave him a prioritized guided tour of the collection, explaining the origins and significance of each piece on display. Dr. Hamdan praised the Museum's unique concept and the valuable data it contained, and applauded the LERC's efforts and achievements; he was all smiles and admiration throughout the entire visit.

Following the guided tour, Dr. Assaad Eid, Vice President for Sponsored Research and Development, welcomed both the Ambassador and Ms. Hourani in his office. Both men discussed

the important role played by Lebanese expatriates and affirmed their common faith in the limitless potential of these expatriates. Dr. Hamdan reiterated his pride in the achievements of the LERC, considering the Center a "second home" and a blessing to Lebanese expatriates.



❖ From left: Ms Guita Hourani and Dr. Hicham Hamdan at the Lebanon and Migration Nucleus Museum, admiring a painting by Daniela Jozami from Argentina (September 2012).

FH

Conference Report

Breaking the Stereotype: Oriental and Occidental Stereotypes in the Course of Time

“Images of the Poor”, 5-7 September, 2012, Austrian Cultural Forum, Istanbul-Turkey

By **Bann Haweel**, B.A. English

Before our final examination for Spring 2012, Prof. Najji Oueijan gave us good news, telling us that he was to be one of the organizers of a conference that was going to take place in Istanbul. Prof. Oueijan stated that the conference would be about “Images of the Rich and Poor”. His news got more exciting when he mentioned that we, students, were to be allowed to participate in the conference. When he asked the class who was interested, I didn’t hesitate for a second to raise my hand and show my enthusiasm. Later on when everything was assured, students were selected and our preparation started. My classmates and I started to prepare our abstracts with Prof. Oueijan’s help. After he approved our abstracts, we started our research to produce good papers. By August, our drafts were ready and were edited by Prof. Oueijan.

Soon September arrived and we set off for Istanbul. From the very first moment at the airport in Lebanon till the very last moment in Istanbul, Prof. Oueijan not only enlightened us with information about the conference but also acted like a father figure. He was extremely well organized to the point that he sent each of us an email explaining how to prepare for the trip and be ready for everything. He also provided us with brochures that explained our plans in Istanbul. We even had the conference plan/program booklet before arriving there. In Istanbul, Prof. Oueijan used to gather us for small meetings to discuss matters about the conference. He taught us how to read to and inform an audience of students and scholars, and gave us techniques to use for answering the audience’s questions.

The day of the conference arrived, and I was highly excited about this new experience as I was the first among my

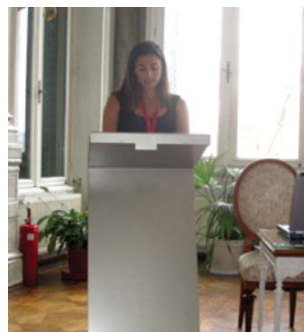
❖ Our professor with Rita Abou Khalil, Dr. Savo Karam, Vanessa Mouawad, Ban Haweel, and Chantal.



classmates to present a paper. I braced myself and confidently stood in front of my teacher and the audience and presented my paper. It was really a pleasure to share my thoughts with students and professors from around the world. However, the most challenging part was the time when I was to answer the audience’s questions. I came to realize that nothing gives greater satisfaction than the feeling of success. So deep inside, I thanked every professor who had come my way and made me what I am today at NDU. I came to realize that my University is a powerful university which produces elites in education. I was proud that I had represented my University’s high educational standards. All in all, I thank my University for providing us students with all the financial means for us to travel. In particular I thank my teacher, Prof. Najji Oueijan, who gave my classmates and myself this opportunity to enhance our knowledge as well as to meet different minds and cultures. To sum up, The Istanbul Conference was a great experience. I ask my University to encourage student participation in international conferences as I am sure that NDU students will represent their University at its best. It’s true that NDU has many great professors, but what distinguishes Prof. Oueijan is that he tries to give as much credit to his students as he can. He believes in them and that’s why students learn and produce great research with him. After having been many times in Istanbul, I know that this trip was different in the sense that it carried an academic purpose with it. It opened up many doors for me and made me challenge myself.



❖ Prof. Najji Oueijan and Prof. Veronica Bernard.



❖ Ms. Chantal Aflak.



❖ Rita Bou Khalil.

From Scene-to-Screen

The 6th NDU Student's Film Festival: Closing Ceremony and Awards Distribution

Bringing to an end an active week, full of cultural and artistic activities, the Closing Ceremony and Award Distribution of the 6th NDU Student Film Festival *From Scene to Screen* took place at Notre Dame University - Louaize (NDU) on Sunday, November 25th.

Mir Jean Abu Chaaya (Alba) won the Best Short Film Award for his 23-minute movie titled *Film-makers*, while the second award went to Shadi Abu Chakra (IESAV) for his 21-minute movie *Tajalli* and the third Award went to Georges Nehme (USEK) for his 20-minute movie *Ya Heik... Ya Mbala*.

The jury confirmed that the artistic message behind *Film-makers* was brilliant. "This film is not an imitation of another one" said the Head of the Jury, Emile Shahine. The concept of the movie is original, and sarcastic: two young brothers, from a suburb of Beirut, come across the idea of smuggling cocaine, using film reel boxes to provide a cover and, with no idea whatsoever about film making, they decide to shoot a movie...

In a brief speech during the ceremony, Sam Lahoud, Chairperson of the Mass Communication Department at NDU, announced that this year's Film Festival was a great success. "The presence of moviegoers and young filmmakers from different audio-visual programs in Lebanon was remarkable," he said. Lahoud also thanked the festival sponsors for their trust and support, the festival jury and the team of the Festival, directed by Nicolas Khabbaz, the Head of the Division of Audio-Visual Arts at NDU.. Towards the end of the ceremony, honorary trophies were distributed to the festival guests and jury members by Dr. Carol Kfour.

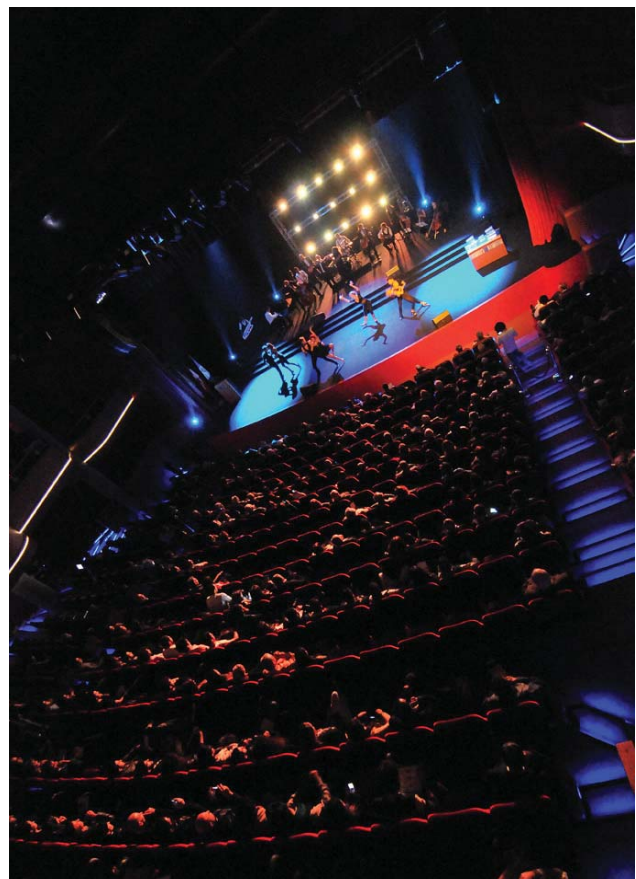
It is to be noted that during the opening ceremony the 6th NDU Student's Film Festival honored Latife and Antoine Moultaqa for their achievement and lifelong contributions to the Lebanese theater.

List of Awards:

- 4 Minutes in 4 Days film competition:
 1. Gaby Melki for his film *Hamlet*.
 2. Najib Chamchoum for the film *Le Malade Imaginaire*.
 3. Mohammad Nabboush for the film *Sweeny Todd*.

These awards were sponsored by Systech Middle East/Panasonic

- MEAS Middle East Audio Suite competition: Elie Fahed (LU) for the film *Starring Julia*.



- Forest Studio: A 3000 dollars' worth prize to Charbel Raad (LU) for the film *The Splinter*.
- LFA Awards, Cinematography Workshops went to Roody Ghafary, Jihad Saade and Tarek Korkomaz from NDU
- Grand Cinemas Awards went to Ramez Khoury for his movie *PIP PIP* and to Gilbert Karam (LU) for his movie *Un Jour ou l'Autre*.
- Best Animation went to Karl Halal (Alba) for his movie *Night Shifts*.
- Best Documentary went to Peter Nakad (USEK) for his movie *The Prisoner*.
- Special Award for a Topic Related to Human Rights went to Pascale About Jamra (Alba) for her film *Behind Me Olive Trees*.
- Best Female Ensemble Double Cast went to Gilbert Karam for the movie *Un Jour ou l'autre*.
- Best Actor went to Alain Saade for the movie *Film-makers*.
- A Special Award for Outstanding Performance went to Karim Chemaly for the movie *His Name is a Long Story*.

- Best Cinematographer for Remy Maksoud for the movie *Look at Me*.
- Best Script went to the movie *His Name Is a Long Story*.
- Best Director went to Chady Abou Chakra (ISEAV).
- The Public Vote Award presented by Bank of Beirut went to Joelle Abou Chabkeh for the movie *Lebanon Tape One*.



ALUMNI AFFAIRS OFFICE

Celebrating Your Next Step 2012

Simon Abou JAOUDE

"Celebrating Your Next Step" may not be a phrase one encounters on a regular basis but after talking to the graduation class of 2012, it dawns on you that maybe it should be. The NDU Alumni Affairs Office organized the annual event "Celebrating Your Next Step 2012: The Future is Yours!" for NDU's three campuses. The event, which targeted students who will be graduating in July 2012, provided an opportunity for them to enjoy a private audience with the President of NDU, Fr. Walid Moussa.

With the presence of Fr. Samir Ghsoub, Director of the NDU-North Lebanon Campus, faculty and staff members, at NDU-NLC the event gained its special flavor. Mr. Michael Hajj, full-time faculty member and himself an NDU alumnus, volunteered to be the master of ceremonies. In his opening speech Mr. Hajj said, "NDU is easy to love; it has a mind, a heart and above all an ethos of its own. It comes with no surprise that we are all here today to meet the person that will take care of you on behalf of your alma mater and moreover to meet the man who holds the vision of NDU."

Simon Abou Jaoude, Director of Alumni Affairs Office recalled treasured memories. "The beauty of memories is that they never disappear into thin air. I stand before you today in the context I stood almost twenty-one years ago. I started my journey at NDU from this campus; my first thought was about how big it had become, because the old NDU-NLC campus was just a two-floor building and part of a school." He then spoke of the mission of the Alumni Affairs Office and said, "Tomorrow, you will officially be NDU's graduates 2012 and you will then directly join the large family of the Alumni community made up of approximately 12,000 graduates. The Alumni Affairs Of-

fice is all about making connections and providing services and activities for our alumni. We help you stay in touch with your friends, classmates and fellow alumni, and with the University. Rounding off, I believe that right now NDU is the best place to develop solutions to the big challenges we face, as students now and alumni tomorrow."

In his address, Fr. Samir Ghsoub said, "For me it is simple; the student is my concern. I want them to be prepared for life after university, in many different ways. Every class has its own challenges yet it also has greater opportunities. Having been with you for the past four years, I am certain that you have the potential to reach higher and farther. And as the title of the event states: The Future is Yours."

On behalf of the graduates of Class 2012, Biology major Adela Nicolas said, "... the importance of being an NDU student is the wide array of knowledge we acquire in both the technical and humanitarian fields. The number of peo-





ple we meet whilst at the University is a great asset for our future achievements..."

In his insightful address, Fr. Walid Moussa shared his thoughts about the future of the University, the Accreditation process and education at NDU. Fr. Moussa said, "When I arrived at NDU as President, just about everything was a challenge. I was standing on the shoulders of giants who had accomplished much; however the real challenge lay ahead. Currently, NDU is in the midst of far-reaching institutional change. NDU is redefining itself as an institution ready to act and not react, a process that will not be set back by events, but rather make the event." Fr. Moussa expressed his faith that NDU graduates are the future face of NDU. He clarified, "NDU starts its relationship with students from the day they step on campus. It anchors in them the moment they get their acceptance letter and continues throughout their university years to create the best learning experience. Nothing will be more important

to the future of NDU than the success of our graduates. Your achievements will matter. Help us press the accelerator pedal to hasten to make this great University the very best it can be."

The highlight of the reunion was documentary, when five NDU Alumni (three from the Main Campus, one from Shouf Campus and one from NLC Campus) talked about their success stories and their NDU experience. They all agreed it changed their lives, deepened their understanding of the world, and opened unexpected opportunities for them.

What better than to end with a positive note from a handful of students from Class 2012 who started the idea of a soon-to-be Alumni reunion which was quickly carried? The get-together event ended with a brunch buffet. "The key to a successful meeting is great attendance. We really feel like celebrating," said Mr. Edgard Merheb-Harb, Assistant Director of Public Relations at NDU-NLC.



CARE

CARE Hosts Fulbright Specialist Dr. Pamela Nice

With the generous support of the American Embassy of Beirut, the Center for Applied Research in Education hosted Fulbright Specialist Dr. Pamela Nice for a series of Faculty workshops under the title of *Teaching and Assessing for Critical Thinking*. In support of the University's commitment to teaching excellence, Dr. Nice offered workshops on themes, ranging from defining critical thinking to encouraging active learning in the classroom. Dr. Nice was also on hand to meet with faculty members on how best to integrate critical thinking into their courses.

Dr. Nice has worked in faculty development for the past twenty-two years, giving keynote addresses to national U.S. and Moroccan organizations. She was the Associate Director of Faculty Development at the University of St. Thomas in Minnesota for twenty-one of those years, and this past year has been Program Manager for the Center for Global Humanities at the University of New England in Maine. She

has used her background in theatre to create plays and scenarios that explore the faculty-student relationship, such as the keynote on *Another Antigone* for the annual Professional and Organizational Development Conference. She also did a keynote on Active Learning Techniques for the American Language Centers in Morocco while on a Fulbright there in 2004-5. She has created and led many workshops on critical thinking, active learning, classroom assessment techniques, the IDEA teaching evaluation system, among other fields, and directed the Classroom Consulting program for the University of St. Thomas which trained faculty to consult with their peers on teaching issues. She is a strong believer in finding creative ways to keep teaching alive and stimulating for faculty and students.

Her visit was made possible through the generous support of the Fulbright Program and NDU.

CARE Announces Summer Teaching Enhancement Grants (TEGs)

As part of CARE's ongoing efforts to support excellence in teaching and learning, the Center announced the establishment of Summer Teaching Enhancement Grants (TEGs) to support faculty members to redesign their courses. The aim is to encourage faculty members to incorporate critical thinking outcomes and assessment in selected courses, starting Fall 2012. TEGs support ongoing discussions of learning outcomes and build on the two-week series of workshops titled "*Teaching and Assessing for Critical Thinking*" conducted by Dr. Pamela Nice, Fulbright Specialist.

Teaching Enhancement Grants are awarded to "critical teams" of faculty members who work in pairs to offer each

other feedback while redesigning selected courses. Working closely with CARE, faculty members reevaluate their past teaching practices and craft new strategies for better, more active learning in the classroom while encouraging critical thinking. This summer's grants totaled US\$10,000 and were awarded to the following teams: Drs. Doris Jaalouk and Jocelyne Boumosleh (Nursing and Health Sciences); Drs. Bassem Sabra and Marwan Gebran (Natural and Applied Sciences); Dr. Christine Sabieh (Humanities) and Dr. Caroline Ahkras (Business Administration and Economics), and Linda Choueiri, Noel Nasr, and Simon Mhenna (Architecture, Art, and Design). Congratulations to all!

