

■ What we truly lack... what the world truly lacks today is love, this absolutely miraculous and radiating energy.

With love, we can change and be changed. We can build Temples of Justice, Shrines of Good, and Kingdoms of Beauty.

With love, we can heal and be healed. For love is even more powerful than X-rays, which can detect illnesses and lead to cures.

Whosoever possesses an ounce of love can soothe confused minds and tormented souls, and heal restless, agonizing, and waning bodies.

Whosoever possesses an ounce of love is a person filled with joy, positivity, and generosity.

Whosoever possesses an ounce of love can walk along straight and winding paths, score new inventions, and probe the depths of the seas to discover hidden treasures...

Whosoever possesses an ounce of love is filled with faith and hope. He can read the Divine Plan of the Creator in all life forms. He can see the inner beauty and loving kindness in his brother's face. He is a shining example and a true testimony of ethics and civility...

He is a heaven-sent herald of peace, and a cheerful fellow who spreads joy around him!

But,

Has love become as distant as some remote planet?

Has love become as rare as spotting a white elephant or stumbling across a rooster's egg?

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SUMMER CAMP IN AJALTOUN TO HELP THE ELDERLY

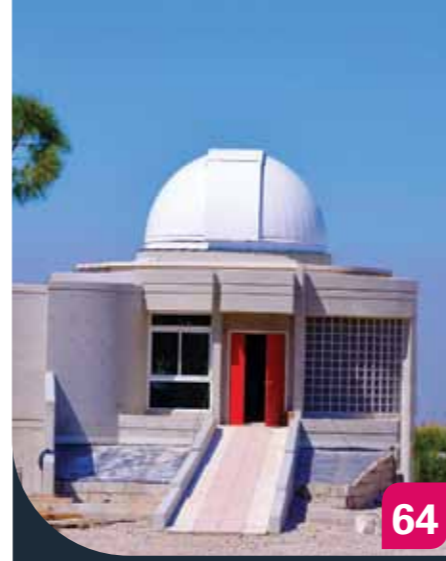
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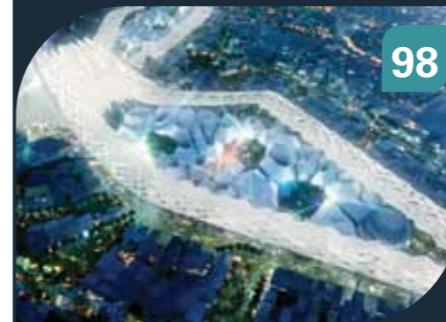
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“LOVE IS OUR MOST UNIFYING AND EMPOWERING COMMON SPIRITUAL DENOMINATOR. THE MORE WE IGNORE ITS POTENTIAL TO BRING GREATER BALANCE AND DEEPER MEANING TO HUMAN EXISTENCE, THE MORE LIKELY WE ARE TO CONTINUE TO DEFINE HISTORY AS ONE LONG INGLORIOUS RECORD OF MAN'S INHUMANITY TO MAN.”

Aberjhani

(American historian, columnist, novelist, poet, and editor)



LOVE AND EDUCATION

THE WAY FORWARD

The Christmas Season is once again upon us.

The true spirit of Christmas was born when "...the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth" (John 1:14).

The real message behind Christmas is to understand God's incredible plan for our lives, which

is to live a pious and fruitful existence by loving unconditionally. We must hold this unconditional love in our hearts during Christmas and throughout our mortal lives.

In this context, we need to ask ourselves, "What is the role of higher education in restoring love and peace on earth through this spirit?"

The bitter realities in which we find ourselves living require new thinking about how to best prepare students, who must embark on a quest to reshape a loveless and troubled world.

Our role as a University is to prepare students for citizenship in a diverse society that cherishes and recognizes the primacy of human dignity, which involves the rights and duties of the human being not only in the local community but also globally.

The society we conceive is the one where everyone is treated with respect, where diverse cultures engage peacefully, where different fields endeavor to enrich one another, and above all, where love, faith, and reason intersect and blend in hopeful and inspiring ways.

Today, the so-called clash of cultures is often defined along religious lines. In Lebanon, for instance, it is Muslims versus Christians or Sunnis versus Shiites. This means that local universities have a unique opportunity and responsibility to engage in the exercise of what is called 'inter-religious understanding and appreciation,' the objective of which is to help those diverse communities learn to tolerate and love one another, and move beyond the hostilities that mark their shared histories and drive toward reconciliation.

This ideal can only be achieved through education. Why education? Through education, we help our society evolve. Through education, we help our religious communities forget the bloodshed and aspire for the more profound values—those of love, peace, hope, and faith. Through education, we make Lebanon a safer place in which to live.

In our Mission Statement, we speak of Liberal Arts education and of promoting "diversity, respect for human dignity and rights, and concern for the common good." Our aspiration is to "prepare our students to be future leaders, who can exercise reason upon knowledge and shape a world of truth, justice, love and freedom."

Such a commitment means that our students' education should include learning that deepens their spiritual search and intensifies their intellectual journey.

"Education," says Cardinal Newman, "implies an action upon our mental nature, and the formation of a character..." This means that it is our responsibility as educators to help students acquire knowledge and skills, and to internalize that mental capacity, which enables them to develop a transforming power through love and understanding so that they can find their place in the ever-increasing complexity of life and build a better society.

May the birth of Jesus bestow the boundless radiance of love, through the intercession of His mother, the Virgin Mary, and may He fill your hearts with peace and joy throughout 2014.

Father Walid Moussa O.M.M.
President



PRESIDENT'S NEWS

PRESIDENT'S VISIT TO THE AFNDU

On March 2, 2013, as a way to jump-start the new AFNDU, D.C. Chapter and begin recruitment efforts, AFNDU, D.C. organized a dinner with Fr. Moussa for all NDU Alumni and friends in the D.C. area.

The Lebanese Taverna in Washington, D.C., a popular Lebanese restaurant and longtime supporter of AFNDU was chosen to host the event at a private banquet room in their Bethesda, Maryland location. The goals of the dinner were to generate awareness for ANFDU, recruit new friends and members, and show AFNDU's support for NDU, and highlight Fr. Moussa's unique leadership role in advancing the University toward better education and a better Lebanon.

Over 20 people attended the successful event. The event began with guests socializing and sharing drinks, followed by a few words from ANFDU, D.C. Chapter President Chadi Dirani, and a short speech delivered by Fr. Moussa. After dinner, guests were able to submit their proposals for strengthening AFNDU's efforts to establish itself in the community, as well as to take photos with the President.

It was a great occasion, which achieved many goals. Everyone in attendance and especially members of AFNDU were



Secretary Suad Wanna Nakamura and Treasurer Emile Haddad with Fr. Moussa.

grateful to the President for taking time out of his busy schedule to attend.

NAM CONVENTION

From July 3-7, 2013, representatives of Notre Dame University-Louaize (NDU) and the American Friends of NDU (AFNDU) Chapter participated in the annual National Apostolate of Maronites (NAM) Convention in Tampa, Florida, U.S.A. The NAM is the official lay apostolate of the Maronite Church of the U.S.A and the only lay apostolate of its kind in the Maronite World. Established in 1964, the NAM has held a national convention every year since. The convention is a mixture of clergy and laity, young and old, Lebanese and American-born, and people of several other ethnic backgrounds, who have become a part of the Maronite Church.

Representing NDU at the NAM were NDU President Fr. Moussa, AFNDU President Chadi Dirani,

and Haley Kalil, D.C. Office Coordinator. Their presence was to create awareness for NDU and the AFNDU in D.C. and around the U.S.A.

AFNDU's attendance at the convention included an exhibit table where brochures and various University literature were put on display and made available for interested parties to take home. Kalil and Dirani were also on hand at the exhibit table to answer questions about NDU and AFNDU and make new connections with Lebanese-Americans. Fr. Moussa spoke on behalf of NDU at the NAM Directors meeting on Saturday, July 6, 2013, and announced new scholarship opportunities for students to study at NDU for a semester.

The convention was a great success, with many connections made and NDU's presence recognized by all in attendance. We look forward to continued success at next year's convention in Pittsburgh, Pennsylvania!



President of AFNDU Chadi Dirani and Fr. Moussa.



"The NDU booth at the 2013 NAM Convention in Tampa, FL"



ACADEMIC AND STUDENT ACTIVITIES

COUNCIL FOR RESEARCH IN VALUES & PHILOSOPHY

**Summary Report 2013
HONORÉE CLARIS EID**

The Director and Research Assistant of the Council for Research in Values and Philosophy (CRVP) at Notre Dame University-Louaize (NDU) are pleased to provide you with a summary of the activities and different projects organized



Dr. Edward J. Alam (Director)



Ms. Honorée Claris Eid (Coordinator)



by the CRVP team, during 2013. These activities and projects included international scholars visiting NDU; Faith and Science lecture series; exchange programs; Lebanon: Land of Dialogue among Civilizations and Cultures (LDC) Initiative; and much more in the pipeline!

DR. FRED DALLMAYR from the UND visits CRVP-NDU

Dr. Fred R. Dallmayr, Professor Emeritus in the Faculty of Political Science at the University of Notre Dame (UND), was happy to visit the CRVP at Notre Dame University-Louaize (NDU) on March 21, 2013, to give a seminar on his paper titled "Religion and the World - The Quest for Justice and Peace." The main subtitles discussed during the lecture included the following themes: Politicized Religion; Privatized Religion; Manicheism and International Politics; and Toward Peace and Justice.

Dr. Dallmayr is a political theorist, specializing in modern and contemporary European thought with an additional interest in comparative or cross-cultural philosophy. He holds a joint appointment in the Department of Philosophy

Members of the discussion group: Dr. Dallmayr (seated at head of table), Dr. Alam on his left, then from left to right: Dr. Doumit Salameh; Mr. Mahmoud Youness; Dr. Chady Rahme; Fr. Boulos Wehbe; Dr. Eugene Sensenig-Dabbous; and Dr. Nader el-Bizri.



and the Department of Political Science at the UND.

He visited the President of NDU to discuss future cooperation between NDU and UND. We hope to reap the fruits of this visit soon.

FAITH & SCIENCE LECTURE SERIES

The Faculty of Natural and Applied Sciences (FNAS) and the Faculty of Humanities (FH) in collaboration with the Council for Research in Values and Philosophy (CRVP) at Notre Dame University-Louaize (NDU) organized a three-month long Lecture Series in honor of Pope Benedict's special prayers for the peoples of the Middle East and especially the region's "youth," and in compliance with the desire of NDU President Rev. Fr. Walid Moussa's initiative to engage NDU students and faculty members in important timely questions, regarding the role of Faith in the Modern World, during the "Year of Faith." Special thanks to the participating Deans: Dr. George Eid, Dean of the FNAS, and Dr. Mary-Angela Willis, Dean of the FH, who made this event a resounding success.

First Lecture (March 13, 2013)

Dr. Roger Hajjar, scientist, physicist, and astronomer, and Dr. Edward J. Alam, philosopher and theologian, gave the First Lecture in the "Faith & Science" lecture



It was a miraculous day; the new pope, Francisco I, was elected on that day at 8.00 p.m.

series at NDU titled "Stories of Creation: The Bible & The Big Bang." More than 70 students and faculty members attended the interesting lecture, including many NDU deans. Our two NDU professors spoke to us from diversified backgrounds and attempted to provide us with some "keys" to unlock the rooms where "Faith & Science" not only met but also entered into "meaningful dialogue;" they highlighted how the different stories of creation do not contradict but rather complement each other. The conclusion was that neither story is "right" or "wrong", but differences lie in the interpretations of these stories.