PUBLIC RELATIONS OFFICE

NDU commemorates World Press Freedom Day

The Public Relations Office – Press Office, and the Faculty of Humanities, with the collaboration of *An-Nahar* Newspaper, commemorated World Press Freedom Day on May 4, 2012 in the auditorium Pierre Abou Khater.

One of the main objectives of this day's activities was to encourage students of the Journalism concentration to express their opinions as regards to Human Rights through writing essays on the subject, especially since the Arab

region is in such transition. How do the youth of today conceive the road map of this region?

During this event, NDU paid tribute to the Tueni family in recognition for their contributions to the Lebanese press by naming an olive tree on the main Campus after Ghasan Tuéni.

The student winners:

1. Jean Nakhoul
2. Aya Younes
3. Yara Asmar

PLACEMENT OFFICE

GOOGLE @ NDU



The Placement Office organized a conference about GOOGLE that was held on Friday, October 19, 2012, from 12:00 to 1:30 p.m. at Friends' Hall, NDU, Zouk Mosbeh. The speaker was Mr. Sila Awad, a University Programs Specialist at Google in Middle East and Africa at the European Union Headquarters in Dublin, Ireland. The conference was attended by the Vice-President of Cultural Affairs and Public Relations, Mr. Souheil Matar, faculty members, staff, students, and alumni. Following the national anthems of Lebanon, Mrs. Loyal Nehme Matar, NDU Placement Officer, gave a welcoming speech stressing the importance of having the opportunity to contribute to an incredible amalgamation of viewpoints and ideas that lead to Google's continual innovation. Awad expressed his delight at giving a speech on this special "Google day". His Lecture was on Google culture and career opportunities. He talked about getting the best out of Google by better understanding how Google allows users to influence search results using its under-used, and sometimes under-promoted features for getting better results and how it gets users online by developing a relevant, accessible, vibrant and self-sufficient Internet ecosystem. Mr. Awad added that Google helps users connect with people, collaborate, access information, communicate effectively, advertise, organize meetings online from differ-

ent locations, do social media management, do business, etc. He also described the job vacancies and career development at Google as unique and as varied as the Googlers they hire have diverse majors, qualifications and interests. He talked about the team-based development program for new and recent university graduates, allowing joiners to focus on understanding and mastering core responsibilities, having an insight into online business, advertising and new technologies, for example the "Blind Car". In addition, he explained that Google's mission is to organize the world's information, and that is not designed only for information professionals but for the public as well. After the conference, Awad took time with students and alumni who sought his advice and assistance in their personal skills for initial and future career development. In turn, he reviewed their CVs and gave some hints. It was an intensively informative and interactive presentation. It enabled the attendees to get an enormous amount of knowledge in a relatively short time. Mr. Sila opened the horizons of this wonderful and useful website that turns aspirations into reality. There was no doubt why Google is named The World Wide Web and The Best Place to Work.



SPIRITUAL

Christmas Retreat for NDU Family

Fadia el-HAGE



As usual every semester, the University invites staff and faculty members to attend the spiritual retreat, which benefits the attendees with spiritual enrichment by priests. This time, the Administration invited us to the Armenian Catholic Monastery, Our Lady of Bzoummar. The retreat was held on December 15, where we arrived around 9:00 a.m., and started our prayers with Fr. Ziad Antoun, Fr. Fadi Bou-Chebl and one Armenian deacon from Bzoummar, in the hall of the monastery. Then, Fr. Fadi gave us a lecture about the Pope's Message *The Door of Faith* since it is the "Year of Faith" announced by His Holiness Pope Benedict XVI. He gave us several examples to strengthen our faith in Jesus Christ, to achieve God's Will, not ours, and deliver oneself to God as we were taught to pray:

"Father,
hallowed be your name,
your kingdom come.
Give us each day our daily bread.
Forgive us our sins,
for we also forgive everyone who sins against us
And lead us not into temptation." (Luke 11, 2-4)

If we have faith in God and are asked to perform a miracle, it will happen:

...The apostles said to the Lord, "Increase our faith!"

He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you." (Luke 17: 5-7)

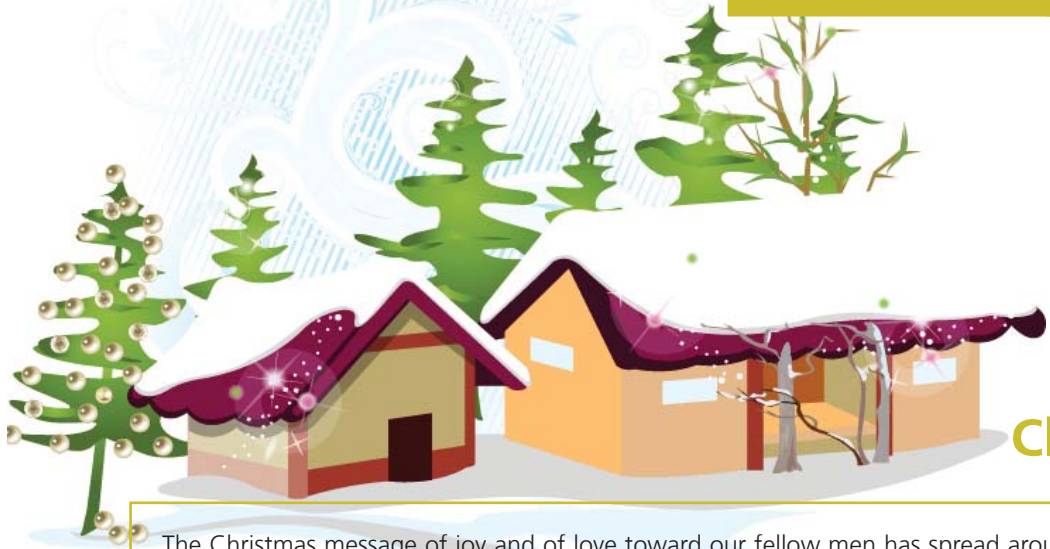
"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened." (Luke 11, 9-10)

We took our coffee break, and then listened to one of the priests telling us about the life of the Blessed Bishop Ignatius Maloyan, who lived for about ten years in the Monastery of Bzoummar and was the Armenian Catholic Archbishop of Mardin between 1911 and 1915. In June 1915, before his martyrdom, Blessed Maloyan first professed his loyalty to the Ottoman State and then responded, "I've told you I shall live and die for the sake of my faith and religion. I take pride in the **Cross** of my God and Lord." He was beatified in 2001, by Blessed Pope John Paul II. Then we attended Holy Mass in the church, celebrated in the Arabic language (Armenian rite), and around 1:00 p.m. we had our lunch with delicious wine, a monastery product. At the end of the day, we visited the precious

museum, and the winery, where we were offered to taste the delicious liquor of the Monastery. Around 3:30 p.m., we headed back to NDU.

Thank you, God, for the fruitful day in Bzoummar; thank you Jesus Christ for keeping us under your care and thank you Virgin Mary for your blessings.





Christmas 2012

The Christmas message of joy and of love toward our fellow men has spread around the world and has invaded even those countries whose traditions do not embrace the revelation underlying the miraculous birth in Bethlehem. As that Holy Child grew up to plant his footsteps in Cana, Tyre and Sidon, it is only fitting that Lebanese of all communities should share the joy of the commemoration.

So, in every Faculty and Department of NDU, staff and students have used their skills to bring beauty to Christmas as well as giving a thought to the poor and needy who are suffering in these harsh times. So here the *NDU Spirit* presents images that show how imagination has been exercised with art in the University to make all share the joy of the occasion. Some have brought professional skills to their creations and others simply the skills of eager and loving hands, but all contribute to that message of Peace on Earth and Good Will to Men!







SHOUF CAMPUS

Christmas 2012 at NDU-SC



Christmas 2012 at NDU-SC was celebrated in many ways. The exceptionally decorated campus complemented the Christmas cheer painted on the faces of administrators, faculty, staff, and students.

Celebrations started on Wednesday, December 19, 2012, when special guests arrived on campus to have lunch with Fr. Francois Akl, Director of NDU-SC, and the NDU-SC Pastoral Group. These special guests were 17 elderly people from a nursing home who graced NDU-SC with their presence and their sweetness. Fr. Akl ensured that they were taken care of and treated like royalty. Before they left, each received a special gift - a small token of love and appreciation.

On Thursday, December 20, 2012, the Shouf Campus was a hive of activity anxiously awaiting the arrival of 30 third grade boys and girls from the Beit el-Yateem Orphanage, Obeih. When they arrived at 10:00 a.m., they were welcomed with music and dancing. The students who joined the kids in games and fun activities set up face painting and cotton candy stations. Fr. Akl participated with the

student clubs in the joy of the day and gifts were distributed to the children. Following an enjoyable lunch together, goodbyes were said in the hope of meeting again in the near future.

On the same day, another big event was scheduled to take place at 7:30 p.m. The Christmas recital was a night to remember and featured Jalal Possik (tenor), Soha Daou, (soprano), Tony el-Zoghbi (guitarist) and the Mario el-Rahi (solo violinist). Fr. Akl welcomed everyone to the event, wishing everyone a happy holiday. Christmas Carols were sung, special music was played, and three students from the NDU-SC family, representing the different denominations, Ms. Nour Zahi el-Hassanieh, Ms. Jessica Hanna, and Ms. Aya Kaadan, spoke about the importance and meaning of Christmas to them. Mr. Majed Bou Hadir, MTV Lebanon anchor, was the MC of the evening. The recital was followed by a reception.

On Friday, December 21, 2012, at 12:00 p.m., the annual Christmas Mass took place at the Mar Abda Church and was celebrated by Fr. Akl and Fr. Walid Nassif, the NDU-SC





chaplain. The Mass was a great blessing to everyone who attended because of the special message of love and peace that Fr. Akl presented and the angelic voices of the student choir. After Mass, everyone enjoyed a lovely *meghli* (traditional Lebanese pudding) prepared by the Pastoral group and took home a Christmas souvenir offered by them.

On Thursday, December 27, 2012, Fr. Akl invited the entire Shouf Campus family to Christmas dinner at Country Gate Restaurant, Deir el-Qamar. The evening was a chance for everyone to mingle, share the holiday spirit, and rekindle a fellowship that was born at NDU-SC and has been growing stronger ever since.



NORTH LEBANON CAMPUS

Dean's List Ceremony

On December 28, 2012, NLC of NDU honored its outstanding students across seven faculties.

From 650 students, 86 were named in the Dean's List. Following a welcome speech delivered by Dr. Dorine Haddad, FBAE Coordinator and Assistant Director for Academic Affairs NDU-NLC, Dr. Elie Menassa, Dean of the Faculty of Business, said, "NDU is committed to excellence in its educational mission, and we shall all stand together to reach this goal".

Father Samir Ghsoub, NDU-NLC Director, congratulated the students and their parents for their achievements and hoped that the number of outstanding students would increase in subsequent years.

After the distribution of awards, Christmas carols were sung and a cocktail ended the event.



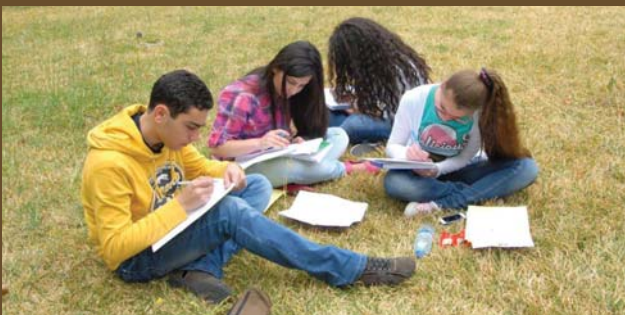


“Young Writers’ Competition”

For the second year, the Faculty of Humanities at NDU-NLC organized a writing competition for the secondary school students in North Lebanon. Thirty-seven students from seven schools participated in the competition, and were asked to add their own endings to one of the three selected readings that were the subject of the competition. Participants were allowed to use the language (English, Arabic, or French) that would help them write more eloquently.

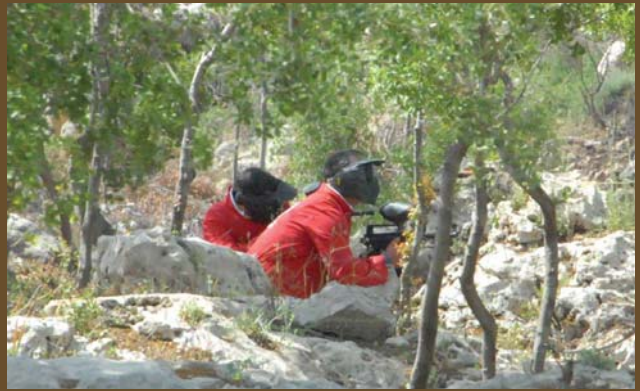
Professionals from Zouk Campus formed the juries that read and evaluated the students’ works.

The award distribution ceremony was held on May 24, 2012 at 5:00 p.m. in the presence of the participating students and their teachers and relatives, and a reception was held to mark the occasion.



NLC Founder's Day





Opinion and Culture

My Fall 2012 Experience at NDU

Philip CHELALA



In 2010, I received a scholarship from the National Apostolate of Maronites (NAM) for a semester program at NDU in Lebanon. It was a dream come true to be able to study in my home country and spend time with my grandparents. As I arrived at the airport, I didn't know what to expect from this curious adventure given that I had traveled thousands of miles across the Atlantic Ocean to study in an unknown destination with students who had grown up in a different political and cultural environment. During the first month or so of my stay, it was hard for me to get used to life in Lebanon. I didn't know how to speak Arabic. It was, therefore, very hard for me to interact with the students, even though they spoke English, because everyone spoke Arabic in social settings. I found that the majority of students were very passionate about politics and soccer, which are not my favorite topics. Since I was not interested in any of those subjects, it was hard for me to click with some students at first. After getting to know many more students on campus, however, I was able to meet students with similar interests, and I was able to make many friends. Students on campus were very friendly and helped me out whenever I needed it. I was also impressed with the professors on campus. I found them to be very supportive and courteous. Classes were very well taught and interesting. I really enjoyed my marketing class, because my professor taught us business principles that can be applied to real-life business practices. Unlike classes at my university in Ohio, the professors at NDU allowed students to speak their mind on the topics in class and allowed debates among students, which made the class fun and interactive. Student life was also great, there were many fun clubs and on-campus activities, and campus life was calm and relaxing. My best memories were the times we hung out in the cafeteria before and after classes, and joked and laughed together. Overall, my study abroad at NDU was a life-changing experience; it really taught me that I could adapt to a new system, a new set of customs, and even a different way of communicating. Eventually, I felt I was part of the community, because I felt understood and accepted. The most important lesson I learned from this trip to Lebanon is that the experience made me a stronger person and made me realize that I can conquer any adversity that may come my way in the future.



A Taste for Social Media

An Alumni Event

Simon Abou JAOUDE, Director of Alumni Affairs Office

It's hard for some to remember life before the Internet, let alone social media. It now appears that these sites are ubiquitous. A few months ago, David Carr of *The New York Times* wrote in his daily column mourning the fate of the magazine industry. He mentioned the declining newsstand numbers and ended with a story in a doctor's waiting room. Instead of reading magazines piled on a table, he witnessed patients who were "reading" their cell phones. The news business clearly faces challenges as more clients "go" online. I can assert that more than 50% of NDU prospective students get their information about the University through one mobile device or another.

Everyone uses Facebook to keep in touch with his or her friends. Can anything meaningful be communicated in the confined space of Twitter's 140 characters? Everyone watches YouTube. More than ever, users are uploading, saving, sorting, and managing images through Pinterest but does everyone know how to master them? I can say, "No"! There is more to Social Media than just Facebook, Twitter, LinkedIn, Goggle +, YouTube, Linkedn, Flickr, Pinterest, Instagram.

Few people have failed to notice the emergence of social media. In the past few years, social media have become an effective tool for interaction. Today, social media has become an incontestably part and parcel of our everyday interaction. We use it to connect to friends, do our purchases, and get acquainted with social, cultural, and business events around us. Moreover, multinational firms rely on social media websites to introduce and market their products and to ensure timely personal interaction with their clients.

The Internet is no longer a one-way broadcast delivery system as it is now driven by the activities of its users. Social media, unlike other forms of online communication, allow users to create and share information in real time, not just through their computers, but also through their mobile devices. The result is information reaching wider audiences faster, irrespective of their location and without relying on their computer screens. "In fact, so many people regularly interact online that if the Internet were a nation, it would exceed the Americas, Europe and the Middle East combined in population" a wise man once said.

NDU aims to provide its students with the tools necessary to do well in the job market. It understands that the learning process doesn't end with graduation. As such, the



Alumni College, launched in 2011, provides NDU Alumni with a range of stimulating lectures and challenging workshops that build upon their previously-acquired professional skills. With this in mind, the Alumni Affairs Office started its first series of lectures and workshops in November. The very first workshop was titled: *"Social Media: What's in it for Me? What's in it for My Company?"* The title of the workshop was inspired by a friendly conversation with one of the workshop moderators, Jimmy Ghazal. Are social media platforms still considered just valuable personal communication tools or have they redefined our industry as a whole? When he approved the theme of the lecture, Fr. Walid Moussa, President of NDU, commented, "There's no doubt that the outburst of social media platforms have become essential business tools. Our challenge is to educate and update ourselves and to educate those around us."

NDU Alumni experts in Social Media and Digital Communication joined forces with the Division of Computing Services, on November 13 and 14, 2012, from 5:00 to 8:00 p.m. to share their social media expertise at Abou Khater Auditorium. The workshop offered valuable insights on how to leverage contacts, maximize networking activity, engage others, influence and persuade the immediate social and business environments. The workshop was set up in a convenient four sessions; the first two were mainly presentations and the last two consisted of hands-on and practical work.

The 100 participants expressed their enthusiasm through the workshop and found it to be highly beneficial and informative. "The workshop answered my query on how to choose the right social media platform for the NGO I work for, and what strategies really work," said Riwa Khoury, an NDU Economics graduate. The moderators were professional, competent, and knowledgeable on this important subject: Jimmy Ghazal (Head of Digital Communications at M&C Saatchi), Rodney Eid (CEO LimeTag, Online Digital Company), and Nathalie Badran (Social Media Specialist – Eastline Marketing), all three being NDU graduates. The event turned out to be a great success and both Alumni and their friends alike enjoyed their time and profited from the information presented at the workshop. "I learned how to develop a successful social media strategy for each social media platforms and to integrate social media with other marketing activities that we do at work," said Roudy Kassis, a graduate of NDU and currently pursuing a Master degree in Project and Operation Management. Recent research studies show active Internet users spend from 25 to 40% of their online time on social networks. "You have to speak to people at the right time and the right place in their language, both literally and figuratively," says Rodney Eid, "When it comes to social media, if you're not involved in the conversation, over time you'll become irrelevant to clients." "Social media are not a channel, but a strategy," says Jimmy Ghazal. "Clients spend more time on social net-

works than any other site — about 20 percent via a PC, and 30 percent using a mobile device." "It's not just about having 'followers' or 'likes'. It's about tracking how many followers are buying your products or subscribing to your services," says Nathalie Badran.

The workshop's relevance to today's business world and its pertinence became even more evident when the NEASC annual meeting in Boston, the agency working on accreditation with NDU, highlighted the social media topic in one of its plenary sessions. The session, presented by Soraya Darabi, an accomplished social media expert in the US, was attended by participants that spanned different generations.

Wednesday, December 12, 2012, was a momentous day on Twitter. Pope Benedict XVI sent his first tweet from his iPad. He posted: "Dear friends, I am pleased to get in touch with you through Twitter. Thank you for your generous response. I bless all of you from my heart." And it sparked quite a reaction and admiration. The Pope now has well over a million followers on his combined accounts, with his English language @Pontifex – meaning "bridge builder" – an account climbing steadily towards a million all on its own.

The NDU Alumni Affairs Office insists on keeping NDU Alumni updated and is on its way to preparing a new workshop on "Corporate Social Responsibility". The workshop will be held in March 2013.



Patriarch el-Rahy

Power in Bkerki

K.J. MORTIMER

A new personality full of vigor now sits on the throne of the Maronite patriarchate, one to whom NDU owes its existence. His Beatitude was born in Himlaya on 25th February, 1940, and in due course studied in the Jesuit College of Jamhour. In July of 1962, he entered the Mariamite Maronite Order and was ordained priest on 9th September 1967. Until 1975, he was responsible for the Arabic-language transmissions on Vatican Radio, which prepared him for his later post as President of the Lebanese Episcopal Commission for the Media. While in Rome, he obtained a Ph.D. in Canon and Civil Law.

On 12th July 1986 he was anointed Auxiliary Bishop of Antioch and on 9th September 1990 he was appointed to the seat of Byblos. He, however, forgot NDU, where he had been President and was instrumental in founding. On 15th March 2011 he was elected Maronite Patriarch of Antioch with a majority of more than two-thirds. His openness toward certain parties, which many Christians held at arm's length caused no little surprise.

On 24th November 2012, His Beatitude was "created", to use the official expression, Cardinal. Most exceptionally he was given the rank of Cardinal Bishop, of which there are only seven, being designated to one of the bishoprics of the Roman Province rather than to a parish church of Rome. Cardinal bishops head congregations of the Curia dealing with the whole Catholic Church and not merely the Latin branch. Note that for a Patriarch of the East, presiding



a Synod of Bishops, it is incorrect to say that he was elevated. The rule of precedence in Latin Canon Law making patriarchs lower than cardinals applies only to honorary Latin patriarchs, for example of Goa or Ravenna, who enjoy no autonomy. So His Beatitude and Eminence has given Lebanon new glory!

Patriarch Hazim

Worthy successor of Peter

K.J. MORTIMER

The Orthodox of Syria and Lebanon, every Christian, every Syrian, and every Lebanese of all faiths, have reason to mourn the passing of this great successor of Saint Peter on the throne of Antioch. No one could fail to be moved when he spoke of things spiritual, for his sincerity shone through his words.

Although he was advanced in years, having passed not three but fourscore years and ten, his mind was ever clear, illuminated by the Holy Spirit.

He was born Habib on 4th April, 1920 in Mhardeh, a village near Homs in Syria. He obtained a degree at the AUB, where he was profoundly influenced by the brilliant and famous Charles Malik, as were many others of his class who entered the priesthood or religious life. In 1945 he graduated from the St. Sergius Orthodox Theological Institute in Paris. He resolved to take his Church out of the catacomb somnolence imposed by the Ottoman regime for it to face up to modern problems and so founded the distinguished university of Balamand. As well as his native Arabic he was fluent in both English and French.

The foundation of the Orthodox Youth Movement owes much to him and in particular he encouraged frequent Communion in order to foster a Eucharistic spirituality. He was consecrated bishop in 1961 and in 1970 was given the seat of Lattakiyeh, becoming Patriarch of Antioch on 2nd July 1979. He longed for



Church Unity and wanted a peaceful settlement for the Syrian crisis.

His Beatitude passed away on 5th December 2012 in St. George's Hospital, Beirut, as the result of a stroke and was buried in the Sepulchre of the Patriarchs in Damascus.

Enjoy yourself – but how?

K.J. MORTIMER

Under pressure from media advertising, many people think that they have a right to enjoy themselves to the utmost. The trouble is that the lust for pleasure is self-defeating, and one does not have to be a Zen practitioner to understand the fact. Advertising wants to make us buy and buy and buy, but excess blunts the pleasure.

As far as food is concerned, a great deal of advertising encourages greed. The promoters want us to buy in quantity. Now, if one starts to eat greedily, the taste buds become satiated almost immediately and so the food is not really enjoyed. The most obvious consequences are obesity and indigestion. However, if one eats slowly, savouring one's food, the pleasure is prolonged and a small quantity of food gives profound satisfaction. The digestive system is not overburdened, one's figure remains trim and one feels no heaviness. Like this, an average hamburger gives far more pleasure than a super, giant whopper hastily gulped down. Of course the worst thing possible is to devour a sandwich while distracted in any way, for example while driving a car. There is no doubt that enjoying a meal, savouring it, paying attention to it, actually favours digestion. Much the same applies to sex. Unfortunately, the word *sex* seems to have practically replaced the word *love* in popular song. The man who can boast of a long list of so-called love affairs, the *coureur de jupes*, is not in fact a great lover. He is a man who in search of passion has never found fulfilment in love. Some ingrained selfishness prevents him from ever experiencing real love. He is driven from failure to failure, usually after having treated his partners most



shamefully. The true great lovers are those who have been able to show life-long fidelity and by their example passed the experience on to their children and grandchildren.

Even music suffers from the obsession for quantity, that is to say loudness. As long ago as 1997 I read an article by a British doctor saying that one third of youngsters in their early twenty already suffered from some degree of deafness as a result of going to discos. What that degree will be in old age it is easy to imagine. It seems that music has become a kind of numbing drug and the dancing a frenzy, not an art with refinement of etiquette.

The search for pleasure makes the mind uncritical. It is true that in hot and humid weather a couple of cubes in one's beer make it more refreshing. But order a gin-and-it in a bar, and the barman will probably say, "Bags of ice, sir?" To give yourself the confident air of a *habitué*, you will probably nod your head in agreement. The barman fills your glass with ice and the result is that after the first sip of gin and tonic you will be drinking cold water, which is not what you paid for. Ice can profit the bar or the restaurant in another way. Cold has a numbing effect on the senses, so inferior quality passes off unnoticed. This may not bother those who knock back their drinks in a he-man pose, but a connoisseur will want to appreciate a fine whisky, sipping and savouring its delights. He wants his money's worth.

Moderation with delectation is the key to true enjoyment of God's gifts.

Contentment is an Inexhaustible Treasure

Fadia el-HAGE

I want to share with you an impressive story about contentment.

A poor woman lived in a tiny room on the roof of a building with her small four-year-old son. She was satisfied, however, with her modest life, and thanked God every day for giving her the grace of a place to live. Unfortunately, her room lacked a ceiling, but luckily winters were always mild and rain was never heavy.

One evening, however, the clouds turned a deathly black and it started raining heavily. The streets emptied rapidly as people ran home seeking shelter. The poor woman and her son had no choice but to endure the worst of the storm. The clothes of both were dripping wet, and the child hugged his mother tightly. A clever idea struck her;

she removed the door leading to the room, tilted it against the wall, and hid her son under it, protecting him from the pouring rain. The now-happy child turned to his mother and asked, "What do the poor who don't have doors do in this case?"

The child felt rich because their room had a door.

How good it is to be satisfied with what we own. It is a source of happiness, and preserves us against hatred, malice, malevolence, and resentment. Contentment is a precious, inexhaustible treasure, which we need in our daily lives to empower us against evils.

Thank you, Jesus Christ, for everything you have given us. Happy is he to whom God has given what is sufficient for daily need.

SI LES LIBANAIS M'ETAIENT CONTES

GEORGES HATEM

ALIAS «MA HAYDE», HERO DE LA REVOLUTION COMMUNISTE CHINOISE ET COMPAGNON DE ROUTE DE LA PREMIERE HEURE DE MAO TSE TOUNG, LE GRAND TIMONIER

LE DR. MA REDUISIT LE NOMBRE DE LEPREUX EN CHINE D'UN 1.000.000 A 70.000



Georges LABAKI, un des derniers Humanistes



L'aventure de Georges Hatem est digne de l'histoire du pays des Cèdres. Pourtant rien ne prédestinait Hatem à devenir un des héros d'une des révolutions les plus importantes du vingtième siècle, celle menée en Chine par le parti communiste chinois.

Georges Hatem est le descendant d'une famille Maronite originaire de

Hamana au Mont Liban qui émigra aux Etats-Unis. Il est né le 26 septembre, 1910, à Buffalo dans l'Etat de New York dans une famille très pauvre. Son père travaillait comme ferrailleur. Plus tard, la famille se déplaça en Caroline du Nord. Les membres de la famille Hatem furent frappés d'une grippe sévère. Un vieux médecin les soigna non seulement bénévolement mais leur offrit de la nourriture pour assouvir leur faim. C'est alors que le jeune Georges fit le vœu de devenir médecin et de soigner les pauvres.

Plus tard, Georges Hatem commença en 1927 ses études paramédicales universitaires à l'Université de la Caroline du Nord. Par la suite, il obtint une bourse pour étudier la médecine à l'Université américaine de Beyrouth. Il partit à Genève en 1931 pour poursuivre ses études. Là, il décrocha son diplôme en médecine en 1933.

Georges Hatem était attiré par l'étude des maladies tropicales qui sévissaient en Asie et faisaient beaucoup de vic-

times. Il partit pour la ville de Shanghai où il travailla à l'Hôpital Saint Luc puis au British Lester Chinese University. Le Docteur Hatem avait prévu de passer un an en Chine. Très vite, il fut frappé par la misère du peuple chinois, qui souffrait non seulement de la malaria mais de faim et de froid et du manque de respect de la part des étrangers. Tant de misère et de pauvreté le secouèrent profondément et lui rappelèrent le temps où il souffrait de cette même misère là-bas en Amérique et le vœu qu'il avait fait de soigner les pauvres.

Le destin ne tarda pas à être au rendez-vous. Hatem rencontra à Shanghai la veuve de Sun Yet Sen, le fondateur de la république chinoise. Elle s'appelait Soon Ching Ling. Cette dernière le mit en contact avec certains cadres du parti communiste chinois qui cherchaient à nouer des relations avec des personnalités étrangères, tout particulièrement un journaliste et un médecin. Les communistes chinois désiraient à travers cette invitation évoquer la ré-



sistance du Parti communiste face à l'invasion japonaise de la Chine en 1936. Leur choix se porta finalement sur Georges Hatem et l'américain Edgar Snow pour cette dangereuse invitation!

Parti de la ville de Shanghai au mois de juin en 1936, Georges Hatem rejoignit en route Edgar Snow. Ils se lancèrent alors dans une aventure fort périlleuse à travers les lignes de l'armée gouvernementale, qui exerçait un embargo de fer contre les troupes communistes en direction des régions tenues par les communistes chinois. Cette aventure les conduisit dans la ville de Bao'an dans le nord du Shaanxi, base arrière de l'armée rouge chinoise.

Hatem et Snow rencontrèrent le Grand Timonier Mao Tse Toung et les autres hauts dirigeants du parti. Quelques mois plus tard, Edgar Snow retourna à Pékin, où il écrivit son fameux livre *Red Star over China*.

Quant au Docteur Georges Hatem, il décida face à la misère qu'il rencontra de **rester**. Il déploya de grands efforts pour apprendre le chinois et prit le nom de **Ma Haydé**, le *ma* désignant les noms d'origine arabe en chinois. Il se déplaça dans la province de Yunnan, alors bastion communiste, soignant les malades qui se chiffraient par milliers. En 1937, il rejoignit les rangs du Parti communiste chinois. Il fut nommé Conseiller médical de la cruciale et puissante Commission Militaire du Parti.

Au cours de la même année, Ma Haydé fonda un hôpital dans ce qu'on appelait la Base Arrière du Parti Communiste Chinois, qui était le bastion principal du Parti. En outre, entre 1944 et 1946, il soigna plus de 44.000 chinois et devint très populaire dans ce qu'il était convenu d'appeler l'arrière base du Parti communiste.

Outre ses innombrables services médicaux, Ma Haydé participa à la guerre de libération et à **La Longue marche** entreprise par Mao Tsé Toung, alors chef du Parti communiste. Cette marche légendaire visait à mettre à l'abri des montagnes les troupes communistes, l'Armée rouge, des troupes gouvernementales ou nationalistes sous peine d'extermination. La longue marche traversa la Chine de long en large sur un parcours de plusieurs milliers de kilomètres pour rejoindre les zones montagneuses du Shaanxi. Il est dit que les troupes communistes se comportèrent de façon digne au cours de cette marche fort périlleuse à l'inverse des troupes gouvernementales, qui pillaient et vandalisaient tout sur leur passage. Quoiqu'arrivées exsangues, les troupes communistes devaient plus tard conquérir la Chine toute entière.