Summary of First Lecture (MS. FRANCISCA ANKRAH, NDU Student)

Dr. Roger Hajjar points out at the start of the lecture how the book of Genesis contains two

stories of creation that contradict each other. The first story narrates the creation of all things from the earth and the sun to all living things, and Man (male and female), within seven days. In the story that follows, however, the order of creation changes, as God starts by creating man, followed by animals, and finally the woman. Dr. Hajjar then asks, what if of the two stories neither is "right"

ARE THE BEST SCIENTISTS RELIGIOUS?

DOES SCIENCE CONTRADICT FAITH?

or "wrong" but simply being read the wrong way?

Dr. Edward Alam proceeds to explain that the author of these



texts saw that they were different stories and put them together on purpose since the stories are supposed to complement one another, and we just have to read it the right way. The text addresses two problems: that of formlessness, and emptiness, which the text begins to answer. On the first day, God creates the realm of time, "God called the light "day," and the dark "night." Thus, evening came, and morning followed; hence, the first day." So, the term "day" does denote time and duration, but it can never mean a 24-hour period since the sun and moon are not yet created. Dr. Alam then goes on to describe how during the first three days, God filled up the formlessness by creating the realms of time, space, and life, and filled the emptiness of those realms on the three following days. Dr. Alam then points out that there is nothing in the text that contradicts geology, if one looks at order. The passages, therefore, do not necessarily contradict science.

As I thought about the lecture, I understood how much people have been misinterpreting the lan-



guage of the Bible to make it seem as if it contradicts science; while in reality, when read and studied carefully and correctly, texts such as Genesis can prove to complement science and maybe even add to it. In my opinion, it is important for scientists to delve deeper into mysteries of religion to find where faith and modern science converge, and invest more in strengthening the relationship of both seemingly contradictory issues. It should also be made clear that neither religion alone nor science alone is the origin of final knowledge, since one cannot truly move forward in either one without considering the other.

**Second Lecture
(April 3, 2013)**

Dr. Richard Khouri, an engineer and expert in the Philosophy of Science from the Lebanese-American University (LAU), gave the second "Faith & Science" lecture titled "Contemporary Science as Bridge between Matter and Spirit: The Opening up of 'Reason to the Imagination and Intellectual Intuition', and of 'Faith to Connectivity'."

Dr. Richard Khouri was impressed with the interaction of NDU students to the extent that he exchanged e-mails with them, promising to invite them to LAU to participate in similarly themed conferences.



Dr. Joseph Yaacoub, Dr. Chady Rahme, Fr. Boulos Wehbe, Dr. Eugene Sensenig-Dabbous, Dr. Guita Hourani, Honorée Claris Eid and Fr. Charbel Souaid

Summary of Second Lecture (DR. RICHARD KHOURI, LAU Professor of Philosophy)

As points of departure, let us imagine man stripped naked by mechanism in a consequently spiritually and aesthetically arid world faced with a stern and remote God. With this set up, we can mark out how far we have come from a condition brought about by radical secularists in conjunction with Churchmen (Catholic and Protestant alike!) back in the 16th and 17th centuries.

Mechanical reason has been blown open by key developments in 20th century physics, mathematics, and biology. Quantum theory forces us to posit an extra-spatio-temporal world that acts as potential

for "flashes of existence," which is what electrons or photons in fact are – perfectly matched with the White headian notion of "throbs of experience." Biology brings forth holistic conjoinings of feedback loops such that life is an integral process in which neither producer nor product can be distinguished. Then there is good old Goedel. Intuition and the imagination are now PART of scientific thought at the highest level.

BUT – intuition and the imagination were also our way, from mythopoetic cultures onwards, to an integral view of the Sacred and Divine, of immersion in the Origin or Mysterium Tremendum. Through the Aesthetic (properly understood), the possibility is open for connectivity with the Noumenal and the dissolution of the standard dualistic view



Our Friends from the Maronite Mariamite Order (OMM) also participated in the interesting lecture series on "Faith & Science."



of transcendence/immanence. Humans authentically grounded in the Origin do not need faith in its stark sense. Faith is "softened" into the experience of living what gives rise to it in the first place.

On this view, (stark, say Calvinist or Fideist) faith and (mechanistic) reason are hypothetical poles bridged by connectivity and the intellectual intuition plus imagination. A rich Middle Ground is restored, not "mechanically" in the middle, but a living continuum that animates everything in the world and enlightens us toward the ambit of the Origin. Contemporary science is being drawn out of its mechanistic seclusion back into this "imaginal" realm (Ibn 'Arabi's neologism) and realm (Ibn 'Arabi's neologism) and as such is the other side of the coin minted by Art,

mythology, philosophy in the best sense, and (mostly mystical) religion (or religion insofar as it heeds culture, in short, Catholicism in the best sense).

**Third Lecture
(May 22, 2013)**

For our participants interested in gaining more information about various religions and their relations to Faith and Science, our third "Faith & Science" lecture was given by Dr. Nader el-Bizri, an architect, philologist, and modern philosopher, who is also the Director of the Anis Makdisi Program in Literature at the American University of Beirut (AUB). His lecture was titled "Faith and Reason in Islamic Traditions: An Overview".

Mary Unites Lebanon

The CRVP participated between March 25 and 26, 2013, at the 2013 Beirut Conference titled "Towards an Economy Serving Mankind," which was held under the patronage of His Excellency the President of the Republic of Lebanon General Michel Sleiman. More than 500 Muslim and Christian business leaders from different backgrounds and cultures attended to spread their belief that:

- The human being is the core and purpose of any socio-economic life;
- Reconciling economic success and human dignity in corporate business is possible.

One major activity on the first day of the conference was the gathering of the Muslim-Christian community around the Virgin Mary, the Queen of Peace.





Denise Milan Visits CRVP and LERC

Ms. Denise Milan, the world famous Brazilian artist of Lebanese descent, visited Lebanon from May 1-14, 2013, to discover her family roots and visit her hometown. Dr. Guita Hourani, Director of the Lebanese Emigration Research Center (LERC), and Dr. Edward Alam, Director of the Council for Research in Values and Philosophy (CRVP), introduced Ms. Milan to the Lebanese culture and connected her to the Brazilian community in Lebanon. Dr. Youssef Rahme (CI) enjoyed hosting her at the Cedars Institute for a weekend, and Ms. Milan was excited about forming a probable collaboration on a project regarding a museum of art at the Cedars of Lebanon. Ms. Milan was impressed with Lebanon's historic sites and natural reserves, especially Jeita Grotto, the Faqra Ruins, Baalbek, Beirut, Byblos, and Harissa. The Gibran Museum, the Cedar Grove, and Qadisha, the Holy Valley of the Saints, also amazed her. She promised to return one day and live in the mountains of Lebanon, because she felt that was where she belonged.

The LERC team gave Ms. Milan a guided tour of Lebanon Migration Nucleus Museum at NDU and helped her find her hometown, Kfarkaab, in Mount Lebanon. They were also able to find her family tree. She belongs to the third generation of immigrants. The CRVP team took her to her beautiful village. She was delighted to arrive to the home of her grandparents and to meet the mayor of her village. Ms. Milan took a little rock and some soil from the ground where her ancestors lived and where her parents were born and raised. Ms. Milan had a great time in Beirut with her Lebanese friends. Following Ms. Milan's visit to Lebanon, Dr. Alam was also invited to participate in a conference at the Gibran Khalil Gibran Museum in Brazil in July 2013. Ms. Milan and Dr. Alam had the chance to prepare for future international projects in Lebanon and Brazil.

Dr. Robert Fisk Visits NDU

Happy Two Years for the CRVP!

The renowned multiple award-winning English journalist and author, Dr. Robert Fisk visited NDU on May 27, 2013, for a dialogue with his friend and colleague, Dr. Edward Alam, on the "Nature of Freedom" in the modern world. The Public Relations Office, the Mass Communication Department in the Faculty of Humanities, and the Council for Research in Values and Philosophy (CRVP) co-organized this event in honor of the World Press Freedom Day.

The hour and a half talk cannot be summarized in one page; however, if you would like to have access to the full video, you can request it from Ms. Honorée Claris Eid at lebanondialogue@ndu.edu.lb, or call extension 2405.



Robert Fisk's handwritten feedback on NDU students' participation in the "Nature of Freedom" seminar.

"Intercultural/Interreligious Dialogue Reflections on the Nature of Love and Forgiveness" at NDU

The Council for Research in Values and Philosophy (CRVP) at Notre Dame University-Louaize (NDU) organized the Fetzer Advisory Council on the Humanities Symposium 2013 titled "Intercultural/Interreligious Dialogue: Reflections on the Nature of Love and Forgiveness" where 13 international scholars from Belgium, China, the U.S.A., and Lebanon participated with four participants presenting academic papers on different sub-themes such as:

- *Love & Forgiveness in the Sunni Islamic Tradition: An Overview;*
- *The Tender Heart and the Kingdom of God: On Christian Love and Forgiveness;*
- *The Culture of Co-existence in Buddhism, & What is Love?;*
- *A Reading in Foundational Shi'ite Literature.*



Venerable Dr. Yifa demonstrates the importance of the Net in Buddhist beliefs and explains why it was such a great idea to use this as a logo for the Symposium.

The rich diversity of participants made for an extremely valuable symposium with Dr. Nader el-Bizri, explaining the Sunni perspective and Sheikh Shafiq Jaradi explaining the Shi'ite perspective. Dr. Jeffrey Bloechl presented a

profound Catholic perspective and Venerable Dr. Yifa, a Buddhist nun, presented a fascinating eastern perspective.

Alongside academic papers and fruitful open discussions, the program included powerful personal testimonies, book reviews, and film commentaries by

Alexandra Asseily, Assaad Chaf-tari, and Ramez Salameh; subjects which transcended forgiveness. Cultural-based excursions enriched the program by elevating the value and power of love and forgive-ness from theory into practice and living. The Jeita Grotto, the OMM

Monastery, and the museum tour, lunch with the Maronite Mariamite priests and brothers attending the lectures served to give this Symposium a wonderful fraternal aura. The speakers were treated to visits to St. Anthony of the Desert, Kozhaya, the Patriarchal

Residence and Gardens, Diman, Gibran Khalil Gibran Museum, the Cedar Grove, the Holy Valleys of Qadisha and Qannoubine, Baal-bek, Anjar, Ksara (wine- tasting), and Sidon, which offered them a splendid and very Lebanese experience.



First Lecture (October 29, 2013)

Nader el-Bizri, an Associate Professor in the Civilization Sequence Program at the American University of Beirut (AUB), and the Director of the Anis Makdisi Program in Literature, provided an overview on the Sunni understanding of Love & Forgiveness.

His lecture can be summarized as follows:

'Love & Forgiveness in Islam: A Philosophical Exegesis of Selected Qur'anic Verses'. The notions of Love & Forgiveness figure in variegated expressions



The monks from the OMM blessing our seminar on Love and Forgiveness

of the literature of Islam and its intellectual history. These found their most explicit manifestations in the context of the mystical traditions, especially in terms of addressing the phenomenon of love and its ontological and theological bearings and significance through poetical verses. The tackling of forgiveness was less poetic than it was the case with the meditation on love in Islam. Forgiveness was more closely connected with the affairs of the community and the legal frameworks of jurisprudence (fiqh) as they were linked to the practicing of justice in law and governance, wherein pardoning was seen as a matter to be determined by the jurist or

the ruler, and ultimately that for-giving is a Divine matter that is shrouded with its own mysteries in connection with God's attributes of mercy and compassion. The manifold modes of exegesis and hermeneutics of the Holy Qur'an and of the Hadith tradition of the Prophet Muhammad orientated the historical unfolding of these various expressions of Love & Forgiveness in Islam. In view of this, we examine in his talk some selected verses of the Qur'an that evoke 'love' and 'for-giveness' by way of offering preliminary meditative prolegomena to thinking about these notions in relation to the Islamic faith and its multifarious confessional expressions.

Second Lecture (October 30, 2013)

Jeffrey Bloechl, an Associate Professor and Director of Graduate Studies in the Department of Philosophy at Boston College, and Honorary Professor of Philosophy at the Australian Catholic University, gave us Christian perspectives on Love & Forgiveness.

Unless it is possible to overcome an offense by some distinct and superior force, we are left to decide between merely submitting to it or seeking vengeance.

Forgiveness is said to take neither of these paths, and thus to depart from the economy of violence. Christians trace the possibility of forgiveness to the proposal of a love that knows no enmity and a goodness that overcomes evil, and they identify this love and goodness with a God who offers it to us in Jesus Christ.

This reminds us of a confluence between the rejection of such a God and arguments both that forgiveness may be impossible and that some offenses may be unforgivable offenses.

We nonetheless ask whether a desire to forgive and a mission to promote forgiveness still call for some notion of God. We propose to extend this line of thinking back to notions that are in themselves quite old and familiar.



Third Lecture (October 30, 2013)

Sheikh Shafiq Jaradi, Founder and Director of the Sapiential Knowledge Institute for Religious and Philosophical Studies, present the Shi'ite reflection on Love & Forgiveness.

What is love? Love is a creative reality, an existential impulse, pervading all beings, and motivating their striving towards perfection. Of its derivations is "tolerance", a term which has its peculiar lineage within western thought. In this context, it was intertwined with, and instrumental for, the development and consolidation of various trends (humanism, individualism, pluralism, etc.) which were to shape the cultural and political discourse. In the Islamic realm, the term is related to the notions of "excuse (al-'afw)" and "faithful hope (ar-rajā')". Its genealogy goes back to the Name of Allāh, the All-Excuser (al-'afuww), but also to His Name "the All-Powerful (al-Qadir)" since "excuse, or pardon, is to be given once in the position of power (al-'afw 'ind al-maqdirah)". Excuse and hope, inasmuch as they are to be asked of God, are to be exercised on earth. As such, there are, ultimately, ethical, social and political ramifications, most relevant today as the term can be utilized to combat takfir and takfiri tendencies.



Fourth Lecture (October 31, 2013)

Venerable Dr. Yifa, a nun belonging to the religious order Fo Guang Shan, which was founded by Venerable Master Hsing Yun in Taiwan, gave us a Buddhist view for Love & Forgiveness.

Her paper seeks to make Buddhist practice relevant to contemporary life and intends to explore that, from a Buddhist cosmological perspective, not only the human being but also all sentient beings are inter-connected and co-exist. From the recognition this culture of co-existence, the essay explores how one should practice loving kindness and compassion toward other sentient beings, especially in the conflict areas nowadays.



Powerful Personal Testimonies on Love and Forgiveness

Breaking the Cycle of Violence in Lebanon and Beyond: A Review

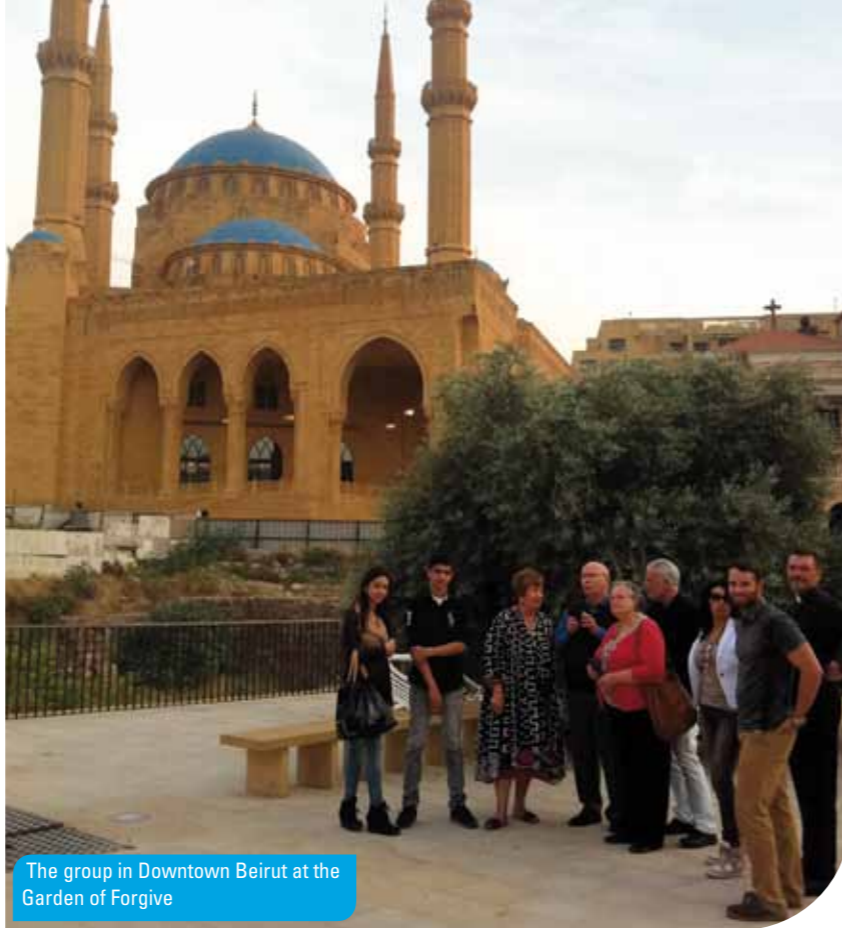
– ALEXANDRA ASSEILY

As witness of the pain of the civil war in Lebanon, Alexandra Asseily decided to explore her own responsibility for war and peace and became a psychotherapist. Her focus is conflict resolution—whether in the individual, family, tribe or nation. In 1997 Asseily was profoundly moved by a vision concerning the repetitive nature of conflict—that consciously and unconsciously held grievances are received by each new generation through an ancestral “contract” that can only be released through forgiveness and compassion.

This vision inspired numerous projects including the Garden of Forgiveness in Lebanon to which Asseily has been committed since 1998.

Alexandra is a founder and board member of the Centre for Lebanese Studies at St. Antony’s Oxford University, and a trustee of the Guerrand Hermes Foundation for Peace.

Website: www.healingwound-sofhistory.org



The group in Downtown Beirut at the Garden of Forgiveness

Forgiveness: A Personal Testimony

– ASSAAD CHAFTARI

Assaad Emile Chaftari was born in Beirut in 1955. He completed his elementary, complementary and secondary studies at the Collège du Sacré Coeur des Frères des Écoles Chrésiennes. He pursued his education in Engineering Studies at ESIB-Faculty of Engineering in St Joseph University (USJ).

He took an active part in the civil war as part of the Phalange

Party and the Lebanese Forces (LF) and was chiefly responsible for the security and intelligence services of the LF.

He co-negotiated the Tripartite Agreement on behalf of the LF, co-created the LF Executive Committee in Zahle in 1986, and co-Created the WAED – National Secular Democratic party in 1990.

He met a team of the Moral Rearmament movement (also known as Initiatives of Change) in Zahlé and had a change of heart. He then wrote a public letter of repentance and apology to his victims in

February 2000. He also prepared a documentary called: You and I - Knowing Each Other’s Religion, visited many schools and universities, and NGOs to share his experience of change, and has been invited many times abroad for the same purpose.

Mr. Chaftari is currently Member of Moral Rearmament-Lebanese Chapter, Member of an organization called Ila Assalam Ser and is Vice-coordinator for Wahdatouna Khalsouna, working for civil peace in Lebanon. Since 1994, he has not had any political commitments.

Website: www.iofc.org

Beyond Forgiveness: Film/Commentary

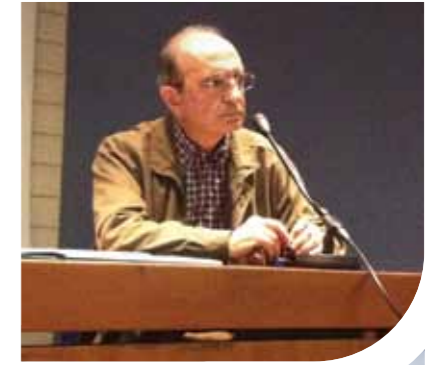
– RAMEZ SALAMEH

Ramez Salameh is a well-known successful Beirut lawyer and a leader in the Initiatives of Change (IofC) movement in Lebanon. His long and consistent commitment to building bridges between Christians and Muslims is exemplary and inspiring. Mr. Salameh is known for leaving his Christian militia in order to re-establish links with Muslims on the “other side” of the “Green Line,” during the long war in Lebanon.

In his own words, “One day, in a moment of prayer, I perceived that God had a more important battle than the one I was fighting. I asked Him what to do to join that higher battle. And the thought came to me that I should give away my military gun, which I did. Later I had a thought to go across the dividing line in Beirut and meet Muslim friends whom I hadn’t met for a long time because of the war. It was a dangerous move, but I obeyed. Much later, a thought came—again during a time of quiet and prayer in the morning—to call for a meeting of dialogue between Lebanese from

different communities. This was the beginning of a series of meetings that took place year after year and which gathered together an increasing number of Lebanese from all factions.”

Website: www.iofc.org



Enriching Cultural Excursions During the Love and Forgiveness Seminar

■ Visiting the OMM Museum followed by lunch with the Abbot of the Order Father Boutros.

■ Tarabay, the NDU President, Father Walid Moussa, and the OMM monks.



■ Special thanks to Father Roger Chukri and Brother Ralph Chamoun, who gave the participants a tour of the special museum and recounted its history.



■ Visiting Baalbek, Anjar, and the Ksara (wine-tasting).



■ The Inspirational Cedars Institute.

BAU EXCHANGE PROGRAM REPORT

H.C.E

The Council for Research in Values and Philosophy (CRVP) in collaboration with the Protection Project team organized a student and Faculty exchange project between Beirut Arab University (BAU) and Notre Dame University-Louaize (NDU) based on the shared interests of both universities in doing a common project on a theme related to Religion and Human Rights.

The event co-organizers at NDU were Dr. Elie el-Hindy, Chairperson of the Political Science department at the former Faculty of Political Science, Public Administration and Diplomacy, now the Faculty of

Law and Political Science (FLPS), and Dr. Maha Mouchantaf, Chairperson of the English, Translation and Education department at the Faculty of Humanities.

The event co-organizers at BAU were Dr. Omar Hourri, Assistant Dean of the FLPS and Director of Human Rights Center, and Mr. Ayman Ali Hasan, Coordinator of the Human Rights Center.

On the first day of the project, Monday, May 13, BAU students and faculty visited NDU Main Campus and attended classes with NDU students. The day ended with a cultural visit to Harissa. On the second day, Tuesday, May 14, the same exchange program happened at BAU main campus where NDU students attended courses at BAU. A cultural exposure to Horsh Beirut provided students with a great opportunity to

prepare for their presentations for the final day. This event culminated in a reflection session on the third day, Friday, May 17, where NDU and BAU students interacted interchangeably and exchanged contacts to stay in touch; students presented their findings and recommendations for future cooperation between the two universities.