Georges Hatem utilisa sa connaissance de l'anglais pour faire connaître le message du Parti communiste chinois au monde. Il écrivit plusieurs articles en anglais à des jour-



naux paraissant à Hong Kong et reçut plusieurs délégations étrangères venues notamment des Etats-Unis. Il aida également à fonder une agence de presse chinoise en langue anglaise.

Il devint également un des personnages clef du Parti communiste chinois après l'accession de ce Parti au pouvoir en Chine en 1949. En 1950, il fut le premier étranger à acquérir la nationalité chinoise en reconnaissance des services immenses qu'il rendit au peuple chinois sur le plan médical.

De nombreux documentaires le montre en compagnie des plus hauts dignitaires chinois, Mao Tse Toung, Chou En Lai et bien d'autres dirigeants du Parti communiste chinois.

En 1953, le Dr. Ma a été nommé conseiller auprès du Ministère de la Santé pendant de nombreuses années. Il était également membre du comité permanent des relations internationales rattaché au Bureau politique du Parti communiste chinois.

Par la suite, pendant les années soixante-dix, il a souffert comme beaucoup de dignitaires du parti de *la révolution culturelle* et des persécutions de la *bande des quatre*. Mais il retrouva sa place juste après l'élimination de ces derniers. Il passa le reste de sa vie à servir la Chine comme un personnage clef au niveau de la politique sanitaire en Chine



populaire. En 1953, il fonda un institut de recherche sur les maladies vénériennes et sur la lèpre dans ce pays. Ces maladies étaient endémiques en Chine. Outre la maladie, les malades souffraient de grandes persécutions et étaient bannis de la société.

Le Dr. Ma, comme on l'appelait communément, parcourait la Chine à dos de cheval de long en large, s'occupant des lépreux, Un grand nombre de photos le montre serrant sans aucune crainte la main des victimes de la lèpre. Il visita cinquante-cinq groupes ethniques dans les coins les plus reculés de la Chine.

Vers la fin de sa vie et malgré sa maladie, le Docteur Ma Haydé continuait de sillonner la Chine de long en large. Il réussit à éradiquer les maladies vénériennes dans ce pays et à réduire le nombre de lépreux d'un million dans les années 1960 à 70.000 en l'an 2000. Il reçut pour cela de nombreuses prix et honneurs. L'université de la Caroline du Nord, son *alma Mater*, lui rendit hommage pour ses travaux et le Liban parmi d'autres pays l'a honoré, en lui conférant l'Ordre National du Cèdre. Ma Haydé collecta des fonds à l'étranger pour financer sa lutte contre la lèpre, dont un don de 10 millions de dollars accordés par les Etats-Unis.

Ma Haydé épousa une célèbre actrice chinoise en 1940. Il s'éteignit le 3 octobre, 1988. Dans son testament il demanda que le tiers des ses cendres soient déposées au cimetière de la révolution à Pékin, un autre dispersé dans la rivière Yanan et le reste ramené aux Etats-Unis au cimetière familial. A sa mort toute la Chine lui rendit hommage. Il fut cité comme un exemple à suivre par tous les professionnels de la santé en Chine.

Ce qui frappe le plus chez le docteur Georges Hatem, c'est la générosité de cœur qui l'a poussé à sacrifier sa vie au service d'une cause, celle des pauvres et des faibles.

Une autre leçon nous interpelle. C'est celle de ce médecin anonyme qui aida un jour la famille Hatem et changea le destin de Georges Hatem. En effet, il suffit parfois d'une rencontre, d'un mot, d'une phrase, d'une attitude ou même d'un sourire pour changer un destin. D'où l'importance de garder la générosité du cœur malgré les vicissitudes du temps, car un témoignage édifiant peut soulever des montagnes et changer des destinées.

L'aventure de Georges Hatem me rappelle la vie de son patron Saint Georges, qui dans un instant d'éternité déchira l'édit de l'empereur ordonnant de l'adorer comme un Dieu, ce qui valut à Saint Georges de gagner une palme au ciel.

Georges Hatem est une figure de proue de ce Liban éternel, authentique et généreux, ami du genre humain et ouvert sur le monde. La grandeur libanaise est à ce prix : le pays de Cèdres ne peut souffrir la médiocrité.



MARGARET S. MAHLER: L'origine symbiotique de la psychose infantile

Dr Antoine CHAMI⁽¹⁾



Avant-propos

Margaret Schöenberger Mahler a une grande réputation pour ses travaux de psychiatrie et de psychanalyse de l'enfant. Elle est surtout célèbre pour ses travaux sur la psychose infantile, qui sont directement liés à ses recherches sur le développement précoce de l'enfant. Influencée par la pensée de Heinz Hartmann sur la psychologie du moi, des idées d'Ernst Kris sur l'observation directe des enfants hors de l'analyse, et des travaux de René Spitz sur le développement psychique précoce, elle utilise l'observation directe de jeunes enfants normaux et psychotiques pour élaborer sa théorie (1952) sur l'origine symbiotique de la psychose infantile. La psychose symbiotique de l'enfant ainsi décrite par Mahler diffère du syndrome d'autisme⁽²⁾ infantile précoce défini par Leo Kanner et des autres *troubles envahissants du développement*. L'hypothèse de base de sa théorie est la suivante: «le trouble central dans le cas de la psychose infantile est une déficience ou un défaut dans l'utilisation intrapsychique par l'enfant du partenaire maternant pendant la phase symbiotique, et son incapacité subséquente à internaliser la représentation de l'objet maternant pour une polarisation. Sans cela, la différenciation du *self* de la fusion symbiotique et de la confusion avec l'objet partiel ne peut s'effectuer. Bref, c'est une mauvaise individuation ou une absence d'individuation qui se trouve au cœur de la psychose infantile»⁽³⁾.

L'observation expérimentale approfondie des troubles précoces de l'enfance a permis à Mahler de systématiser une

théorie générale et détaillée du développement psychoaffectif normal. Cette théorie qui concrétise les points de vue expérimentaux de son auteur regroupe, et d'une façon détaillée, les repères indispensables permettant de diagnostiquer les distorsions psychopathologiques du développement normal.

Mahler sera – après René Spitz – un pionnier de l'étude du développement précoce, et particulièrement des relations d'objet et du développement du «Self», complétant à ce niveau les propositions freudiennes concernant l'évolution prégénitale pulsionnelle. Ses travaux sur la *psychose infantile* sont directement liés à ses études et ses recherches originales sur le développement de l'enfant, et le *processus d'individuation*.

La présente étude propose une vue d'ensemble de la théorie de Margaret Mahler sur l'origine symbiotique de la psychose infantile, du programme thérapeutique qu'elle a mis en œuvre pour aider l'enfant à poursuivre son évolution par les phases de développement auparavant manquantes ou non satisfaisantes.

Genèse d'une théorie

Margaret Schöenberger Mahler est née à Sopron, en Hongrie en 1897. Psychiatre et psychanalyste d'enfants, elle a été formée en Allemagne d'abord, en Autriche ensuite. De 1924 à 1938, les thèmes de ses publications se situent dans le champ de la pédiatrie. Avec Anna Freud, elle crée à Vienne le premier centre de guidance infantile d'inspiration psychanalytique. Elle a été analysée par Hélène Deutsch⁽⁴⁾.

1- Professeur de psychologie à la Faculté des Lettres et des Sciences humaines de l'Université Libanaise.

2- Au moment où nous rédigeons le présent article, une querelle ébranlait le monde de la thérapie. Un article paru dans *Le Nouvel Observateur* du 10 mars 2012, portait le titre suivant: *Traitement de l'autisme, une nouvelle défaite pour la psychanalyse*. La Haute autorité de la santé, pouvait-on lire, vient en effet de désavouer de manière spectaculaire et publique les théories et les pratiques thérapeutiques inspirées de la psychanalyse dans le traitement de l'autisme. La HAS, instance officielle composée de scientifiques et de médecins reconnus, devait se prononcer exclusivement sur ce sujet. Mais un tel désaveu ne manquera pas de réjaillir sur la crédibilité générale de la psychanalyse, discipline de moins en moins pratiquée dans le monde mais qui garde en France une influence encore très prégnante sur les institutions de traitement des troubles psychiques... Pour les psychanalystes, l'autisme est une maladie psychique dont les racines sont essentiellement familiales. Pour faire court, les disciples de Freud considèrent que les troubles qui affectent ces enfants - défaut de communication avec l'extérieur et comportements répétitifs - sont en grande partie imputables aux mauvaises relations qui se sont établies dès la naissance entre la mère et l'enfant. Nous signalons également le dossier paru dans *le nouvel observateur* (du 19 au 25 avril 2012): Faut-il brûler la psychanalyse?

3- MAHLER M. *Psychose infantile*, Petite Bibliothèque Payot, Editions Payot & Rivages, 2001. Cet ouvrage a été publié aux Etats-Unis en 1968.

4- Originaire de Pologne, Hélène Deutsch (1884-1982), née Hélène Rosenbach, a été formée médecin à Vienne (1913). Son mari, Felix Deutsch, a été pendant un certain temps le médecin personnel de Freud. Elle s'est fait psychanalyser par Freud (1918-1919) puis par Karl Abraham, en raison de périodes de dépression reliées à de sérieux problèmes conjugaux. Elle émigre aux USA en 1934. Elle fut la première psychanalyste à se spécialiser dans la psychologie féminine.

Mahler a toujours maintenu un intérêt particulier pour un aspect de l'œuvre de Freud, à savoir l'accent qu'il avait mis sur un phénomène central de la vie humaine: la *dépendance émotionnelle* qui – quoique allant en diminuant – sera le fondement de la relation de l'enfant à la mère pendant toute sa vie. L'incapacité du bébé de maintenir sa vie tout seul détermine cette phase typique chez l'humain qu'on a désignée par le terme de *symbiose mère-enfant*. C'est dans cette unité duelle de la symbiose que se fondent les expériences qui détermineront les débuts de l'individualité; ces prototypes, combinés à des facteurs constitutionnels, vont déterminer le profil particulier, somatique et psychique, de *tout individu*.

Vers 1930, elle avait rencontré dans sa pratique psychanalytique avec les enfants quelques cas qui «ne cadraient ni dans le groupe nosologique de la névrose, ni dans celui de l'arriération organique, c'est-à-dire qu'ils présentaient des *différences dynamiques fondamentales*»⁽⁵⁾. Ces cas ne pouvaient pas être considérés comme des névrosés graves et ne pouvaient pas être analysés selon la méthode psychanalytique classique.

Au début de la Seconde Guerre, elle émigre aux États-Unis et s'installe à New York. Très vite, elle acquiert une place d'honneur dans certains instituts de psychanalyse américains. En 1940, elle occupe le poste de consultante au service d'enfants de l'*Institut psychiatrique de New York* et de l'*Université de Columbia*. Là, elle put voir et étudier des enfants dont le portrait clinique rappelait celui d'adultes et d'adolescents schizophréniques. C'était l'époque où la description de Leo Kanner⁽⁶⁾ de l'*autisme infantile précoce* commençait à faire son chemin parmi les cercles de psychiatrie infantile et à y être lentement acceptée.

Une approche dynamique et génétique de la psychanalyse, dit-elle, et en particulier de l'analyse d'enfant, l'a convaincue que souvent, chez les enfants psychotiques d'âge scolaire, l'autisme infantile n'était pas leur principal et encore moins leur seul trait psychotique. Elle en était venue à reconnaître peu à peu que l'autisme était une défense,

quoique à caractère psychotique, contre le manque de ce besoin vital et fondamental du bébé pendant les premiers mois de la vie: la symbiose avec la mère ou le substitut maternel.

C'est alors que prit forme dans son esprit la théorie de l'*origine symbiotique* de la psychose infantile. En 1948⁽⁷⁾, elle présenta un compte rendu préliminaire de ses découvertes à partir de seize cas de psychose infantile. Un an plus tard, elle fit un exposé sur la symptomatologie de cinq enfants non institutionnalisés et onze cas d'enfants en institution.

Dans cet exposé, discuté par Kanner, Mahler exprima l'opinion que le début de la psychose se situait au cours de la première année de la vie. C'est la séparation émotive de la symbiose avec la mère qui déclenche le retrait psychotique de la réalité. L'avantage de cet exposé fut d'avoir introduit «un certain ordre cohérent dans l'étonnant éventail des manifestations, chez ces enfants, d'une coupure de la réalité, de leur tentative de restitution». Elle fit ressortir ce qu'elle avait déjà commencé à reconnaître, c'est-à-dire «leur incapacité à établir des relations d'objet signifiantes, à avoir une interaction signifiante avec d'autres êtres humains»⁽⁸⁾.

En 1951, elle introduit le terme de *psychose symbiotique*⁽⁹⁾, puis celui de *psychose autistique*⁽¹⁰⁾, proposant une différenciation entre elles. Dans les deux cas, un même concept étiologique: incapacité de percevoir la mère comme agent d'orientation et comme source externe de gratification. La forme symbiotique de la psychose infantile a été définie en 1952 et opposée à l'autisme infantile. Dans la psychose infantile, l'enfant est incapable d'investir le partenaire maternant et n'en sépare pas la représentation de celle du «self». La relation avec le partenaire maternant est alors établie par le moyen de la psychose et de ses défenses.

Son hypothèse est fondée sur un point de vue sociobiologique: les divers types de psychose infantile peuvent être compris comme des *distorsions psychopathologiques* de phases normales du développement du moi et de ses

5- MAHLER M. *idem*.

6- Le terme "autisme" est une création nosologique de Leo Kanner. Terme proposé par Bleuler en 1911 pour décrire le repli sur soi de la démente précoce. Kanner a observé 11 enfants présentant tous le même problème de communication et de repli sur soi. Il baptise le syndrome *early infantile autism*. Le signe fondamental: solitude autistique extrême accompagnée d'une incapacité d'établir des relations avec d'autres personnes. Selon Kanner, il s'agit «d'une inaptitude à établir des relations normales avec les personnes et à réagir normalement aux situations et ce, dès le début de la vie».

7- Compte rendu présenté à l'assemblée de l'Association orthopsychiatrique américaine, au début du printemps 1948, sous le titre *Clinical Studies in Benign and Malignant Cases of Childhood Psychoses (Schizophrenialike)*, en collaboration avec John R. Ross Jr. et Zira de Fries.

8- MAHLER M. *idem*.

9- Etat psychotique caractérisé par un défaut d'individuation et de formation d'un Self stable. Dans la psychose symbiotique, l'enfant ne réussit pas à investir l'objet maternel et n'en sépare pas la représentation de celle du «self». Ainsi la relation maternelle est établie par le truchement de la psychose et de ses défenses.

10- Etat psychotique caractérisé par une fixation à la phase autistique: la mère n'est pas perçue, un état d'hallucination négative rendant l'orientation vers le monde externe impossible.



fonctions au sein de la première relation mère-enfant. «Dans la psychose infantile, dit-elle, cette phase de l'évolution extra-utérine que constitue la relation symbiotique est soit gravement perturbée, soit manquante»⁽¹¹⁾. C'est là, à son avis, le trouble qui constitue le noyau de la psychose de l'enfant aussi bien que de l'adolescent ou de l'adulte. En d'autres termes: il semble manquer au nourrisson psychotique, ou alors celui-ci ne réussit pas à l'acquérir au tout début de sa vie extra-utérine, la capacité de percevoir «l'agent maternant» et dès lors de s'en servir pour maintenir son homéostasie, et par la suite il lui est impossible de s'en libérer.

Ses études ultérieures sur la psychose infantile l'encouragent à postuler une théorie de développement du «Self» et de la relation d'objet: *le processus de séparation-individuation*.

En vue d'étudier le *développement normal de ce processus*, elle établit un programme de recherche (1959) basé sur l'observation d'un échantillon de mères et d'enfants de 1 à 3 ans. Cette recherche aboutit à la formulation des phases de ce développement et à la publication, en 1975, d'un livre intitulé: *The psychological birth of the human infant*.