This program gave the students and faculty members of both universities a chance to get along and, together, bring down the walls between the two cultural backgrounds, and get a clearer understanding of "the other's" points of view. The project ended with a formal dinner held for the presidents of BAU and NDU and the organizing committee team consisting of three Faculties and two research centers, which opened new doors for prosperous future cooperation.



■ Dr. El-Hindy introduced BAU students to NDU as they arrived on the first day. Dr. Mouchantaf introduced the agenda of the day, leading the groups to their different classrooms. Dr. Hourri from BAU encouraged students to show their generosity in class participation and to benefit from the time to socialize with the others.



■ Participating students and faculty members from BAU and NDU



Students' reflections:

I've rated the exchange experience highly to encourage such intuitions. I think that support has been offered to students where a meaningful dialogue developed. This activity has improved our ability to communicate by offering us some ground rules for discussion and engaging us with comfortable simple discussion topics

- *Manar Mansour, B.A. Mass Communication, BAU*

The program was excellent, beautiful interaction, plus the discovery of a new area in Lebanon. I learned to forget political opinions, Be easy going, Common living, Interaction and forget cultural and religious differences

- *Elias Whaibe, B.A. International Affairs and Diplomacy, NDU*

Dialogue and sitting to talk is a great weapon with which we can save Lebanon

- *Mouaaz al-Ajami, B.A. Law, BAU*

This program is great. I believe what makes this project successful is the fact that it aims to an interesting topic and it makes us know the differences and point out the similarities between different cultures

- *Raymond Nouneh, B.A. International Affairs and Diplomacy, NDU*

Always be friendly. Always get out of your comfort zone. Stereotypes are overrated. Religion does not have to be a barrier. We are all equal.

- *Lynn Kamal Habbal, B.A. English Literature and Language, BAU*

Human rights incorporate everything, not just safe topics. Freedom of expression is less exciting in some places than in others. Women's rights are topics of interest everywhere. We all aspire to achieve a better country

- *Mary-Joe Alavalas, B.A. International Affairs and Diplomacy, NDU*

This was a great experience, because Lebanon needs a way to break down the culture and religious segregation and this was a start

- *Serge Mechrek, Dentistry, BAU*

It was really important to get to know other people from other cultures and environments. I got to know Lebanon in a way that I never knew before. Do not miss it; it is an important experience

- *Chalita Sadek, B.A. Economics, NDU*

The exchange program was an interesting experience and a great opportunity to meet new friends and for the development of interaction between us in our community. It added up to my values on accepting differences and cherishing similarities. My advice for future exchange students is to be more open to the other and eliminate all previous barriers they had built, let go of past judgments and ideas they had took before as un-negotiable facts. I encourage them on further interaction and friendships

- *Lara Al Deeb, B.A. Law, BAU*

■ *The second day at BAU started with a campus visit after which NDU students joined the BAU class sessions in BAU Beirut Campus.*



20 MOST IMPORTANT LEARNINGS:

- Developing social interaction on deeper levels, freedom of speech, No prejudices;
- Raising awareness to the common respect we have to each others' rights;
- Building bridges and capacities with others based on common points;
- Acquiring knowledge, skills of interaction and communication;
- Knowing that communication starts by listening to the other and opening up for the rest of the world;
- Respecting the others even when disagreeing with them or misunderstanding them;
- Sharing opinions with others to know more about their thoughts;
- Enjoying living together not only "tolerating" but fully embracing the others;
- Widening knowledge about other religions and accepting different ideas and perspectives;
- Being proud of our university and respect other universities;
- Enrich academic programs by more exchange experiences with other students in different universities;
- Appreciating diversity, human rights and women's rights;
- Importance of dialogue for solving problems;
- Importance of freedom of expression in dialogue;
- Importance of tolerance in the freedom of expression;
- There is dire need to communicate even if we are different. Difference means not conflict;
- Diversity does not have to lead to dispute. Coexistence and respect;
- What matters is our knowledge and behavior regardless what we believe in;
- Visiting horsh Beirut for the first time;
- Learning about Islamic Law and Catholic Social Theory/Christian Teaching.

The students thoroughly enjoyed the tours around both universities and wished that the program had lasted longer than a week. They all loved the cultural interreligious aspect of the exchange.

■ *The students thoroughly enjoyed the tours around both universities and wished that the program had lasted longer than a week. They all loved the cultural interreligious aspect of the exchange.*



Cultural exposure to Horsh Beirut, May 14, 2013.

Third day Presentations at BAU, Debbieh Campus, and certificate distribution, May 17, 2013:

Students presented their findings and reflections in seven groups. Five to seven students in each group were chosen randomly from both universities. They spent time together to produce valuable presentations.

■ **Group A:** This group acknowledged that they had a good experience. They tackled different issues in both religions such as the Hijab and the Holy Spirit. They read prayers from Islam and Christianity and related the similarities between the two: prayers start with praising God in Heaven, then asking for His will to descend to Earth, then asking earthly food and security, and finally, both prayers end with asking God to forgive the enemy.



■ **Group B:** They discovered that the differences between the two religions were superficial. The essence is the same. They wished the longer duration of this experience. They developed deeper intercultural knowledge. They learned to tolerate the dissimilarities between them. They learned how to respect and accept the other no matter what background he/she came from.



■ **Group C:** Group of F. U. N. (Fighting University Nazis). They tackled freedom of belief and human rights because this establishes common grounds between religions. They admitted that this experience had a great impact on their personal growth. They didn't have any religious barriers in their group. They said that they created "life-long bonds."



■ **Group D:** It was a friendly and fresh experience. Similarities are much more significant than differences. They communicated in a very civilized way that paved the way for accepting the others the way they are. It is a cultural exchange and not a religious exchange. They are going to stay in touch for sure.



■ **Group E:** They needed more time to interact. They learned that it is good to listen to the other actively. They got the chance to meet new people. Respect was predominant in this experience. They asked for future encounters.



■ **Group F:** This group chose to talk about the status of Lebanese women especially when it came to nationality rights. They went over women's rights in Islam. BAU and NDU students both enjoyed the classes. They thanked the organizing committee for bringing them together for this enriching experience. They realized that their values are similar especially when it comes to human rights.



■ *Group G: This group talked about women's rights. They were reluctant at the beginning but got to know each other really well. The experience was enriching and they wished it had lasted longer. They talked about the differences not the similarities because that's what lies at the core of ongoing struggles. They think that this way, they will preserve their different identities and one cannot really understand the others without knowing them. They wish that this experience can be repeated.*



A closing dinner for BAU and NDU Presidents, the participating deans, and student-faculty exchange project steering committee:

■ *Rev. Fr. Walid Moussa, President of NDU, at the head of the table, Prof. Dr. Amr Galal El Adawi, President of BAU, on his right-hand side, Dr. Chahine Ghais, Dean of former FPSPAD and Dr. Edward Alam, Director of CRVP, follow respectively. On the President's left-hand side is Dr. Omar Hourri, Assistant Dean of FLPS and Director of the Human Rights Center at BAU, Prof. Dr. Hafiza El Hadad, Dean of FLPS, Dr. Faten Hawa, Professor at the FLPS, and Prof. Dr. Maysa El Noyal, Dean of the Faculty of Arts.*



LEBANESE EMIGRATION RESEARCH CENTER

Moroccan and Tunisians Foreign Affairs Delegates Visit the LERC –
YOUSSEF EL-HELOU

A delegation from the Moroccan and Tunisian Foreign Affairs Ministries visited the Lebanese Emigration Research Center (LERC) at Notre Dame University-Louaize (NDU) on July 3, 2013.

In attendance were: Mr. Jaafar Debarh of the Department of Cooperation, Studies and Prospective, and Mr. Bakkour Hafid of the Service Section for the Moroccan Communities in the Arab World, Mr. Fadhli Amor of the Division of Economic Activity in Tunisia and Mr. Bilel Abidi, of the Office of Tunisians Abroad the Studies' Section in Tunisia. In addition to Mr. Hussein Abed Asater, Responsible for Cultural Affairs at the General Directorate of Emigrants and Ms. Diana Younes, from the International Centre for Migration Policy Development (ICMPD), Dr. Salwa Karam, an Associate Researcher at the LERC, as well as the LERC members of staff, and interns, and University staff members.

Mrs. Liliane Haddad, Chief Indexer and Archivist, initiated the meeting by providing an in-depth introduction on the history of Lebanese emigration and the reasons behind the founding of the Center. Mrs. Haddad then listed the essential elements for research, which include the largest collection on Lebanese migration around the world, a specialized library, a museum and archives, totaling more than 40,000 indexed documents and including visual and auditory material. Dr. Guita Hourani, Director of the LERC, began her lecture by providing the audiences with an overview of the continuous efforts and contributions that the Center makes

"EXAGGERATING THE NUMBER OF LEBANESE EXPATRIATES DEMEANS THEIR ACHIEVEMENTS AND OVERSHADOWS THEIR INITIATIVES. THIS IS A CRIME AGAINST THEM."

concerning Lebanese migration worldwide.

In response to a question about the exact number of Lebanese expatriates in the world, Dr. Hourani said, "The importance of Lebanese emigrants is not measured by their number, which ranges from six to eight million; rather, by their effective contribution toward the countries in which they reside, on so many levels, ranging from politics and medicine to art and other diverse fields. Dr. Hourani also added: "Exaggerating the number of Lebanese expatriates demeans their achievements and overshadows their initiatives. This is a crime against them."

Members of the delegation also expressed their willingness to exchange expertise with the Center, given its unprecedented and profound experience in the field of migration. For their part, the Tunisian and the Moroccan delegation noted that migration

centers are still lacking in both countries when compared with the LERC.

MA student Tara Mikhael Seeks Information on Lebanese in London –
YOUSSEF EL-HELOU

Ms. Tara Mikhael, a former Notre Dame University-Louaize (NDU) student, visited the Lebanese Emigration Research Center (LERC) at NDU on July 24, 2013, to request from the LERC's Lebanese Emigration Archives and Database (LEAD) material for her MSc. Dissertation on "Remitting Behavior of Lebanese Migrants in London in addition to their Developmental Impact."

The LERC Staff warmly received Ms. Mikhael, who held a productive meeting with Dr. Guita Hourani, Director of the LERC, who in turn helped her with her research. Afterward, Ms. Mikhael went to work on researching her subject with the assistance of Mrs. Liliane Haddad.

Ms. Mikhael promised to give the Center and NDU due credit for their support and promised to send a copy of her project to the LERC once completed.



(from left) Mrs. Liliane Haddad and Ms. Tara Mikhael at the LERC (July 2013).

Assistant Professor Michael Malek Najjar from the University of Oregon Visits the LERC – Youssef el-HELOU

Dr. Michael Malek Najjar, who is an Assistant Professor of Theatre Arts at the University of Oregon in Eugene, Oregon, U.S.A, visited the offices of the Lebanese Emigration Research Center (LERC) at Notre Dame University-Louaize (NDU) on July 24, 2013.

Ms. Maritta Sislian, LERC Staff, gave Dr. Najjar a guided tour of the Lebanon Migration Nucleus Museum, showing him the various collections and items on display and providing him with in-depth explanations, which delighted him.

Mrs. Liliane Haddad, LERC Staff, assisted Dr. Najjar, who is writing a book on Arab-American drama, by helping him find information on his topic. One chapter of his book focuses on early Arab-American writers such as Gibran Khalil Gibran, Mikhail Naimy, and Ameen Rihani, in addition to the history of Arab theatre. Dr. Najjar also requested to study LERC's records in his quest to discover his family roots given that his grandfather migrated from Lebanon to the United States of America in 1902.

Toward the end of his visit, Dr. Najjar met with Dr. Guita Hourani, Director of the LERC.

Reverend Charbel Habche of South Africa Visits the LERC – Maritta SISLIAN

In May 2012, Fr. Charbel Habche visited the Lebanese Emigration Research Center (LERC) along with Mr. Raymond Abrasie, who is a Member in the Board of Trustees in the Maronite Catholic



Dr. Michael Malek Najjar at the Lebanon Migration Nucleus Museum (July 2013).

Church, South Africa. Mrs. Liliane Haddad introduced the LERC and provided them with a tour of the Lebanon Migration Nucleus Museum. During that visit, Fr. Habche donated to the Center's Library a book titled People of the Cedars.

Fr. Habche again visited the LERC on Thursday, August 1, 2013, and donated yet another book titled Saad, The South African

Story. He discussed with Mrs. Haddad the achievements and activities of the Lebanese Community in South Africa.

Fr. Habche again visited the LERC on Thursday, August 1, 2013, and donated yet another book titled Saad, The South African Story. He discussed with Mrs. Haddad the achievements and activities of the Lebanese Community in South Africa.



(from left) Mrs. Liliane Haddad with Fr. Habche, and Mr. and Mrs. Abrasie.

Young Descendents of Lebanese in Argentina visit the LERC – MARITTA SISLIAN



(from left) Patricio Oliviera Abdala, Mariel Karam, Diego Abou Jah Jah, and Guillermo Tanios at the Lebanon Migration Nucleus Museum (September 2013).

Representatives from the Lebanese-Argentinean Cultural Union, JUCAL (Juventud Unión Cultural Argentino Libanesa), traveled to Lebanon this summer to attend the World Lebanese Cultural Union Youth Meeting. The JUCAL is a 350-member organization that aims to gather Lebanese youth in Argentina.

The Lebanese Emigration Research Center (LERC) Liaison Officer to Argentina Dr. Walter Muller also invited the representatives to visit the LERC.

The LERC's Ms. Maritta Sislian escorted the JUCAL representatives, Patricio Oliviera Abdala, Mariel Karam, Diego Abou Jah Jah, and Guillermo Tanios, to the Lebanon Migration Nucleus Museum. The group admired the Argentinean collection and was amazed to see so many familiar faces.

Afterward, the LERC's Ms. Liliane Haddad explained the purpose and the Mission of the Center and finally presented the group with the Lebanese Emigration Archival Database, which concluded the two-hour long visit.

In turn, the group presented to the LERC two copies of their JUCAL-sponsored publications.

Ibrahim Hussein Zoghbi Visits the LERC – MARITTA SISLIAN

Mr. Ibrahim el-Zoghbi together with Mr. Roberto Khatlab, LERC Liaison Officer to Latin America, visited the Lebanese Emigration Research Center (LERC) to better understand the Center's Role and Mission. El-Zoghbi was previously a Lebanese expatriate residing in Brazil. The love for his country encouraged him to return and settle in Lebanon in 2008. He is a main partner in the Zoghbi Group, which presents one of those most prominent success stories of a Lebanese family organization founded in Brazil by the late Hussein Mohamed el-Zoghbi in 1949. The Zoghbi Group today

is a reputable organization with 63 years of achievements in Brazil, operating in the fields of education, agribusiness, real estate, and international trade.

El-Zoghbi was the catalyst in encouraging the Zoghbi Group to invest in the Prime Center in the Bekaa Valley, Chtaura, Lebanon. The Zoghbi Group created the Prime Center, which has private clinics, private offices, serviced offices, polyclinics, and laboratories in addition to commercial stores and meeting and cultural facilities, with the aim of introducing to Lebanon the best Brazilian innovations in the multifunctional space management business.

To learn more about this enterprise visit: <http://prime.secure-hostsite.biz/Default.aspx>



Mr. Ibrahim el-Zoghbi at the LERC (September 2013).

visit, served as the translator of the event.

Following the presentation, a short time was allotted for a Q & A session with Dr. Hourani. The audience was impressed with the great effort the Center has put in during its 10 years of service in terms of broaching the Lebanese



Gold medal donated to the LERC by the Lebanese-Uruguayan Association. The medal was issued to commemorate Patriarch Cardinal Mar Bechara Boutros al-Rahi's visit to Uruguay (October 2013).

migration issue from a scientific perspective.

Following the coffee break, the delegation headed to the Lebanon Migration Nucleus Museum. Emotional stories were recounted when one of the young visitors pointed to an exhibited photograph of his ancestors.

Lebanese-Brazilian Painter Beth Abi Donates a Painting to the LERC – MARITTA SISLIAN

one of her paintings titled Interfencia, which reflects the intersection between reality and fiction.

This painting will be exhibited in the Lebanon Migration Nucleus Museum.

Abi (Elizabeth Abbud) was born in São Paulo and has two Master's degrees: One in Arts and the other in Architecture. She has taken part in

many art-related courses, exhibitions, and events. She has been awarded prizes for her work in the artistic field (Modern Arts Museum in Resende-RJ 2004; Portinari Prize, 2001; and Housing National Bank Prize, 1984).

BrasiLiban, the Brazilian Cultural Center in Lebanon, held an exhibition, featuring Ms. Abi's paintings, titled Raízes, which ran until November 9, 2013.

Lebanese Descendants from Argentina and Uruguay Visit the LERC – MARITTA SISLIAN

A delegation, comprising 17 Argentinean and Uruguayan citizens of Lebanese descent, recently visited the Lebanese Emigration Research Center (LERC) at Notre Dame University-Louaizé (NDU). Ms. Guita Hourani, Director of the LERC, welcomed them to NDU and commended their role in the Diaspora. She has also acknowledged the cooperation of the CAIIL (Argentine Center for Research on Lebanese Immigration), which Dr. Walter Muller, the LERC Liaison Officer to Argentina, administers.

Ms. Liliane Haddad, the LERC Chief Indexer and Archivist, welcomed the delegation and presented through the LaserFiche program the Lebanese Emigration Archival Database. Ms. Yvette Ennaisi, who accompanied the delegation on their



The Argentinean and Uruguayan delegation at the LERC (October 2013).



(from left) Mr. Roberto Khatlab, Dr. Ghazi Asmar, Ms. Beth Abi, and Dr. Guita Hourani (October 2013).

Dr. Hourani, Dr. Sensenig-Dabbous Participate in the MAGNET Conference in Kuwait – LERC STAFF

The International Labor Organization (ILO) invited Dr. Guita Hourani, Director of the Lebanese Emigration Research Center (LERC) at Notre Dame University-Louaize (NDU), and Dr. Eugene Sensenig-Dabbous, Associate Professor at the Faculty of Law and Political Sciences at NDU and an Adjunct Associate Researcher at LERC, to

attend the launching conference of the Migration and Governance Network (MAGNET) in Kuwait.

Established by the ILO and financed by the Swiss Agency for Development and Cooperation (SDC), MAGNET has recently launched two projects in the Middle East titled respectively *“Improving the Governance and Protection Mechanisms for Labour Migration in the Arab States”* and *“Regional Advocacy Strategy on ILO’s Domestic Workers Convention No. 189 in*

the Arab States.”

The mandate of the research network is to collect data on key labor migration indicators from the countries of the region and conduct analysis to feed into policy formulation. The network would steer activities based on emerging needs of the scientific community, policy makers, as well as Arab institutions and communities. Dr. Hourani and Dr. Sensenig-Dabbous were asked to serve as members of the research network and both have accepted with enthusiasm.



Dr. Hourani and Dr. Sensenig-Dabbous with the organizers and attendees at the ILO MAGNET Conference in Kuwait (October 9, 2013).

Uruguayan Ambassador Visits the LERC – Michel GHANEM

The new Ambassador of Uruguay to Lebanon Her Excellency Dr. Marta Inés Pizzanelli recently visited the Lebanese Emigration Research Center (LERC) at Notre Dame University-Louaize (NDU). Also present were Dr. Ghazi Asmar, Assistant Vice-President for Academic Studies at NDU, Mr.

Roberto Khatlab, LERC Liaison Officer to Latin America, Brazilian painter Ms. Beth Abi, and Dr. Guita Hourani, Director of the LERC.

Dr. Pizzanelli’s visit included discussions, ranging from enhanced cooperation between the two countries and the impact of Lebanese migrants in Uruguay to discussions on specific projects previously completed, as well as plans for future projects. Dr. Pizzanelli was also given a tour of the

LERC offices and the Lebanon Migration Nucleus Museum.

Dr. Pizzanelli praised the efforts of the LERC staff, and she was impressed with the wealth of material and data currently available, which encouraged her to want to contribute material such as commemorative stamps and pictures. The LERC seeks to further solidify its relationship with the Uruguayan Embassy by building more social and cultural bridges between the two countries.

(from left) Ms. Liliane Haddad, Mr. Roberto Khatlab, Dr. Guita Hourani, H.E. Dr. Martha Inés Pizzanelli, Ms. Beth Abi and Dr. Ghazi Asmar (October 2013).



LERC Attends the General Directorate of Emigrants Website Launch – LILIANE HADDAD

The Lebanese Emigration Research Center (LERC), represented by Ms. Liliane Haddad, recently attended an event organized by the General Directorate of Emigrants, and consisting of a panel of all figures concerned, at the Holiday Inn Hotel, Verdun, Beirut, to announce the launch of gdoe.activeweb.info, a new web portal in French, English, and Arabic developed in cooperation with the International Center for Migration Police and Development (ICMPD).

The pilot project

“Outreaching to the Lebanese Diaspora Through the Development of the Web Portal of the Lebanese General Directorate of Emigrants” aims at specifically enhancing the capacity of the General Directorate of Emigrants through the Development of a new web portal to promote efficient communication and inter-institutional coordination among institutions, dealing with Migration and Development nexus and to ensure maximum outreach toward the Lebanese Diaspora by using social media tools, forums and regularly providing them with the latest news, contacts, events, and studies published by the Directorate General of Emigrants and any actor involved in the field of Migration and Development.

H.E. Ambassador Abdul Mawla el-Solh, Regional Representative of the ICMPD in the Middle East, gave the opening remarks and was followed by Ms. Monica Zanette, Coordinator of the Dialogue sur la Migration de Transit en Méditerranée (MTM). Lebanon’s Foreign Minister Adnan Mansour was also present to offer support for the project, describing the Lebanese Diaspora as an *“asset”* and a *“source of pride.”* Mansour did not fail to thank those who contributed to the launch of the new website. He also called upon the Lebanese abroad to register their names in their embassies to preserve their right to cast their ballots during the next legislative polls.



(from left) Mr. Elvis Alam, Ms. Chantal Alam, Mrs. Louisa Malkoun, and Mr. Raphael Malkoun (October 2013).

Elvis Alam of the Dominican Republic Visits the LERC – MARITTA SISLIAN

Mr. Elvis Alam, Lebanese Emigration Research Center (LERC) Liaison Officer to the Dominican Republic, visited the LERC with his daughter, Chantal Alam, and two Lebanese expatriates: Mr. and Mrs. Raphael and Louisa Malkoun.

Mr. Alam presented the LERC with new data to add to the Lebanese Emigration Archival Database, which includes a directory of

the Lebanese in the Dominican Republic. He has also donated several magazines and documents of Lebanese associations in the Dominican, dating to the 1920s.