Mahler et l'École structurale américaine

A New York, Margaret Mahler entre en contact avec Heinz Hartmann⁽¹²⁾, Ernst Kris⁽¹³⁾ et Rudolph Loewenstein, les théoriciens de l'*Ego-psychology*. Elle intègre leurs apports conceptuels, et son intérêt pour le développement de l'enfant sera profondément marqué par leurs théories. Hartmann et ses collègues ont tenté d'appliquer à la méthode psychanalytique les conclusions de la *psychologie du moi* et la perspective génétique (1945). Leur mouvement, appelé aux Etats-Unis *Psychanalyse structurale* (connue en Europe sous le nom d'*Ecole structurale américaine*), s'est donné pour principal objectif la vérification scientifique de certaines hypothèses freudiennes. Certains concepts de cette école orienteront les recherches de Mahler:

1- L'observation directe des jeunes enfants: La perspective génétique, qui établit que *tout phénomène psychique est soumis aux lois de la causalité* et que *l'histoire de ces causes doit être suivie jusqu'à leurs origines*, a donné l'impulsion aux méthodes dites d'*observation directe*.

Freud a souligné à plusieurs reprises l'intérêt de l'observation directe des enfants. Il a réalisé lui-même des observations directes. On peut rappeler la célèbre observation du «jeu de la bobine» (1920) chez son petit-fils Ernst Freud alors âgé de 18 mois. On peut également rappeler l'analyse par personne interposée du petit Hans, que l'on peut considérer, dans une certaine mesure, comme l'équivalent d'une observation directe. Inspirés par le maître, certains psychanalystes de la première génération ont également opté pour *l'observation directe hors du travail analytique* pour améliorer leur pratique psychanalytique: ils ont commencé à observer et à rapporter le comportement de leurs propres enfants (hors de la situation analytique) en se référant aux théories de la sexualité infantile, du complexe d'Œdipe, du complexe de castration... Certaines de ces observations furent rapportées dans des articles parus dans des revues psychanalytiques de l'époque. Mélanie Klein⁽¹⁴⁾ (1952) et Anna Freud (1965) ont pratiqué et encouragé l'observation directe.

«L'intégration de la psychanalyse à la psychologie a favorisé l'adoption de la perspective génétique et encouragé la systématisation de la théorie des stades du développement. Des collaborateurs de Hartmann, tels que René Spitz et Margaret Mahler, ont, dans cette perspective, affirmé la pertinence de *l'observation directe* des nourrissons pour la psychanalyse».⁽¹⁵⁾

L'objet de l'observation en psychanalyse n'est pas l'enfant en tant que sujet isolé, mais l'enfant en tant que sujet actif au sein de son milieu. Elle ne se réduit pas à un simple enregistrement de faits, si précis soit-il.

C'est une chose de reconstruire le passé d'un patient, de remonter jusqu'à l'origine des symptômes dans les premi-

11- MAHLER M. *idem*.

12- *La psychologie du Moi et le problème de l'adaptation*, édité par Heinz Hartmann en 1958, représente un tournant dans le développement de la théorie psychanalytique. Hartmann expose pour la première fois, sous une forme élaborée, les notions fondamentales de la *psychologie du Moi*. Aujourd'hui, un certain nombre de ses concepts sont devenus des éléments fondamentaux de la théorie psychanalytique: stade indifférencié, sphère du Moi libre de conflit, développement du Moi libre de conflit, autonomie primaire et secondaire du Moi, conflits intrasystémiques à l'intérieur du Moi, transformation d'énergie dans la sublimation, état d'indifférenciation Moi-Ça...

13- Ernst Kris (Vienne 1900, New York 1957) est à la fois un historien d'art et un psychanalyste. Conseillé par Freud, il se fait analyser par Hélène Deutsch. En 1933, Freud lui confie la rédaction de la revue *Imago*. Comme beaucoup de Juifs, il s'exile à New York pour fuir la barbarie des Nazis. En 1943, il devient membre de la *Société Psychanalytique de New York*. Deux ans plus tard, il participe à la création de la revue *The psychoanalytic Study of the Children*. Il s'associe à Heinz Hartmann et à Rudolph Loewenstein pour fonder l'Ego-psychology dont il deviendra l'un des plus éminents représentants. Vers 1950, il instaure un nouvel outil de recherche sur la psychologie de l'enfant, fondé à la fois sur l'observation directe et la méthode psychanalytique.

14- Mélanie Klein a pratiqué pendant de longues années l'observation directe du nourrisson, pour explorer la vie émotionnelle précoce et pour comprendre le développement des processus psychiques infantiles.

15- Hélène Tessier, *La psychanalyse américaine*, PUF, QJS 3721.

ères années; mais c'est autre chose de repérer les facteurs pathogènes avant qu'ils n'aient fait leur œuvre, de mesurer les progrès normaux du jeune enfant, de prédire son développement, d'intervenir dans son éducation, de guider ses parents et, en général, de travailler à la prévention des névroses, des psychoses et de l'inadaptation sociale. Vers 1950, Ernst Kris installe un laboratoire au *Yale Child Study Center*, rendant ainsi possible une étude systématique longitudinale des jeunes enfants. Grâce à lui, l'observation directe de ces derniers hors de l'analyse est désormais reconnue comme une source seconde et légitime de connaissances pour l'analyste. Il ne s'agit pas d'une observation intensive et de courte durée (c'est-à-dire une observation ponctuelle, transversale) mais au contraire des études longitudinales systématiques d'un nombre déterminé d'enfants, qui devraient être complétées et contrôlées à différents moments par une investigation analytique. L'objectif est de comparer et de mettre en relation les faits tirés d'une part de la reconstitution analytique, et de l'autre, de l'observation directe.

Kris portait un intérêt particulier à l'un des problèmes les plus importants qui se pose dans la pratique psychanalytique: *l'évaluation diagnostique des perturbations de l'enfance*. Il connaissait parfaitement les difficultés de diagnostic qui se posent au psychanalyste d'enfant et il regrettait que les évaluations soient inexactes, que les diagnostics arrivaient trop tard, une fois que les troubles sont devenus massifs et se sont enracinés. Pour pallier à cette situation, Ernest Kris a mis à la disposition du diagnostic les renseignements obtenus dans le champ de l'observation. Il a essayé de «prédire»⁽¹⁶⁾ grâce aux données de l'observation qu'il existe une pathologie chez un enfant donné. L'objectif est de «détecter la symptomatologie avant qu'elle ne se manifeste, de localiser le danger avant qu'il n'apparaisse».⁽¹⁷⁾

2. L'approche génétique⁽¹⁸⁾ en psychanalyse: Les théoriciens de l'école hartmanienne se caractérisent par leur perspective *ontogénétique* et donnent, nous l'avons dit, une large place à l'observation directe et à son interprétation. Dans cette optique, on tient compte de deux groupes d'hypothèses: les premières concernant des *propositions dynamiques*, les autres des *propositions génétiques*. Les propositions dynamiques concernent particulièrement l'étude du comportement humain dans une situation donnée et rendent compte de l'interaction des forces mobilisées dans le conflit psychique. Les propositions géné-

tiques, elles, tentent d'expliquer le comportement par la recherche de son origine: on vise alors à déterminer les conditions d'installation du conflit et d'en articuler la relation avec la structure et la conduite du sujet. En d'autres termes, l'objectif des propositions génétiques consiste à préciser de quelle façon un certain conflit a pris naissance dans le passé et comment et pourquoi il se perpétue tout au long de la vie.

Alors que le point de vue dynamique cherche à déterminer les causes et les modalités sous-jacentes à la conduite du sujet dans des circonstances données, l'abord génétique s'attache à comprendre à cette même conduite en se référant à son origine *historique* ou à des données anamnestiques, non seulement du moment où tel *pattern* de conduite a été adopté par le sujet, mais encore pourquoi telle solution a été acceptée de préférence à telle autre; et quelle relation causale existe entre ces diverses solutions et l'évolution ultérieure.

Ces deux types de propositions représentent, selon Hartmann et ses collaborateurs, deux aspects de l'approche psychanalytique. La proposition dynamique traite du comportement d'un être humain dans une situation donnée; de son côté, la proposition génétique aborde l'explication du comportement par la recherche de son origine. C'est en se basant à la fois sur ces deux types d'approches que le psychanalyste parvient à comprendre et à prédire le comportement humain. De toutes les techniques d'observation concernant les adultes que nous connaissons, c'est l'entretien psychanalytique qui est susceptible de mener à l'ensemble le plus complet de données auxquelles se réfèrent les propositions génétiques.

L'approche génétique en psychanalyse ne se limite pas aux données anamnestiques et ne prétend pas démontrer uniquement «comment le passé est contenu dans le présent». Elle vise surtout à décrire pourquoi, dans des situations de conflit passées, on a adopté telle solution et non telle autre, et quelle relation causale existe entre cette solution et les développements ultérieurs. Les propositions génétiques permettent ainsi d'établir des séquences typiques dans le développement et de faire remonter historiquement le comportement individuel à ses origines.

3. La phase indifférenciée: Pour Freud, le Moi se forme à partir du Ça sous l'influence du monde extérieur. Pour les théoriciens de l'École structurale, et notamment pour Heinz Hartmann, le Moi et le Ça se forment progressivement au sein d'un état indifférencié. Ainsi, il n'y aurait à la

16- Par "prédiction", Kris entend le pronostic clinique du développement.

17- Il importe de signaler la méthode d'observation du nourrisson mise au point par E. Bick dès 1948. Cette méthode a été systématisée et intégrée à la formation des psychothérapeutes d'enfants à la Tavistock Clinic de Londres. En 1960, elle a été intégrée au cursus de l'Institut de psychanalyse de Londres. Pour toute information, se référer à l'article suivant: *Remarques sur l'observation des bébés dans la formation des analystes*, Journal de la psychanalyse de l'enfant, 1992, n° 12, p. 15-35.

18- HARTMANN H., KRIS E., LOEWENSTEIN R. *Éléments de psychologie psychanalytique*, PUF, L'actualité psychanalytique, 1975.

naissance qu'une masse indifférenciée d'où émergeraient progressivement les structures de l'appareil psychique. Il n'y a ni Moi ni Ça, mais des éléments englobant l'un et l'autre, et qui, progressivement, se différencieront en deux structures: le Moi et le Ça. Pendant cette phase, «il se fait une maturation des appareils qui tomberont par la suite sous le contrôle du Moi et qui servent la motricité, la perception et certains processus de la pensée»⁽¹⁹⁾. Ce n'est qu'après la formation du Moi que ces fonctions seront pleinement intégrées.

4. Le problème de l'adaptation: La notion d'adaptation, telle que définie par Hartmann, a joué un rôle dans l'évolution, aux Etats-Unis, des *théories des relations d'objet* et notamment les *théories relationnelles*. Selon Hartmann, le concept d'adaptation possède les connotations les plus variées en biologie, mais il n'est pas très nettement défini en psychanalyse. En général, dit-il, nous nous trouvons devant deux processus: par son action, l'homme adapte l'environnement aux fonctions humaines; et l'homme s'adapte secondairement à l'environnement qu'il a contribué à créer.

Cette théorie dite *génétique* s'intéresse à l'organisation évolutive des divers centres de fonctionnement psychique, en tenant compte d'une part, de *l'interaction du vécu mère/enfant*, de l'autre des *éléments maturatifs*. Dans cet environnement, la mère joue le rôle central.

5. Les fonctions autonomes du Moi: Pour Hartmann⁽²¹⁾ et ses collaborateurs, le Ça, le Moi et le Surmoi ne sont pas des parties indépendantes de la personnalité s'opposant entre elles, mais elles représentent trois centres de fonctionnement psychique. Chacun de ces systèmes est défini par les fonctions qui leur sont dévolues.

Ainsi le Moi constitue l'organe de l'adaptation. Par conséquent, il ne peut se développer en entier à partir du ça (comme Freud l'indique dans sa deuxième topique). Hartmann affirme l'existence d'une *sphère aconflictuelle* et autonome à l'intérieur du Moi, mais en dehors du champ du conflit psychique. C'est le *moi non conflictuel*.

Hartmann conçoit le Moi comme un système surtout destiné à contrôler la perception et les activités du sujet [la perception (qui contrôle l'action), la mémoire, la motricité et tous les aspects cognitifs], à résoudre les problèmes auxquels il est confronté.

5. Le Soi (The Self): C'est Hartmann qui a introduit cette notion dans l'*ego-psychology*. La définition du Self, pour les ego-psychologists, repose sur la double définition du Moi que l'on retrouve chez Freud (*Le Moi et Ça*).

Dans la théorie freudienne, le moi comporte deux versants: le premier correspond aux fonctions du moi en tant qu'*instance de relation* avec le monde extérieur, le second correspond au moi comme *instance d'identification*.

Dans la littérature anglo-saxonne, le Self⁽²²⁾ réfère à l'investissement de la représentation de soi.

Il a été défini par Hartmann (1950) comme la *représentation de la personne entière du sujet, qui comprend son propre corps, les parties corporelles ainsi que son organisation mentale et les divers éléments psychiques qui la composent*. Hartmann introduit le concept de Self comme une fonction essentielle du Moi, distincte de ce dernier. Le Moi réfère à une instance faite de fonctions multiples; le Self serait une de ces fonctions, régissant l'image que le sujet développe et maintient de lui-même et de son fonctionnement.

La notion de self sa connu un essor fulgurant dans la psychanalyse anglo-saxonne, et y a peu à peu supplanté toute référence au moi. Winnicott⁽²³⁾ et d'autres l'ont placée au cœur du travail analytique.

Pour Mahler, le self se forme à partir d'un noyau symbiotique où se confondent les images de soi et de la mère.

Cette notion occupe aujourd'hui une place de choix dans presque toutes les orientations psychanalytiques aux Etats-Unis depuis la naissance (dans les années 1960) de la *Self-psychology* de Heinz Kohut.

Symbiose et phase symbiotique

Le terme de *symbiose* est emprunté à la biologie, où la notion de symbiose est restreinte à une association constante, obligatoire et spécifique entre deux organismes (les symbiotes) ne pouvant vivre l'un sans l'autre, tirant un bénéfice mutuel de cette association.

Dans le contexte de la relation mère-nourrisson, le terme de «symbiose» cependant constitue une métaphore. Contrairement au concept biologique de symbiose, il ne décrit pas une interaction biologique entre individus d'espèces différentes et ne décrit pas ce qui se passe réellement entre deux individus distincts. Il a été choisi, dit Mahler, «pour

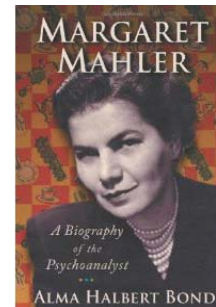
19- HARTMANN H.,KRIS E.,LOEWENSTEIN R. *Eléments de psychologie psychanalytique*, PUF, L'actualité psychanalytique, 1975.

20- HARTMANN H. *La psychologie du Moi et le problème de l'adaptation*, PUF, 1968.

21- HARTMANN H.,KRIS E.,LOEWENSTEIN R. *idem*.

22- Concept plus difficile à cerner que le moi. Il est très diversement compris par les auteurs qui s'y réfèrent. E. Jacobson (1954) s'y réfère pour désigner «la personne en tant que sujet». Elle le désigne aussi bien par les termes *body self, physical self, psychophysiological self, mental self*.

23- Pour Winnicott, il existerait un fonctionnement mental avant la constitution du Moi. Il est caractérisé par ce qu'il appelle *le Self*.



décrire cet état d'indifférenciation, de fusion à la mère, dans lequel le *Je* ne se différencie pas encore du *non-je*, et où l'intérieur et l'extérieur n'en viennent que graduellement à être perçus comme différents».

A ce stade, l'enfant est d'une dépendance absolue à l'égard du partenaire symbiotique. De la sorte, la symbiose est une *fusion psychosomatique* toute-puissante, hallucinatoire ou délirante à la représentation de la mère. Durant les premières semaines de la vie, en effet, l'enfant semble être dans un état de désorientation hallucinatoire primaire où la satisfaction de ses besoins relève de sa propre sphère «autistique» toute-puissante. Mahler parle de *symbiose sociale*, d'une dépendance à la fois physiologique et sociobiologique à la mère où s'opère une différenciation structurale qui conduit à l'organisation adaptative de l'individu: le Moi.

La théorie du stade symbiotique du développement normal décrit par Mahler se réfère à la théorie du stade symbiotique de l'unité mère-enfant développée par Thérèse Benedeck⁽²⁴⁾ (1949). Mahler s'inspire également des théories développées par Paul Schilder (1923) sur le *schéma corporel*, par Margaret Ribble (1943) sur le rôle du maternage. Elle se réfère également à Phyllis Greenacre (1945), à Max Schur (1966), à Donald Winnicott⁽²⁵⁾ (1956), à René Spitz⁽²⁶⁾ (1965), à Anna Freud (1965)...

Mahler se propose de distinguer au stade narcissique primaire défini par Freud deux sous-phases: un *stade narcissique primaire* absolu, durant les toutes premières semaines de la vie, marqué chez l'enfant par une absence totale de conscience du partenaire maternant. C'est le *stade autistique normal*. Le stade suivant, qui se situe autour du troisième mois, est à proprement parler symbiotique. Le narcissisme primaire prédomine toujours sans être absolu. L'enfant commence graduellement à percevoir confusément la source de satisfaction dans l'objet partiel de satisfaction. Un Moi corporel se constitue à l'intérieur de la matrice symbiotique, sous l'impact de la réalité et des pulsions instinctuelles.

Une thérapie adaptée: l'expérience symbiotique correctrice

Dans l'évaluation initiale d'un enfant psychotique d'âge préscolaire, et en vue d'établir un diagnostic et un pronostic en vue d'une approche thérapeutique, il convient de tenir compte de plusieurs facteurs. Il est utile avant tout pour la thérapie, dit Mahler, de déterminer si le syndrome est un trouble «primairement autistique» ou «primairement symbiotique». L'approche thérapeutique suivra une voie différente selon le cas. Mais dans les deux cas, il faut tenir compte de l'extrême fragilité du moi.

Selon Mahler⁽²⁷⁾, le traitement de l'enfant psychotique poursuit un triple but: la restauration ou la formation d'une meilleure intégrité du schéma corporel⁽²⁸⁾, qui devrait assurer un meilleur sens de l'identité et de l'intégrité; le développement simultané de relations d'objet; et la restauration des fonctions manquantes ou déformées de la maturation et développement du moi. Cela suppose que l'enfant poursuive son évolution par les phases de développement auparavant manquantes ou non satisfaisantes «avec le thérapeute qui remplit une fonction substitutive par l'apport d'un moi auxiliaire aisément disponible».

L'enfant autistique est rebelle au contact humain direct. Il doit donc être tiré de sa coquille autistique par toutes sortes de moyens: la musique, les activités thérapeutiques, la stimulation agréable de ses organes sensoriels... La première condition du traitement est un contact avec un objet d'amour humain. Cette étape doit se dérouler avec douceur afin d'éviter des réactions qui ressemblent à une «panique symbiotique»⁽²⁹⁾. Mahler assure qu'avec sa méthode attentive de traitement de telles attaques peuvent être minimisées ou entièrement évitées. L'objectif de la méthode proposée par Mahler vise à impliquer l'enfant, selon son expression, dans une «expérience symbiotique correctrice», qui rappelle les «relations d'objet correctives» d'Augusta Alpert (1959). Pour établir et consolider cette étape essentielle, il est nécessaire qu'il se passe un intervalle plus ou moins long avant que ne soient atteints les niveaux supérieurs du développement de la personnalité.

24- BENEDECK Th. *The Psychosomatic Implications of the Primary Unit: Mother-Child*, in Amer. J. Orthopsychiat., 1949, n° 19, p. 642-654.

25- Pour Winnicott, l'*attitude de maintien* (holding) du partenaire maternant, sa *préoccupation maternelle primaire*, est l'organisateur symbiotique.

26- René Spitz appelle la mère le moi auxiliaire de l'enfant.

27- MAHLER M. *Psychose infantile*, Petite Bibliothèque Payot, Editions Payot & Rivages, 2001.

28- La déficience du schéma corporel est due, selon Mahler, au manque d'investissement libidinal de certaines zones importantes de la périphérie du corps, surtout des zones érogènes. La gratification libidinale équilibre et neutralise les pulsions agressives abondamment suscitées par les frustrations inévitables et les excès de stimulations qui peuvent être expérimentées au stade anal. La gratification libidinale est ainsi importante pour un meilleur développement du schéma corporel.

29- Certaines pratiques thérapeutiques sont violemment contestées par les parents d'enfants malades. L'une d'entre elles, le «packing», consiste à envelopper l'enfant de draps mouillés et froids pendant un certain laps de temps avant de le réchauffer. (Voir l'article du Le Nouvel Observateur, ci-dessus mentionné).

La première règle est de permettre à l'enfant de faire l'épreuve de la réalité «très progressivement et à son propre rythme». Dès le moment où il commence à s'éprouver lui-même comme «une entité séparée», il éprouve un besoin constant de sentir «le support d'un adulte compréhensif»: en général, la mère ou le thérapeute.

Cependant Mahler joue de la prudence: «Même avec une thérapie prudente, prolongée et consistante, les pronostics d'arrêt du processus psychotique et de consolidation du moi ne sont que modérément favorables»⁽³⁰⁾. Dans certains cas, l'individuation ne se réalise pas, alors qu'elle est essentielle.

Mahler cite des exemples relatifs à des enfants psychotiques plus ou moins atteints.

Chez certains, il est difficile de trouver dans leurs activités un quelconque contenu de pensée. Très souvent, leur comportement est imprévisible, il est parfois impossible de comprendre leurs intentions. Même la mère ne peut prédire si l'enfant, lorsqu'il s'approche d'elle, est dans un état d'affection ou d'agressivité. Ceci, dit-elle, est probablement dû au fait que l'enfant «a régressé ou s'est fixé au stade où les pulsions manquent de différenciation».

Certains enfants évitent totalement le monde extérieur; ils ne sont absorbés que par les sensations internes de leur propre corps. Ils peuvent toutefois établir une relation à «un quelconque objet halluciné qu'ils *serrent* entre leurs mains» (fétiche psychotique). Difficile de briser brutalement leur isolement au risque d'affronter une forte colère de panique. Dans les cas les plus graves, on assiste à un retrait presque complet de l'investissement des objets humains réels.

D'autres enfants établissent une certaine relation, «essentiellement rituelle, à un objet inanimé ou partiel», à quelque chose d'extérieur à leur corps: biberon, morceau de tissu, boîtes... Ils sont parfois complètement muets. Quand ils parlent, «c'est par imitation et sans intention de communiquer». Ils exécutent beaucoup de mouvements au hasard, des décharges motrices très souvent en réaction à un stimulus interne, à l'inconfort ou à la douleur.

Mahler a également observé dans les hôpitaux des enfants «profondément déprimés qui passent tous les moments éveillés de leur journée à une même activité auto-agressive ou kinesthésiquement auto-stimulante, comme tourner sur eux-mêmes, se frapper la tête, sans aucune relation à des objets extérieurs ou inanimés»⁽³¹⁾.

Il y a également des enfants qui établissent «un contact fuyant avec un objet humain»...

Afin de réaliser son projet d' «expérience symbiotique corrective», Mahler propose une nouvelle formule thérapeutique tripartite: mère-enfant-thérapeute. Les méthodes déjà existantes préconisaient l'insertion routinière de l'enfant psychotique d'âge préscolaire dans des situations de groupe. De telles méthodes ont de mauvais effets sur l'expérience symbiotique corrective. Elles en entravent le progrès, et il en résulte très souvent des effets traumatiques nocifs.

La méthode de traitement proposée par Mahler passe par deux étapes dans la formation tripartite mère, enfant psychotique et psychothérapeute: une étape introductive et une étape de traitement proprement dite.

L'étape introductive est centrée sur la tâche du thérapeute qui consiste à établir une certaine forme de communication primitive avec l'enfant psychotique symbiotique. Cet enfant est incapable de vivre quelque relation directe à une autre personne. Plusieurs des enfants gravement perturbés qui commencent un traitement paraissent au début totalement perturbés, dit Mahler. «Leur comportement est sans but et impossible à comprendre, et même leurs besoins semblent n'être point reconnus, ou ils sont alors déchargés en des réactions motrices diffuses, sans communication signifiante à qui que ce soit de l'entourage»⁽³²⁾.

Peu de temps après le début du traitement, on observait souvent une croissance rapide de l'organisation de l'enfant. On commençait, par exemple, à reconnaître des réactions spécifiques telles que la faim et la douleur. L'enfant devenait capable de communiquer certains de ses désirs, même si pour cela il a recours à un langage gestuel privé.

La tâche du thérapeute est de suivre le rythme de l'enfant, de lui faire sentir en quelque sorte sa présence, de se faire accepter graduellement par lui comme élément apaisant. Cette «présence intrusive attentive» sera sentie comme bienveillante par l'enfant qui commence à se servir du thérapeute comme «extension de lui-même»: utiliser son bras comme instrument pour atteindre les objets hors de sa portée, s'appuyer sur lui comme surface de soutien... L'attachement de l'enfant pour le fétiche psychotique⁽³³⁾ en vient à inclure une relation primitive au thérapeute. La perte de cet objet entraîne souvent des réactions d'amour, de haine et d'angoisse, dérivées des expériences avec la mère. La compréhension croissante de ce que le fétiche représente porte une signification particulière: l'enfant

30- MAHLER M. *Psychose infantile*.

31- MAHLER M. *Idem*

32- MAHLER M. *Psychose infantile*.

33- Mahler pense que ces objets inanimés (fétiches psychotiques) auquel s'attache l'enfant psychotique sont des «objets transitionnels» qui représentent à la fois la propre image déformée de l'enfant et l'image de l'objet d'amour partiel créé thérapeutiquement.

parvient graduellement à une meilleure conscience de la réalité de son environnement.

L'étape du traitement proprement dit: L'étape précédente (introductive) visait à établir les débuts d'une relation d'objet. Dans la seconde phase, le rôle du psychothérapeute consiste à guider l'enfant et à suivre son développement. Il doit servir de pont entre les préoccupations psychotiques et le réinvestissement de la mère.

Mahler a constaté que certains enfants ayant des mécanismes autistiques secondaires sont capables, peu de temps après le début du traitement et jusqu'à un certain degré, de mettre un terme à leur retrait autistique et d'établir une relation symbiotique avec le thérapeute. Cette évolution peut s'accompagner parfois d'une poussée étonnante dans le développement des fonctions du moi, notamment l'apparition d'un discours permettant la communication. Il est nécessaire, semble-t-il, d'accorder à l'enfant des périodes de repos pendant lesquelles il pourra se retirer dans son autisme secondaire.

La théorie du développement psychoaffectif normal

La conception des différentes phases du développement de la personnalité par Mahler est une construction génétique qui se réfère avant tout au développement de la relation d'objet. Les concepts de différentes phases de développement sont nés en partie de la comparaison de la phénoménologie du développement du nourrisson normal avec les reconstructions génétiques faites au cours de l'étude du tableau des enfants psychotiques.

Ces concepts sont complémentaires à ceux des stades oral, anal et phallique (constructions se référant à la théorie génétique du développement pulsionnel, et à son effet de structuration sur le développement du moi et la relation d'objet). Mahler a par ailleurs toujours maintenu un intérêt particulier pour l'œuvre de Freud, à savoir l'accent qu'il avait mis sur un phénomène central de la vie humaine: la **dépendance émotionnelle** – quoique allant en diminuant – sera le fondement de la relation de l'enfant à la mère pendant toute sa vie.

Après avoir travaillé avec des enfants atteints de psychose grave et avoir pratiqué la reconstruction à partir de psychanalyses, Mahler inclut dans son étude l'observation d'un échantillon de mères et de nourrissons normaux.

Objectif: dégager une théorie du développement psychoaffectif normal de l'enfant jusqu'à 3 ans.

Protocole expérimental: observation des comportements (considérés par Mahler comme des *indices de surface* du fonctionnement psychique *profond* qu'il est impossible d'appréhender directement). L'observation porte sur des phénomènes soigneusement choisis pour leurs critères de validité à travers tout le processus de développement. Exemple: attitude de l'enfant en présence de sa mère, en son

absence, réaction à la séparation, au retour... Les données recueillies sont discutées et analysées en synthèses.

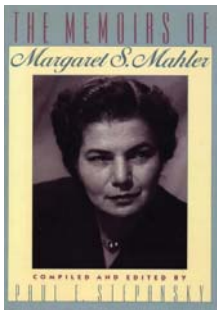
Méthodes d'observation: participante: l'observateur entre en relation directe avec la mère et l'enfant (ensemble ou séparément); non-participante: l'observateur se trouve derrière un miroir sans tain.

Les phases du développement: Les phases archaïques: phase autistique (0 – 1 mois); phase symbiotique (1 – 5 mois). Les phases du processus de séparation-individualisation: de 5 à 9 mois: différenciation et développement de l'image corporelle; de 9 à 15 mois: entraînement à la séparation; de 15 à 24 mois: crise de rapprochement; de 24 à 36 mois: consolidation de l'individualité et permanence de l'objet libidinal.

L'incapacité du bébé à maintenir sa vie à lui tout seul détermine et définit cette phase typique chez l'humain que l'on désigne par le terme de *symbiose mère-enfant*.

Mahler estime que c'est dans cette unité duelle de la symbiose que se fondent les expériences qui détermineront les débuts d'une individualité; ces prototypes, combinés à des facteurs constitutionnels, vont déterminer le profil particulier, somatique et psychique, de tout individu.

Dans cette même perspective, M. Mahler a conceptualisé le terme d'**autisme normal** pour caractériser les premières semaines de la vie. Pendant cette période, dit-elle, «l'enfant semble être dans un état de désorientation hallucinatoire primaire dans lequel la satisfaction de ses besoins relève de sa propre sphère autistique toute puissante». Cette phase dure à peu près quatre semaines. Le nouveau-né, qui dispose d'un appareillage réflexe, aurait une tendance innée au fonctionnement végétatif. Il est souvent plus proche d'un état de sommeil que d'un état de veille. Il n'a aucune conscience de l'agent maternant. Il vit dans un système de vide hallucinatoire, dans un système clos, auto-suffisant, comparable à l'œuf d'oiseau (exemple donné par Freud): «L'œuf d'oiseau, avec sa provision de nourriture à l'intérieur de sa coquille, nous fournit un exemple très net de système psychique fermé aux stimuli du monde extérieur et capable de satisfaire *autistiquement* même ses besoins nutritifs; dans ce cas, les soins de la mère se limitent à pourvoir la chaleur». Pendant cette période, l'enfant semble être dans un état de *désorientation hallucinatoire primaire* dans lequel la satisfaction de ses besoins relève de sa sphère *autistique* toute-puissante. «La vie éveillée du nourrisson, dit Mahler, se centre autour de ses perpétuelles tentatives de régulation homéostatique. Le jeune enfant ne peut isoler l'effet des soins maternels qui lui procurent une réduction des affres de la faim, pas plus qu'il ne peut différencier de ses propres efforts pour réduire la tension, en urinant, déféquant, toussant, éternuant, crachant, régurgitant, vomissant, tous moyens par lesquels l'enfant tente de se libérer d'une tension déplaisante». L'effet de



ces phénomènes d'expulsion, de même que la gratification liée aux soins de la mère, aident l'enfant, au moment voulu, à différencier une qualité d'expérience *agréable* et *bonne* d'une autre *douloureuse* et *mauvaise*.