Following the visit to the LERC, Ms. Sislian escorted the guests to the Lebanon Migration Nucleus Museum. The guests videotaped their tour at the museum while expressing how inspired they were by the exhibited cultural material

and invited others to contribute to the Center by donating any valuable old document or photograph, or cultural material, which their grandparents who immigrated might have kept. The guests promised a group visit comprising of Lebanese descendants from the Dominican Republic next summer and expressed their pride and joy for having the LERC as a safe haven and considered it "the home of Lebanese Diaspora."

Dr. Raffaella Greco of the European Commission Visits the LERC on ICMPD Project – JASMIN LILIAN DIAB

Dr. Raffaella Greco, European Commission Consultant, visited LERC on November 18th, 2013 with the purpose of evaluating the project being implemented by the ICMPD, the International Center for Migration Policy Development, as well as further discussing the visit of both Moroccan and Tunisian delegations from the respective Ministries of Foreign Affairs to LERC in July of 2013.

The ICMPD project's aim is to strengthen and capacitate institutions on migration and development, as well as enable them to have a link with their diaspora communities. This realm also includes enlarging national policies on migration and development.

Throughout her meeting with LERC Director Dr. Guita Hourani, Dr. Greco inquired about the services provided to the diaspora of Lebanon, as well as those offered to emigrants who wish to return to their country of origin. She also inquired about the extent to which this migrant community assists their "families back home".

Dr. Hourani gave Dr. Greco a brief history of the Center, its mission and accomplishments. She also expressed the Center's interest in cooperating with the ICMPD and other initiatives. Dr. Greco, who was then given a tour of the center's library, and a briefing of the center's collection and database by Chief Archivist Ms. Liliane Haddad.

A tour of the LERC's library concluded the visit where Dr. Greco was exposed to the LERC's collections from Lebanese nationals living around the world. Former LERC Research Assistant Ms. Maritta Sislian was the tour guide for that day.



(from left) Ms. Haddad and Dr. Greco at the LERC Offices (November 2013).

Michel Ghanem, Another Winner of the Kozhaya Akiki Grant at the LERC – JASMIN LILIAN DIAB

Mr. Michel Ghanem is completing a three-month internship at the Lebanese Emigration Research Center (LERC) at Notre Dame University-Louaize (NDU) after being selected as the winner of the Kozhaya and Nora Akiki Internship Grant. The Internship Grant is a US\$1,000 endowment provided by Mr. Kozhaya Akiki for local Lebanese students to intern at the LERC during the transition period between graduating and finding employment.

Mr. Kozhaya Akiki has been a friend of and believer in the LERC since he first visited the Center.

His annual visits to Lebanon from Tupper Lake in New York, U.S.A., with his late wife always included a stopover at the LERC. Because of the close connection that Ms. Hourani and the Akiki family share, Mr. Kozhaya Akiki offered to contribute funds to establish a grant for the LERC's internship program.

During his internship period, Mr. Ghanem worked as Project



(from left) Mr. Ghanem and Mr. Kozhaya Akiki.

and Office Coordinator and Research Assistant successfully performing all his duties and responsibilities. His main task was to conduct literature reviews and develop push and pull factors on the influx of the Syrian refugees to Lebanon.

Dr. Kodama Ohba of Sophia University in JAPAN visits LERC – JASMIN LILIAN DIAB

Mr. Ghanem is grateful to the Akiki family for giving him the

opportunity to intern at the LERC and acquire immense experience from his internship period.

Dr. Kodama Ohba of the Graduate School of Global Studies at Sophia University in Japan sought the help of the Lebanese Emigration Research Center (LERC) at Notre Dame University-Louaize (NDU) in her quest to gather information and references, pertaining to her work on the Lebanese and Syrian emigrants to Argentina.

Dr. Ohba's research is concerned with the adaptation process of the Lebanese and the Syrian emigrants to Buenos Aires between 1880 and 1920. She is researching their arrival, integration, and development within the context of national and identity building in Argentina in comparison with the Italian and Spaniard emigrants.

Dr. Ohba's interest in Argentina stems from the continued claim of Argentineans that they are more Europeans than Latin Americans, while her interest in the Lebanese and Syrian communities is triggered by the special position that members of these two communities played in the political, business, and cultural life of the country.



Dr. Ohba (November 2013).

FACULTY OF ARCHITECTURE, ART, & DESIGN

LEBAM HOLD TWO WORKSHOPS AT NDU DR. LOLA BEYROUTI

The Department of Music at the Faculty of Architecture Art and Design (FAAD)-Notre Dame University-Louaize (NDU) hosted two separate workshops (Summer 2013 and Fall 2013), which the Lebanese Band Association for the Promotion of Music (LeBAM) organized.

LeBAM is a non-religious, Non-Governmental Organization (NGO) founded by Lebanese MP Ghassan Moukheiber and the late MP Ghassan Tueini and the late Dr. Walid Gholmieh. This association seeks to promote the development and dissemination of music in Lebanon by teaching free-of-charge wind and percussion instruments to youths aged between 12 and 18. Participants are organized in community-based harmonic bands and other ensembles, particularly in rural and poor areas, and use instruments donated from different sources.

Dr. Gene Aitken, Director of the LeBAM International Summer Band Camp, solicits donations from the U.S.A. as well as from international American schools such as the ACS in Beirut, various schools in Dubai, and the LeBAM purchases the remaining instruments from its funds. LeBAM runs its music programs in four active centers, which are: Beit Merry, Baskinta, Jdeideh, and Baakleen. The Lebanese National Higher Conservatory of Music, through an agreement with the LeBAM, provides music teachers to give instruction while international band teachers are solicited for workshops.

LeBAM teachers and students perform in many concerts both locally and regionally, and



hold a Christmas concert in Lebanon every year. The LeBAM develops cooperative relationships with foreign music schools and similar bands to encourage the exchange of experience for the benefit of students, music teachers, and conductors.

LeBAM organized the two workshops at NDU in Summer and Fall 2013 respectively in partnership with the FAAD titled "The 4th International Summer Band Camp" and "The Teacher Training Workshop." The newly completed FAAD premises at NDU and its Department of Music, which includes 13 studio/ensemble rooms, were used for both events.

The International Band Camp took place from July 26 to August 4, 2013, and attracted 306 students from across the Middle East and Lebanon. Many students of

music at NDU attended the camp to experience ensemble music and study the actual instruments and their effective ranges, which is invaluable for their instrumentation studies. International music instructors and visiting professors from the U.S.A. and Europe, as well as Lebanese instructors (most of them band directors) led the workshop (Figure 1). Issam Fares Hall at NDU was opened for rehearsals and performances, and the bands delivered beautiful concerts. A concert that included all participants in grouped different bands was held at the Patriarch Rahi Theatre at NDU at the close of the workshop, which testified to the effective teaching methods adopted by the LeBAM (Figure 2).

The "Teacher Training Workshop" took place from Saturday, October 5 to Sunday, October

6, 2013, at the main rehearsal rooms of the FAAD (Level -3). Ms. Alisa Jimenez, a famous American school band director, held an intense workshop for about 60 trainees, including the LeBAM instructors, the Lebanese army band, instructors from the Lebanese National Higher Conservatory of Music, instructors from the Department of Music at the FAAD, and music instructors from various other associations. Ms. Jimenez gave participants priceless advice and introduced them to advanced teaching methods, involving group work, instrumental music, and theoretical demonstrations (Figure 3).

The main objectives of the training were: (1) to involve new local teachers from Lebanon to develop new branches of the LeBAM, (2) to enhance teaching methodologies, and (3) to increase students' abilities to learn music (Figure 4).

Participants in both workshops unanimously agreed that the contribution to the music activities at the Department of Music was extremely valuable. The visiting professors and conductors, furthermore, were impressed by both the level of professionalism they witnessed at NDU and the unique facilities that NDU has worked so hard to establish.

Department of Music Christmas Concert
DR. LOLA BEYROUTI

The Department of Music at the Faculty of Architecture, Art and Design (FAAD), Notre Dame University-Louaize (NDU), held its Christmas concert on Monday, December 16, which lasted from 3:30-4:30 p.m.

Inspired by the season's vibrant spirit, the program was mainly jazz based. Following a holiday tune



performed by Ms. Dolcy Lawoun on piano, the Baritone Fady Jeambart and the pianist Ms. Dolcy Lawoun performed Schubert's Ave Maria, while Mr. Jihad Zeidan sang a self-composed Christmas song. The students then joined in for a medley of holiday songs accompanied by the jazz band. Students and teachers also played a few solos and duets. Overall, the concert was a resounding success.

Department of Music Holds First Concert in a Series of Concerts Slated for 2013-2014
DR. LOLA BEYROUTI

The Department of Music at the Faculty of Architecture, Art and Design (FAAD), Notre Dame University-Louaize (NDU), is organizing a series of concerts for the Academic Year 2013-2014. The first concert took place on Monday, November 25, 2013, and lasted from noon to 1:00 p.m.



The concert featured students and teachers from the Music Department, playing a concert of both classical and popular works. Fr. Walid Moussa, President of NDU, Mr. Suhail Matar, the Vice-President for Cultural Affairs and Public Relations at NDU, and Dr. Jean-Pierre Asmar, Dean of the FAAD, and the audience all heartedly applauded the musicians, who put on an excellent performance.



FACULTY OF ENGINEERING

Lea Ghalieh Awarded the "Sarmad Rihani Scholarship"

Mr. Sarmad Rihani, President of the Structural Engineering Institute, awarded on Tuesday, October 8, 2013, Ms. Lea Ghalieh, a Civil Engineering student at Notre Dame University-Louaize (NDU), with the Sarmad Rihani Scholarship (totaling US\$3,000), during a ceremony held at the Faculty of Engineering (FE).

Jacques Harb, Civil Engineering Department Chairperson; faculty members; and students.

Since the scholarship was introduced in 2007, Ghalieh, who hails from Mizyara in North Lebanon, is the first female in its seven-year history to win this prestigious recognition. The merit scholarship, which is based on academic excellence, irrespective of gender, religion, social background, or race, is granted to one outstanding civil engineering student, who has attained the highest cumulative Grade Point Average (GPA) among his/her student peer. Since she

In his address, Dr. Hayek said, "The Faculty of Engineering at NDU strives to graduate engineers who, not only excel academically speaking but also possess the right skills to let them feel at ease in the professional environment later on. Those skills are the results of four or five years of hard work in an academic environment that we are trying to make one of the best on both local and regional scales despite the various challenges we face on regular basis... On behalf of Department of Civil and Environmental Engineering and the entire Faculty of Engineering, I would like to congratulate Lea on her achievement. I would like also to congratulate her family and



Mr. Sarmad Rihani awarding Ms. Lea Ghalieh the "Sarmad Rihani Scholarship."

Present were Fr. Walid Moussa, NDU President; Dr. Antoine Farhat, Interim Vice-President of Academic Affairs; Dr. Michel Hayek, Dean of Engineering; Dr.

enrolled as a Fres 2009, Ghalieh she has maintained a cumulative GPA of 3.91 and has been on the Dean's Honor List every semester.

friends who are with us today. Finally, allow me to express the Faculty's appreciation to Mr. Sarmad Rihani for his generosity and continuing support."

For his part, Mr. Rihani said, "Lea, you and your colleagues at NDU, who will soon be graduating as the new engineers in our society, will play a key role in shaping the future of Lebanon. Lebanon, today, is in desperate need of real reform. A genuine and true reform that is insensible to the ongoing political disputes that we continue to witness. You, Lea, can and should be an essential part of this transformation. A transformation that will result in a better civil society in which we live. A transformation that will yield a basic infrastructure that is essential for the average Lebanese citizen. A transformation that will bring improved and safe roads. A reform that will start making a positive impact on the ever-deteriorating condition of our natural environment. A reform where each of the four million Lebanese citizens becomes educated and a believer in the benefits of treating our natural resources, like the air that we breathe, the water that we drink or swim in, and the nature that we enjoy, as our second home. Next year, Lea, you will receive a diploma on which will be inscribed your Bachelor of Science degree in Civil and Environmental Engineering. Who better than our young graduates in this field to champion the march for the welfare and safety of our civil society and our environment and ensure a better living place for all our future generations?"

He added, "Despite all the challenges and setbacks that Lebanon has witnessed and suffered from during the past 38 years, there is hope for this country. There is hope because of the resilience

and the far-reaching dreams and aspirations of the Lebanese people. There is hope because of people like you, Lea, who have excelled in their work and have become the natural promise for the future. Lea, you can dream big and make a positive impact on our future generation. A famous American once said, 'I like the dreams of the future better than the history of the past.' We must all start dreaming of a better Lebanon, a Lebanon that reveals its strength and great character, without boasting of it; and a Lebanon that respects the strength of others, without fearing it... Lea, this is a well deserving recognition and scholarship. I, as a Lebanese and an American, am proud of you, and so is your family and so are your friends and colleagues. I wish you the best of luck with your postgraduate studies. Most importantly, I long for the day when we will all learn about your positive deeds and resulting impact that you have made for Lebanon. That day will indeed be a wonderful day!"

Fr. Moussa then took the podium and delivered his address in which he congratulated Ms. Ghalieh and thanked Mr. Rihani for his staunch support, saying how much he appreciated encouragement of this nature for the benefit of NDU students. He also encouraged others to come forward to support further promising students at NDU. Fr. Moussa went on to say how NDU takes great pride in steadily pursuing its distinctive and challenging Mission to provide its students with quality education destined to enhance not only the

vocational skills they will need in a globalizing world but also the values attributed to those skills within a liberal learning and professional education environment.

The merit scholarship is a generous contribution to the growth and reputation of NDU by Mr. Rihani, one of the leading experts in the world of structural engineering. Rihani is currently the president of the Structural Engineering Institute, the first Lebanese-American to ever occupy such a position in the organization. The Structural Engineering Institute is a national American organization of more than 22,000 members operating under the umbrella of the American Society of Civil Engineers. Rihani has solid experience in structural engineering, as he had been the lead engineer in more than 700 projects worldwide from the Middle East and Australia to Argentina and the United States of America.

FACULTY OF HUMANITIES

NDU 7th International Student Film Festival "Power of Youth" Closing Ceremony

ROUBA EL-HELOU

The closing ceremony of the 7th Annual International Student Film Festival (ISSF) titled, "The Power of Youth", took place on November 17, 2013, at Issam Fares Hall in Notre Dame University-Louaize (NDU). Organized by the Department of Mass Communication at the Faculty of Humanities (FH), the ISSF, throughout the week before the closing ceremony, introduced audiences to a variety of films through screenings, workshops, and events. Eleven universities from across Lebanon partook in the festival. The guest of honor at the event was Princess Melanie-Antoinette, Baroness de Massy of Monaco.

The closing event was filled with acclaim, applause, and awards in recognition of home talents and praise for the continual improvement of the local film industry.

This year, Kristian Abouanni (IESAV- University) won the first prize for his 20-minute movie *The Comeback of a 'Has-been.'* The short movie features the story of Nina Bassoul, who was once a child television prodigy in the 1970s. After a 40-year absence, she prepares for a "comeback" in a new Lebanese series.

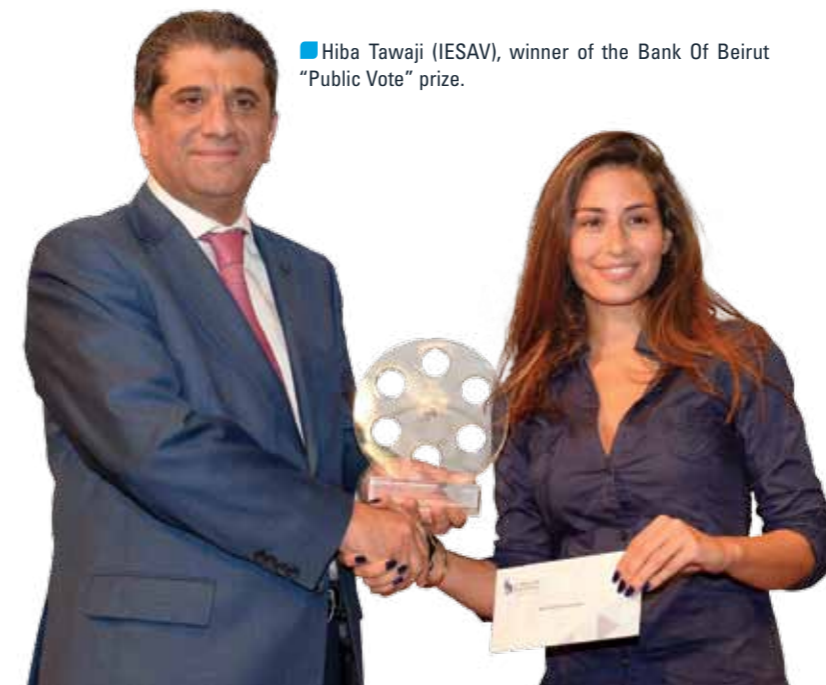
The second prize went to Aline Ouais (Al-Kafaat University) for her 17-minute movie *Under the Bed*, featuring the story of a young girl, living in her room, until one day a light under the bed leads her to another place. The third prize went to Chantal el-Habr (USEK University) for her 22-minute film *In Extension*, which reveals little Malak's (11 years old) struggle to overcome her fear and accept her fate. Nadim Mas-sihi (ALBA University) was awarded the Emile Chahine Prize for his film *Eternal Nightmare*.



Mary-Angela Willis, Dean FH and NDUIFF Board Member, delivering the Opening Ceremony Speech.



Mary-Angela Willis giving the Festival's Clapper to Princess Melanie-Antoinette, Baroness de Massy of Monaco.



Hiba Tawaji (IESAV), winner of the Bank Of Beirut "Public Vote" prize.



Fr. Bechara Khoury, awarding a trophy to one of the directors of WAYNON.

It is essential to mention that during the ISSF inaugural, actors and staff from *WAYNO (Void)* were honored. The film is a NDU production, directed by seven students from the University. The feature film depicts the story of six Lebanese women, waiting for the return

of their sons, brothers, husbands or lovers... who went missing during the Lebanese civil war.

Addressing the audience at the end of the ceremony, Sam Lahoud, the ISSF Founder, Director, and Chairperson of the Media Stud-

ies Department said, "The Festival has become an annual cultural hub, serving NDU's Mission Statement." Lahoud also announced "Film Cinergy," a union of international Film Festivals, which was created to promote filmmakers in film festivals around the world.



International guests.

Additional Prizes

BEST ART DIRECTION:

Studio Beirut, directed by Mokhtar Beyrouth, Saint Joseph University of Beirut

BEST CINEMATOGRAPHY

I Call It Love, directed by Elsy Hajjar, USEK University.

BEST DOCUMENTARY

Rezz a Koko, directed by Imad Achkar, USEK University.

BEST ANIMATION

Une Famille Pas très Ordinaire, directed by Marilyn Haddad, ALBA University.

BANK OF BEIRUT PUBLIC VOTE AWARD

The Rope, directed by Hiba Tawaji, Saint Joseph University of Beirut.

BEST SCRIPT

People Disappear All the Time, directed by Cyril Nehme, Saint Joseph University of Beirut.

SPECIAL JURY MENTION

Machrou' Sayd, directed by Elio Ghanem, Lebanese-German University.

BEST OUTSTANDING PERFORMANCE

Samara Nohra in *The Comeback of a 'Has-been'*, directed by Kristian Abouanni, Saint Joseph University of Beirut.

SPECIAL JURY AWARD FOR OUTSTANDING PERFORMANCE

In Extention, by Joya Said, USEK University.



Sam Lahoud announcing the Film Festivals Cinergy.



Kristian Abouanni (IESAV), first prize winner.

FACULTY OF LAW & POLITICAL SCIENCE

"Dialogue, Truth and Democracy" FLPS Students and Lecturers Participate in CISH Byblos Autumn School 2013 - SHEREEN MAHSHI

Six graduate and undergraduate students from the Faculty of Law and Political Science (FLPS) at Notre Dame University-Louaize (NDU) participated from November 4-8, 2013, in the Byblos Autumn School 2013 themed "Dialogue, Truth and Democracy," which was held at the UNESCO-associated International Center for Human Sciences (CISH) in the city of Byblos. The Autumn School aims to create a platform for academic dialogue focused on contemporary issues related to the social sciences and humanities, as well as to the development of research tools and critical dialogue approach among researchers.

On the opening day, the CISH Director, Dr. Adonis Akra, presented the Center's activities, which are based on implementing the roadmap established by UNEESCO and the Lebanese Ministry of Culture. Dr. Akra explained about the activities, which include the opportunities offered at the Autumn School to gather information and discuss subjects of interest to students and lecturers, as Lebanese citizens, and to then disseminate this information for the benefit of promoting democracy and facilitating the evolution of Lebanon and the Arab world. He stressed on the role of the media and social media, which has now become a part of Lebanese culture in which the media has become an integral part of establishing humanity.

Dr. Mufti, the Coordinator



of the Autumn School, then explained the reason behind this year's theme, referring to the importance of the media with relation to democracy and the change that has taken place in our lives and the fate of the nations.

During the five-day gathering, the main issues discussed focused included the following: The evolution of the notion of democracy in the 20th century, and the rebellions in society and when did they start. Dr. Eugene Sensenig-Dabbous, Professor at the FLPS, discussed the indications that refer to the start of a rebellion whether it is through globalization, the colonial experience, or with the aid of the media.

Another discussion that took place was on transparency and democracy and how good governance in the age of instant

communication developed. Dr. Elie el-Hindy, Chairperson of the FLPS, discussed the changing role of Arab NGOs, starting from a historical overview of NGOs to the common characteristics they share in the difference countries and contexts of the Arab world.

The remaining ideas and discussions were the impact of the global digital revolution on civic and political participation, on the media, which shapes public opinion, foreign affairs, and the legal framework where civic and political participation is achieved in the digital age today.

It is important to note that that all documents, lectures, and discussions will be published in books, which will be distributed to universities in Lebanon and the Arab world.

Arbitrary Arrest, Lengthy Pre-trial Detention, and Long Delays in Trial: Roundtable Workshop at the FLPS
MARIA NOUJAIM

The Faculty of Law and Political Science (FLPS), in collaboration with Act for Human Rights- ALEF, and the European Union (EU), hosted on December 17, 2013, at Abou Khater Auditorium on the Main Campus of Notre Dame University-Louaize (NDU) a roundtable titled, "Promoting for a Better Mechanism Against Arbitrary Arrest, Lengthy Pre-trial Detention and Long Delays in Trial."

In his welcome speech Dr. Bou Saber, Dean, FLPS, highlighted the concept of "the presumption of innocence" and noted the main gaps that allow the misapplication of this concept. Dr. Saber emphasized the role of the Faculty in hosting such events and in providing a sane academic environment, which links academia to civil society and the judiciary. He welcomed the participants in the name of NDU and wished them a fruitful workshop.