A ce stade, et grâce à la faculté perceptive innée et autonome du moi primitif se fixent des traces mnésiques des deux qualités primaires de stimuli: les bonnes et les mauvaises. Mahler émet l'hypothèse que ces dernières sont investies d'une énergie primaire indifférenciée.

C'est l'action de la mère (maternage) qui favorisera graduellement le *déplacement de l'énergie* depuis l'intérieur du corps vers la périphérie et augmentera la sensibilité aux stimuli extérieurs.

Ce phénomène marquera le début de la phase symbiotique qui se produit vers la 3ème ou la 4ème semaine, période où l'on peut observer une *crise de maturation* (révélée par l'E.E.G.). Elle correspond à la rupture de la coquille autistique, qui arrête les stimuli extérieurs.

Cette phase correspond au *stade du narcissisme primaire absolu* de Freud.

La phase symbiotique normale: Peu à peu, à partir du 2ème mois, la *coquille autistique* qui protégeait le nourrisson des stimuli extérieurs commence à craquer, inaugurant la phase symbiotique qui se termine vers les 9ème–12ème mois.

L'orbite symbiotique remplace ainsi progressivement la barrière initiale. A partir du 2ème mois, une vague conscience de l'objet de satisfaction des besoins marque le début de la phase de symbiose normale. Durant cette période, l'enfant se comporte et fonctionne comme si lui et sa mère formaient un système tout-puissant – une unité duelle à l'intérieur d'une seule frontière commune. L'enfant est d'une dépendance *absolue* à l'égard du partenaire symbiotique. Mahler emploie le terme d'*agent maternant* pour désigner la perception des soins attentifs venant du partenaire humain⁽³⁴⁾. «Ces soins sont perçus, quoique de manière vague et non spécifique, comme autant de satisfactions agréables des besoins procurées par la mère».

La première étape dans le passage de la phase autistique à la phase symbiotique est l'investissement du *principe maternant*. Ce passage n'implique pas *encore* la reconnaissance (ou différenciation) de l'objet maternel comme représentation psychique distincte du self. Cela se produira ultérieurement, lorsque le processus de séparation-individualisation est nettement plus avancé.

Le trait essentiel de la symbiose est une fusion psychosomatique toute-puissante, hallucinatoire ou délirante à la représentation

de la mère, et en particulier l'illusion délirante d'une frontière commune à deux individus réellement et physiquement distincts. C'est vers ce mécanisme que régresse le moi dans les cas de troubles les plus graves d'individualisation et de désorganisation psychotique, que j'ai décrits en termes de *psychose symbiotique de l'enfant*.

C'est au sein de cette dépendance physiologique et sociologique à la mère que s'opère la différenciation structurale qui conduit à l'organisation adaptative de l'individu: le moi.

Mahler estime que les échanges maman-bébé durant ces premiers mois de l'existence dépassent de beaucoup les *expériences orales*. Lorsque la mère est source de satisfaction, le nourrisson lui répond positivement: c'est ce que nous pouvons observer dans la réduction de tension manifestée au repos et dans le sommeil. Lorsque la tension corporelle ou les manipulations maternelles provoquent douleur et déplaisir, le nourrisson les traite comme il traite les stimuli nocifs en général: il opère un retrait, tente de les expulser, de les éliminer.

Par le *corps global*, en particulier la sensibilité profonde de sa surface totale corporelle, par les sons différemment modulés, par le contact œil-œil et par les *sensations gustatives*, l'enfant perçoit peu à peu que la satisfaction de besoins multiformes provient d'un objet extérieur et il se tourne vers la source maternante.

Cette perception apparaît plus particulièrement dans les états de tension, la détente et la satisfaction recréant le *vécu symbiotique*.

Je voudrais faire mention d'une découverte physiologique et expérimentale significative portant sur la transition de la phase autistique à la phase symbiotique. Ces découvertes situent le début de cette transition à la fin du premier mois. Il existe des découvertes analogues qui montrent qu'il se produit une *crise de maturation* vers l'âge de 3 ou 4 semaines. C'est ce qui est mis en évidence par des études encéphalographiques et par l'observation du fait qu'il y a un accroissement notable de toute sensibilité aux stimulations externes. Ainsi *sans l'intervention d'une figure maternelle pour l'aider à réduire la tension, le nourrisson, à ce moment, tend à être débordé par les stimuli, avec un accroissement de pleurs et autres manifestations motrices chargées d'affect négatif indifférencié*.

A partir du 2ème mois, on assiste au début de la rupture de la *coquille autistique* qui maintenait au-dehors les stimuli externes.

Avec ce déplacement d'investissement vers la périphérie sensori-perceptive, on assiste à la formation d'un *pare-excitations*⁽³⁵⁾ *contre les stimuli*, lequel joue un rôle *récepteur*

34- John Bowlby (1951) utilise l'expression *la mère de la chair* pour désigner la vraie mère. Cette dernière est à la fois source de plaisir et de déplaisir, tout comme le corps même du nourrisson.

35- Terme employé par Freud dans le cadre d'un modèle psychophysiologique pour désigner une certaine fonction, et l'appareil qui en est le support. La fonction consiste à protéger l'organisme contre les excitations en provenance du monde extérieur qui, par leur intensité, risqueraient de le détruire. L'appareil est conçu comme une couche superficielle enveloppant l'organisme et filtrant passivement les excitations.



et sélectif - positivement investi - et qui en vient à envelopper la sphère symbiotique de l'unité duelle mère-enfant. Cette frontière, éventuellement très sélective, semble contenir, à l'intérieur de la matrice symbiotique mère-enfant, non seulement les représentations de soi du pré-moi, mais aussi les objets partiels symbiotiques investis libidinalement, encore indifférenciés.

A l'apogée de la symbiose – vers 4 ou 5 mois – l'expression faciale de la plupart des nourrissons devient beaucoup plus subtilement différenciée, mobile et expressive. Dans ses périodes d'éveil, l'enfant est, beaucoup plus qu'au cours de la phase autistique, le reflet des nombreuses nuances d'états – devenus maintenant des états du moi.

Durant cette phase, la réponse spécifique du sourire montre que l'enfant adopte à l'égard du partenaire symbiotique un mode de réponse différent de celui qu'il a à l'égard des autres êtres humains. Au deuxième semestre de la première année, le partenaire symbiotique n'est plus interchangeable; les diverses conduites de l'enfant de 5 mois indiquent qu'il est maintenant parvenu à établir une relation symbiotique spécifique à sa mère (Spitz, 1959).

Mahler souligne le fait que chez le nourrisson normal (non psychotique) la disponibilité libidinale de la mère (ou d'un substitut maternel) facilitait, à cause de la dépendance émotionnelle de l'enfant, le développement optimal de ses potentialités innées.

Elle note également la *grande puissance de récupération*: dans les cas où la mère est rendue [dans un délai raisonnable et avant que le moi vulnérable du nourrisson n'ait subi un dommage irréversible], les nourrissons souffrant de *dépression anaclitique* (Spitz) se rétablissent.

Le processus de séparation-individuation: A partir de 4 mois, le *processus de séparation-individuation* commence. Mahler décrit **4 sous-phases** qui permettent de déterminer les *points nodaux* de ces processus de structuration et de développement.

Elle considère cette phase comme **2 processus complémentaires** [*séparation* et *individuation*], permettant à l'enfant de sortir de la fusion symbiotique avec la mère qui caractérise, nous l'avons vu, les premiers mois de la vie. Le premier aboutit à la **séparation** et rend compte de l'évolution vers la différenciation, la distanciation, la formation des limites et le détachement d'avec la mère; le second aboutit à l'**individuation** et rend compte de l'évolution des fonctions autonomes: perception, mémoire, capacités cognitives...

Ce processus se déroulerait de 6 mois à 3 ans, en passant par une série de phases successives au cours desquelles l'enfant investirait progressivement sa mère.

Dans sa relation à la mère, le nourrisson découvre progressivement l'objet qui satisfait ses besoins. Cet objet mater-

nel deviendra ainsi le noyau autour duquel s'organiseront les représentations psychiques de l'objet d'amour.

La symbiose initiale entre l'enfant et sa mère est due à l'immaturité biologique et affective du nouveau-né. La séparation s'effectuera par un processus normal d'*individuation* (Mahler, 1963) et aboutira à l'instauration d'une relation objectale. Il ne s'agit pas d'une séparation traumatique, mais d'une phase évolutive où l'enfant prend plaisir à acquérir son indépendance relative grâce à la présence, libidinalement rassurante, de la mère.

L'*individuation* et la *séparation* sont deux processus intriqués mais pas forcément synchrones: l'**individuation** désigne l'*acquisition de l'autonomie intrapsychique*, alors que la **séparation** se réfère à la *différenciation*, à l'*acquisition des limites et au dégageement du sujet*.

Cette phase de *séparation-individuation* est une condition indispensable pour que l'enfant puisse établir son identité, et acquérir le sens de sa propre unité bio-affective en tant qu'individu. Mahler définit ce **sentiment d'identité** comme «un investissement cohérent de l'image de soi, autonome et différencié, au fur et à mesure que l'enfant se dégage de l'enveloppe symbiotique».

L'image corporelle de l'enfant émerge peu à peu et se sépare de l'image maternelle: une telle démarcation constitue le noyau du processus d'individuation.

Au cours de ce processus la mère joue un rôle essentiel, car il dépend d'elle, de son attitude consciente et inconsciente, qu'à tout moment un équilibre se trouve réalisé entre, d'une part, les *frustrations nécessaires et inévitables* qui font partie de tout maternage et, d'autre part, l'*acceptation par la mère du rythme des besoins de l'enfant*.

1ère sous-phase: Différenciation et développement du schéma corporel: Son début se situe vers 4-5 mois (aux moments culminants de la phase symbiotique) et s'étend jusqu'au 9ème.

Elle correspond au **premier déplacement d'investissement de l'énergie libidinale vers l'extérieur (hors de la sphère symbiotique)**.

Mahler la considère comme une étape essentielle dans la *différenciation et le développement de l'image corporelle*.

A l'intérieur de la *sphère symbiotique* avec sa mère, l'enfant se sent en sécurité et éprouve un plaisir considérable.

Une attention dirigée vers l'extérieur se traduit en schéma visuel typique à deux temps qui consiste à se tourner d'abord vers un stimulus externe, pour opérer ensuite une contre-épreuve auprès de la Gestalt maternelle, et tout particulièrement auprès de son visage... Une activité extéroceptive remplace peu à peu un investissement interne de l'attention, qui, tout récemment encore, se fixait presque exclusivement sur des sensations internes désorientées symbiotiquement. Dès lors peut commencer le processus

qui permet ce déplacement – processus que l'on peut désigner de façon appropriée par le terme d'éclosion.

Ce sont les séquences successives de gratification-frustration qui favorisent la structuration. Il est toutefois important que, durant les premiers mois de la vie, la tension ne demeure pas à un niveau inhabituellement élevé pendant une période prolongée.

Lorsque cela arrive, le nourrisson fait appel au partenaire symbiotique – *ce moi auxiliaire* – pour le sauver de la tension créée par le fait d'avoir à développer prématurément ses propres ressources.

Au stade narcissique primaire, un développement prématuré du moi impliquerait que le nourrisson prendrait à sa charge les fonctions de la mère, ou commencerait à agir comme s'il allait à le faire.

C'est cette éventualité que certains analystes britanniques, et Winnicott notamment, nomment développement d'un *faux-self*.

Mahler cite Masud Khan (1963) pour qui le *moi auxiliaire* peut être défini comme étant le rôle de la mère en tant que *pare-excitations*. Celle-ci doit servir de protection contre les stimuli externes et internes qui, trop intenses, pourraient être traumatisants.

Selon Masud Khan, la mère constitue un *écran protecteur* qui aménage la situation de l'enfant vis-à-vis de l'*entourage non humain*, mais aussi contre certaines de ses propres attitudes.

L'hypothèse de M. Khan: «La pathologie de caractère que nous rencontrons en clinique chez des patients de type schizoïde régressif est dérivée d'une distorsion du moi durant les premières phases de la différenciation du moi». Il croit que les failles dans le rôle de la mère en tant que *pare-excitations* du nourrisson se traduisent par des traumatismes cumulatifs qui rendent compte de la distorsion du moi. 2ème sous-phase: Entraînement à la séparation (période des essais): Elle s'étend de 9 à 16 mois. Cette période correspond au **2ème déplacement massif d'investissement d'énergie libidinale**.

Ce déplacement semble se produire au début de la période des essais. A ce moment, une large proportion de l'investissement disponible se retire de la sphère symbiotique pour se fixer sur les appareils autonomes du self et des fonctions du moi: locomotion, perception, apprentissage. 1ère période [de 9 à 12 mois]:

A partir du 9ème mois, activité motive l'enfant à s'éloigner de sa mère dans l'espace, et à pratiquer une *séparation physique* active, suivie d'un *retour*.

Cependant malgré l'attrait du monde à découvrir, l'investissement libidinal porté à la mère reste prédominant. Mais avec le temps, cette relation (symbiotique) devient inconfortable pour l'enfant du fait que la mère semble de son côté entamer un processus de détachement.

Il s'établit alors une *distance optimale* qui permet à l'enfant d'explorer le monde (dans son champ visuel ou auditif) tout en restant à proximité de sa mère.

2ème période [elle débute avec la maîtrise de la station debout et de la marche]:

La poussée maturative de la locomotion active entraîne avec elle une tension de maturation accrue «pour l'action», en vue d'exercer la locomotion et d'explorer des secteurs plus larges de la réalité.

Dans cette période, l'investissement libidinal se déplace pour se mettre quasiment tout entier au service du Moi autonome.

L'enfant expérimente ses propres capacités dans un état de jouissance. Il se croit doté de toute-puissance magique. Le nourrisson de 12 à 14 mois, chez qui s'opèrent graduellement la séparation et l'individuation, et qui, jusque-là, effectuait ses exercices à quatre pattes autonomes – tout d'abord avec une grande prudence, quoique de façon exubérante. Automatiquement, il se rassure par la présence de quelque support à portée de la main. Il se fie aussi à sa propre habileté à se laisser glisser prudemment en position assise, lorsque les choses se corsent.

Ce processus, de par sa nature propre, confronte continuellement le petit qui commence à marcher à des menaces minimes de perte d'objet. Il permet cependant à l'enfant, grâce à la prédominance de plaisir dans le fonctionnement autonome, de dépasser la part d'angoisse de séparation qui est suscitée à chaque nouveau palier de ce fonctionnement autonome.

La période des essais atteint son point culminant au milieu de la deuxième année, lorsque le tout-petit, marchant librement, paraît se sentir au moment de son état d'élévation [d'excitation et de joie]. Il semble au plus haut point de la croyance en sa toute-puissance magique, encore dérivée, pour une grande part, de son sentiment de partager les *pouvoirs magiques de sa mère*.

3ème sous-phase: Crise de rapprochement

Entre 18-20 et 24 mois et plus. Cette sous-phase se divise en 3 étapes dont la première s'articule avec la dernière phase des essais. L'attitude de l'enfant oscille ainsi entre le rapprochement physique et l'éloignement de la mère.

Première étape [de 15 à 18-20 mois]:

Lorsqu'il constate son pouvoir et son habileté à s'éloigner de sa mère, l'enfant semble manifester alors un besoin accru et un vif désir que sa mère partage avec lui chaque nouvelle acquisition d'adresse et d'expérience. Nous pouvons dès lors appeler cette sous-phase de la séparation-individuation la *période de rapprochement*.

L'attitude de l'enfant durant cette étape: Mahler utilise le terme *shadowing* (en français: *comportement de filature*) pour décrire ce qu'il fait pour monopoliser l'attention de la mère: il la suit partout et guette attentivement ses faits et

gestes. Il s'enfuit parfois brusquement avec l'espoir d'être poursuivi et rattrapé.

Mais quand il est tout près d'elle, une nouvelle angoisse le prend: celle du *ré-engloutissement* dans la fusion symbiotique qui met fin au plaisir d'indépendance.

Deuxième étape [de 18 à 22-24 mois]:

Une *crise de rapprochement* se produit entre 18 et 24 mois, au cours de laquelle se mettent en place les solutions de rechange au *délire d'omnipotence* auquel il faut renoncer.

Pendant la deuxième année, un processus de séparation-individuation, relativement rapide quoique bien ordonné, s'élabore grâce à la maturation de l'appareil du moi – facilité aussi par le flux de l'énergie de développement. Parvenu au 18ème mois, le jeune bambin semble maîtriser parfaitement son expérience perpétuelle de séparation physique de la mère. Cela coïncide chez lui avec la réalisation de la conscience cognitive et perceptive de la permanence des objets, au sens où l'entend Piaget (1936). C'est à cette époque que son intelligence sensori-motrice commence à évoluer en une intelligence véritablement capable de représentations. C'est aussi le moment où débute – très graduellement, par les identifications du moi – l'important processus d'internalisation, tel que le décrit Hartmann (1939).

...Pour plusieurs mères de notre culture, il s'avère fort difficile d'abandonner graduellement, au cours de la 2ème année, leur *comportement symbiotique de maintien*, pour apporter plutôt à leur petit un parfait soutien à un niveau émotionnel et verbal plus élevé, tout en lui laissant une large place d'autonomie.

Le palier du 16ème au 18ème mois semble constituer un point nodal du développement. L'enfant est alors au sommet de l'état idéal du self. Ceci constitue, selon Mahler, « la représentation affective complexe de l'unité duelle symbiotique, avec son sentiment accru de toute-puissance – amplifiée, chez le petit enfant qui marche, par l'impression de son propre pouvoir magique – en tant que résultat du développement de ses fonctions autonomes ».

Au cours du second semestre de la 2ème année, le nourrisson devient de plus en plus conscient de sa séparation physique. Parallèlement à cette conscience, on assiste à une diminution de l'oubli relatif de la présence maternelle, qui prédominait à la période des essais (Mahler).

Troisième étape [vers 22-24mois]: Dernière période de la phase de rapprochement. Elle est constituée par la forme spécifique des réponses apportées par l'enfant à la crise qu'il vient de traverser, ébauches des caractéristiques de sa personnalité propre. Les efforts de rapprochement s'atténuent.

L'intériorisation des demandes parentales aboutit à la formation des précurseurs du moi.

Cette période marque aussi le début de l'identité sexuelle: des différences significatives apparaissent entre les comportements des filles et ceux des garçons.

A travers tout ce processus de rapprochement, la disponibilité – physique et émotionnelle – de la mère est indispensable. La mère doit servir de *catalyseur* dans le processus d'individuation: elle est capable d'interpréter la *communication primaire*, et de s'adapter à l'indépendance croissante de son enfant.

Ainsi le processus d'individuation apparaît non pas comme un simple fait de la maturation de l'enfant, mais comme un stade de développement qui repose essentiellement sur la relation mère-enfant.

Tant que l'enfant ne représente pour la mère qu'un objet aimé qui lui appartient tout entier et non un être humain que la mère doit mener progressivement à une autonomie de plus en plus grande, le processus d'individuation ne peut se dérouler de façon normale.

4ème sous-phase: Consolidation de l'individualité et permanence de l'objet libidinal: Dernière étape du processus de séparation-individuation. Elle débute aux environs de 24 mois, et n'a pas de fin, nous dit Mahler. C'est un lent processus conduisant l'enfant à la capacité de vivre relativement seul au sein d'un monde intérieur et extérieur unifié où il se reconnaît non seulement séparé d'autrui mais de mieux en mieux défini dans ses caractéristiques sexuelles propres.

Difficulté (Mahler): situer le moment où l'enfant accède à la *permanence de l'objet libidinal* (c.à.d. à une représentation bien différenciée, permanente et relativement stable de la mère). Elle souligne toutefois que la permanence de celui-ci est acquise de manière plus rapide lorsque les relations sont harmonieuses. Cette permanence est plus tardive en cas de problèmes relationnels.

Principales caractéristiques de cette étape (dues essentiellement au développement des fonctions cognitives):

- Remplacement des modes de communications primitifs par la communication verbale.

La séparation du *self* et de *l'objet* inaugure le sentiment d'identité.

L'enfant élabore une représentation stable de son *identité individuelle* par structuration extensive autour de son Moi corporel.

Le *schéma corporel* figure le noyau du Moi.

L'établissement de la permanence de l'objet constitue le point culminant de la phase de séparation-individuation, et c'est là, croyons-nous, un stade du développement de la relation d'objet, et non une fonction du moi. L'expression «permanence de l'objet» fut introduite à l'origine par Hartmann (1952), qui l'opposait au stade de satisfaction des besoins (A. Freud, 1953). A cette dernière phase, on considère que l'image de l'objet se trouve investie intrapsychiquement lorsque survient un besoin (c.à.d. lorsqu'il y a

une impulsion), et que l'investissement diminue, s'il ne disparaît pas complètement, lorsque le besoin est satisfait. Le stade de permanence de l'objet se développe progressivement et on peut considérer qu'il est atteint lorsque, contrairement au stade antérieur, une image d'objet fermement établie se trouve accessible, image dont l'investissement persiste indépendamment de l'état du besoin instinctuel. Pour Mahler, il existe 3 aspects du stade de permanence de l'objet:

Au cours du développement de ce stade, l'image maternelle devient intrapsychiquement disponible, tout comme l'objet maternel réel était disponible en tant que partie de la réalité extérieure pendant le stade de satisfaction de besoins.

Une fois amorcé ce processus d'intériorisation, l'enfant devient capable, en l'absence de la mère, d'accepter pour une courte période de temps quelqu'un d'autre. Il n'exige plus sa présence constante.

Au cours du développement de ce stade, également, l'image de l'objet se trouve de plus en plus investie d'énergie essentiellement libidinale et neutralisée, mais pas nécessairement post-ambivalente.

Ce stade est atteint lorsque le moi n'a plus aussi aisément à sa disposition une défense en particulier: le clivage⁽³⁶⁾ des images d'objet.

Pour Mahler, comme pour Hartmann, la permanence de l'objet requiert un certain degré de neutralisation, surtout de l'agressivité, et que l'image d'objet a aussi une plus grande spécificité, qui correspond aux qualités réelles de la mère (objectivation).

Selon Hartmann, le stade de permanence de l'objet peut être présent à différents degrés: il se dégage progressivement de la phase de satisfaction des besoins. Il n'est fermement établi que lorsque la tendance à la régression a considérablement diminué.

Certaines *situations de danger* peuvent être plus ou moins liées à ces niveaux de relation d'objet:

la perte de l'objet (peur de l'abandon) à la phase symbiotique, et au début de la phase de séparation-individuation; *la perte d'amour* dans les sous-phases ultérieures de la séparation-individuation et sur la voie de permanence d'objet.

Les stades oral, anal et phallique ne sont pas clairement démarqués et il en est de même pour ces phases de la relation d'objet. Non seulement une phase prolonge-t-elle la précédente, mais il faut aussi prévoir dans certaines con-

ditions – par exemple le stade de tension de besoin – un degré normalement admissible de régression.

En ce qui concerne la réalisation de la permanence d'objet, Mahler trouve que *plus grande* aura été l'ambivalence et *plus longue* sa durée

plus la réalisation totale de ce stade aura été *retardée*, plus sera grande aussi la propension à la *régression* et la tendance à avoir recours à des *défenses* telles que le clivage de l'image d'objet sous la pression de l'angoisse.

Elle note également que les réactions les plus extrêmes à la séparation semblent se produire «non chez ces enfants qui ont fait l'expérience de séparations physiques réelles, mais chez ceux qui ont connu une relation symbiotique trop exclusive et trop parasitaire, ou dont la mère n'a point accepté l'individuation et la séparation».

Au cours du processus de séparation-individuation, des troubles dans le développement des relations d'objet peuvent être la cause d'un appauvrissement de l'énergie neutralisée disponible pour le moi. Il en résulte un manque de plaisir tiré du fonctionnement autonome, une diminution de la capacité de sublimer et un surplus d'agressivité non neutralisée, qui est d'abord investie sur les images fusionnées du self et de l'objet, pour ensuite, au hasard de vicissitudes diverses, être dirigée sur les représentations du self et de l'objet plus distinctes, avec une issue éventuelle en divers syndromes psychopathologiques.

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36- Par *clivage*, Mahler entend ce phénomène observable en clinique et se produisant lorsque l'attente et la colère surviennent en même temps: de manière à préserver l'image du bon objet, l'enfant sépare (pendant l'absence de la mère) l'image désirée et l'image haïe de l'objet d'amour. L'attente se fixe sur la « bonne mère » réellement absente, alors que la colère est dirigée contre l'autre personne présente dans l'environnement pendant ce temps. Au retour de la mère, nous voyons encore une fois l'ambivalence se reporter sur la mère (amour et colère) – les représentations n'étant plus alors clivées et projetées.

Rihani Centennial Publication



In 2011 we celebrated Rihani's Centennial with a two-day International Conference on Lebanese-American Literary figures here at NDU. Several distinguished scholars participated in the conference and we now have published a compilation of selected articles from various participants. As a member of the Organizing Committee, it gives me great pleasure to introduce to you the *Ameen Rihani's Arab-American Legacy: From Romanticism to Postmodernism, Proceedings of the Second International Conference on Lebanese American Literary Figures*.

As Dr. Naji Oueijan writes in his Introduction, "Throughout *The Book of Khalid*, LOVE is the dominant theme. Be it Love of God, of nature or of man. Rihani begins and ends his [book] with love, 'Universal love'."

The articles selected in this anthology contribute to better understanding Rihanism, as Dr. Oueijan calls it, as illustrated in *The Book of Khalid*.

In the first article by Roger Allan, *The Nahdah and Its Problematics: Ameen F. Rihani and the Mahjar*, Allen explores the "al nahdah" cultural movement and Rihani's illustration of Arabic poetry.

Ameen Albert Rihani's article, *Khalidism and the "Great City"*, talks about Rihanism in *The Book of Khalid*. Here, the author discusses two key points: the literary significance of Khalidism and its basic features, and the nature of Khalid's "Great City". In addition, Ameen Albert Rihani writes about Oriental Transcendentalism and considers Khalid a prophet, a philosopher in his "Great City" of "Light, Love and Will".

Geoffrey Nash writes an article titled *Envisioning New Worlds: The Book of Khalid, Secularism, Vision, and the Global Future*, in which he discusses the Arab as depicted in *The Book of Khalid*. The author says that Khalid's mission is to understand the world while contemplating the intellectual and spiritual problems of man in an age of materialism. Nash believes that Rihani is interested in "bridging world cultures by crossing boundaries".

The fourth article, *A Feminist Reading of Juhan: Rihani's Avant-garde Vision of Arab and Muslim Feminism*, by Nijmeh Hajjar, states that Juhan is an educated female who wants to be free of "imperialist patriarchal power". According to Hajjar, in his short novel, *Juhan*, Rihani expresses his own liberal, progressive ideas about the East and the West, and his thoughts on Nietzsche.

Jamil Doueihy writes on *Women's Issues in Rihani's Literature*, in which he agrees with Hajjar that women's rights is a major concern of Rihani's, who advocates change and revolution against patriarchal oppression.

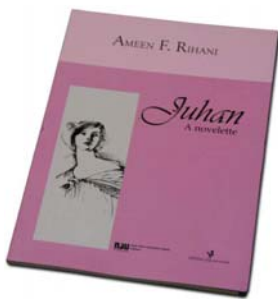
In his article *Bolshevism and the Orient: Ameen Rihani and John Reed*, Eugene Sensenig-Dabbous makes an analysis comparing perceptions of the Bolshevik revolution. While Rihani considers the Bolshevik Revolution to be revolting, violent, and despotic, Reed, in Sensenig's opinion, sees it "as a beacon and benchmark for the peoples of the East".

Aaron Berman's main concern in his article *Ameen Rihani and Hans Kohn: The Construction of a Pan-Arab Nationalist Narrative in the United States* is Rihani's influence on Hans Kohn, a historian and political activist. Berman sees Rihani as a prolific writer addressing the American public. Savo Karam writes a paper titled *Ameen Rihani's Prophetic Visions of Future Politics*, which echoes Berman's article on Rihani's political views. She says that Rihani was concerned with the fate of Palestine and that his wish for creating a modern secular state in Lebanon reveals his deep knowledge of Arab history.

Todd Fine writes a remarkable and original article, *The Book of Khalid and the Rise of David Levinsky: Comparison as Ethnic American Building Program*, in which he says that the lives of Arab peddlers in Rihani's book parallel the lives of Jewish peddlers. In support of his argument, Fine compares Rihani's work with that of Abraham Cahan, a Jewish American author.

Democracy and Human Rights in the Book of Khalid is the title of Elie Al Hindy's paper, which takes us back to Khalid's biting political views on American democracy and kairoitic philosophy, and compares them to modern concepts of democracy and human rights. Al Hindy concludes that Rihani is a "visionary" whose ideas on human rights are ahead of his time.

Roger Sedarat writes *Of Fire and Goblins: Metaphorical Displacements in the Book of Khalid*, a study in which the author places Khalid between East and West. Sedarat feels that Rihani is close to Walt Whitman and Emerson as an Arab American modernist.



Tracey El Hajj writes an article titled *Hand in Hand, Khalid and I*. El Hajj tries to discover the mystery behind Khalid's book burning. The author considers it as a kind of ritual with the fire warming Khalid's soul.

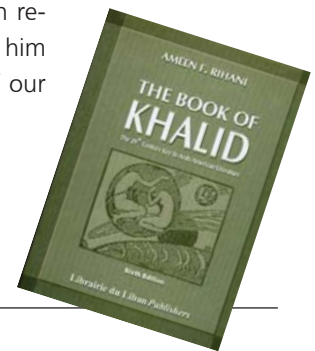
Maya El Hajj in her appealing paper, *Ameen Rihani: Translator or Re-creator*, writes about Rihani's rewriting of some of his poems in English and Arabic. A translator herself, El Hajj analyzes the poem *I am the East* and compares it to other translations.

Wajih Fanous, in his *Ameen F. Rihani: The Literary Critic*, analyzes Rihani's constant development of language and the vast difference between writing in Arabic and writing in English. He says that many of Rihani's views resemble Walt Whitman's, and that his poetry is comparable to that of the German Idealists and French and British Romantics. Nuwar Mawlawi Diab discusses Rihani's universality in her paper, *Rihani's Universal Spirituality*. Diab, like Al Hindy,

calls Rihani a "visionary" who daringly and directly calls for a peaceful spiritual revolution to maintain the purity of religion in the East and the West.

Last, but not least, Darejan Gardavadze writes *Annex: Ameen Rihani in Georgia*. In his prolific article, the author discusses fresh views and perspectives of Rihani and Rihani's scholarship in the Russian Republic.

Quite a body of work! Eighteen articles! We hope many of you decide to read them and enjoy them and we hope they inspire you to do your own research on Rihani and appreciate him even more. He is after all one of our most valued national treasures!



New Book

by Dr. Jad ATALLAH, FE

Dr. Jad Atallah, FE, NDU, and Dr. Mohammed Ismail, Ohio State University (currently with Khalifa University of Science, Technology and Research (KUSTAR)) have released a new book, published by Springer, with the title *Integrated Frequency Synthesis for Convergent Wireless Solutions*.

This book describes the design and implementation of an electronic subsystem called the frequency synthesizer, which is a very important building block for any wireless transceiver. The discussion takes into account several new considerations for the design of such a subsystem, including the usage modes of the wireless device and its support for several cutting-edge wireless standards. This new perspective for designing such a demanding subsystem is based on the fact that optimizing the performance of a complete system is not always achieved by optimizing the performance of its building blocks separately. This book provides "hands-on" examples of this sort of co-design, which can make the vision of an always-best-connected scenario a reality.

The book is available internationally at all major bookstores as well as online.

Title: Integrated Frequency Synthesis for Convergent Wireless Solutions

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