Ms. Dima Wehbe, Programs Manager, ALEF, then delivered her lecture, explaining the context of the workshop as part of a three-year EU-funded project on arbitrary de-

tention. She said that after intense research done by ALEF on this topic, it was clear that Lebanon needed to improve different legal practices and regulations to apply better human rights protections and practices in the Lebanese system. The aim of the roundtable was to engage representatives of non-governmental organizations, judges, lawyers, and academics to be aware of the severity of the issue and to take part in minimizing its practice.

The roundtable was divided into two main working groups and discussions.

The first working group was about Legal Reform, and all the amendments needed in Lebanese laws to close the gaps and flows, which permit for Arbitrary Detention. Judge Dr. Chadi Hajal was the reporter of this working group; whereas, the second working group was about the Rule of Law and the Application of the Existing Laws. Dr. Dany Ghsoub was the reporter of this working group.

After the working groups' session, the information obtained and the results of the discussions were presented in a plenary session, and followed by a concluding session moderated by Dr. Elie el-Hindy, consisting of a general discussion and concluding thoughts of all participants.



2nd Human Rights Trivia Competition Students of 12 Schools Competing at FLPS
MARIA NOUJAIM

The Notre Dame University-Louaize (NDU) Department of Government and International Relations at the Faculty of Law and Political Science (FLPS), in collaboration with the Human Rights Club, organized on December 6, 2013, for the second consecutive year, a "Human Rights Trivia Competition" on the occasion of International Human Rights Day. The competition targets high school students (first- and second-year secondary classes) to help them raise their awareness and test their knowledge on basic human rights.

Twelve schools participated in this year's competition, which was held at the Issam Fares Auditorium, NDU Main Campus. Each school chose a team of students and prepared them over a period of two month; while the NDU organizing team was providing assistance, references, clarifications, and any other types of assistance requested. Teams were encouraged to visit NDU, benefit from its human rights library, and ask lecturers questions on any topic or issue of interest. They were also encouraged to visit NGOs for more information.

The schools that participated included the following (in alphabetical order):

- Antonine Sisters School- Ghazir;
- Antonine Sisters School- Jamhour;
- Brumana High School;
- Champville (College des Frères Maristes);
- Colleges des Apotres – Jounieh;
- Jesus and Mary;
- Monsif National School;
- Notre Dame Louaize;



- Sagesse High School;
- Saint Joseph School.

The Competition is formed of two main rounds. The first round was a written evaluation in which all competing schools had to answer the same 50 questions (10 from each topic specified) and provide their answers to the judges. The second round was an oral evaluation in which the five schools with the highest scores competed for the top three positions by answering ten additional and more complex questions. In the second round, the teams were given the license to choose the topic they wished to answer questions on and the judges graded their answers on the spot.

The five topics for this year's competition were:

- The Evolution of Human Rights and the Universal Declaration;
- The International Humanitarian Law and the Geneva Conventions;
- The International Courts and Tribunals;
- Human Rights Treaties and Follow Up Mechanisms;
- Human Rights in Lebanon.

A team of five judges was formed to steer the competition, prepare the questions, and correct the answers.

The Judges were:

- Dr. Nidal Jurdi: UN Office of the High Commissioner of Human Rights, Instructor at AUB;
- Dr. Omar Hourri: Assistant Dean of the Faculty of Law and Director of the Human Rights Center in Beirut Arab University;



The three top schools were ranked as follows:

- College des Apotres: 1st place;
- Champville: 2nd place;
- Jesus and Mary: 3rd place.

At the end of the competition, the results were announced, certificates were distributed to all participating students, and recognition shields were distributed to all the participating schools and judges, and finally the top three prizes were distributed to the three winning teams. The FLPS hosted a dinner afterward for the administrators of the participating schools and/or their representatives.

Informative Meeting with Judge SIR DAVID BARAGWANATH, President of the STL

The Faculty of Law and Political Science (FLPS) hosted on December 5, 2013, a closed meeting with Judge Sir David Baragwanath, President of the Special Tribunal for Lebanon (STL), during his latest trip to Lebanon.

The meeting included the lawyers, university professors, and students involved with the Outreach Department of the STL in various programs, including Judge Riachi Vice-President of the STL, and Ms. Olga Corvan, Director of the Outreach Lebanon Office.



Judge Sir David Baragwanath, President of the STL.

The meeting discussed the development of the tribunal and several of its important achievements since its establishment, including the latest news and how the different bodies of the court are preparing for the beginning of the trial in mid-January, 2014.

Religion and Civil Society: In the Vortex of Globalization and Tradition International Academic Conference Organized by FLPS and CRVP

Faculty of Law and Political Science (FLPS), in partnership with the Center for Research on Values and Philosophy (CRVP) and the International Research Network for Religion and Democracy (IRNRD), held from December 11-13, 2013, the 6th Annual Conference of the International Research Network on Religion and Democracy at Notre Dame University-Louaize (NDU), Main Campus.

The conference titled, "Religion and Civil Society: In the Vortex of Globalization and Tradition," hosted 25 international and Lebanese experts, who discussed and provided an inter-disciplinary forum to talk about the consequences and prospects of these developments, putting great, but not exclusive, emphasis on the developments in the Islamic world. Indeed, the nexus between the

modern idea of civil society and the societal influence of religions is a complicated one. On the one hand, certain conceptions of religion are in conflict with this idea. On the other hand, various religiously motivated movements and groups — such as Faith-Based NGOs — intensively contribute to the dynamics of civil society in different countries in the West and on the global scene.

The so-called post-secular situation in the West, the open-ended and complex developments in the post-revolutionary Arab World, and recent developments in the countries of South and Southeast Asia in the same way and in multiple forms indicate the complicatedness of the contemporary situation. The conditions and variances of religious contributions to the formation of civil society are vectored by the particular localities within these contexts. At the same time, these dynamics are largely influenced by the multiform processes of globalization, namely the mul-



tidirectional traffic of people, ideas, goods and services, and broader cultural influences.

In this context, our experts divided their talks into six panels on the two days.

The first main paper was by Sebastiano Maffettone's (Luiss University) on "Religion and Political Liberalism." The first panel, "Religion(s) & Civil Society – Theorizations," included Scott Paeth (DePaul University), Iselin Frydenlund (Independent Scholar, Oslo), Alex Cistelean (New Europe College), and Gorazd Andrejc (Woolf Institute, Cambridge).

The second panel, "Religion and Civil Society in the Arab World," included Dara Salam (London/IRNRD), Meryem Akabouch (Luiss University), and Georges Labaki (NDU).

The third panel, "Globalization & Civil Society," was formed by Antonio Cerella (UCLAN) and Edward J. Alam (NDU), who unfortunately was not present; however, his paper, "A World Political Authority and Global Justice: Reflections from Lebanon," was read and well enjoyed by the participants.

The second day started with the presentation of Zaid Eyadat's (University of Jordan) main paper, "The Arab World and Civil Society: Future(s) of the Arab Spring." The fourth panel, "Democracy & Civil Society in the MENA Region," consisted of Tania Haddad (American University of Beirut), Valentina Gentile (Luiss University), Eugene Sensenig-Dabbous (NDU), and Elie el-Hindy (NDU).

The fifth panel, "The City," which included Rebekka King (MTSU), Paul Cortois (KU Leuven), and Peter Losonczy (KU Leuven/University of Oslo), followed Neera Chandhoke's (ICSSR, New Delhi) main paper, "Civil Society and Violence."

Finally, the sixth panel, "Religious Perspectives on Politics," was formed by Chady Rahme (NDU), Nader el-Bizri (American University of Beirut), Bashir Saade (American University of Beirut), and Kevin Gray (American University, Sharjah).

Valentina Gentile's book release, *From Identity-Conflict to Civil Society: Restoring Human Dignity and Pluralism in Deeply Divided Societies*, closed the session.

Without a doubt, coffee and lunch breaks allowed further social gatherings for academic, cultural, and social discussions. In addition, touristic excursions to Zouk's historic souk, Jounieh, Harissa, and Byblos were organized on the eves of the 11th and 12th.

The third day of the conference included an excursion to Downtown Beirut in order to visit the different religious centers (Maronite; Greek Orthodox; Jewish; Sunni) and get to know the tradition and social interaction that Lebanon presents. Lastly, all the participants enjoyed a session of Lebanese wine-tasting that took place in the Zouk Michael's historic souk.

Altogether, the conference presented a unique opportunity bring academics together in a timely setting to discuss religion and civil society in general, and the context of the Arab Spring specifically.



FACULTY OF NATURAL & APPLIED SCIENCES

Research Activities Department of Mathematics and Statistics Faculty of Natural and Applied Sciences

The Department of Mathematics and Statistics under the Faculty of Natural and Applied Sciences (FNAS) at Notre Dame University-Louaize (NDU) is one of the largest Departments in our University. It is home to 16 full-time faculty members and numerous part-timers, whose fields of interests include but are not limited to Algebra; Analysis; Differential Equations; Differential Geometry; Information Theory; Number Theory; Topology; Fundamental Mathematics; Operations Research; Time Series Analysis; Statistics; Financial Mathematics;



Dr. Carole Bacha's talk (Spring 2013).

and Actuarial Sciences. In Fall 2012, the Department of Mathematics and Statistics began to host monthly seminars.

Goals of the Monthly Seminars

These monthly seminars are intended to keep faculty members abreast of the latest development in Mathematics, as well as to encourage research among faculty members.

Time, date, and place

During Fall 2013, the Mathematics seminars are scheduled on

Wednesdays at 10 a.m. in the Science Conference Room of the FNAS.

Website, News, and Events

In Fall 2012, A "news and events" tab was added to the Department of Mathematics and Statistics webpage. All previous and upcoming seminars, conferences etc. are announced there. To access this page from the NDU website: **Academics > FNAS > Dept. of Mathematics and Statistics > News and Events**, or simply <http://www.ndu.edu.lb/academics/fnas/dms/news.htm>

Seminars Schedule for Fall 2013:

Date	Speaker	University Affiliation	Title of the Talk
October 23	Dr. Joseph Malkoun	NDU, Lebanon	"Differential Forms and Applications"
November 20	Dr. Rami El Haddad	USJ-Mansourieh, Lebanon	"Stratified Monte Carlo for Integration and Simulation"
December 18	Dr. Martin Bright	AUB, Lebanon	"The Local-Global Approach to Diophantine Equations"
January 22	Dr. Youssef Rafoul	University of Dayton, Ohio, U.S.A	"Difference Equations and Applications I"
February 26	Dr. Youssef Rafoul	University of Dayton, Ohio, U.S.A	"Difference Equations and Applications II"

Grandparents' Day JACQUELINE DOUMIT, PH.D.

Faculty of Nursing and Health Sciences (FNHS) at Notre Dame University-Louaize (NDU), in collaboration with the NGO Kibarouna celebrated Grandparents' Day at the Palais des Congres in Dbayeh on June 28, 2013.

About 1,000 seniors across several organizations attended and participated in this event. Through the FNHS and the Community Service Office (CSO), NDU students contributed to the success of this special day. The students were Carina Khoury, Ivon Barakat, Justin Abi Assaf, Gabriella Abou Jaoudeh, Tamara Najjar, Jean Antoun, Toni Khalifeh, Tamer Bou Hadir, Hisham Sharafeddine and Daniel Slika.

The students demonstrated dependability and enjoyed the interactive experience. I, as an event coordinator, would like to thank all of them for their contribution to social services and for engaging in

volunteer work.

Their participation brought joy and happiness to everyone. Kibarouna honored all participating organizations, including NDU students and the Faculty.

I would also like to thank Mrs. Henriette Haddad, the Head of the Association, along with all members of their community services, for their contribution to the improvement of the quality of life among the elderly in Lebanon.

The Ministry of Social Affairs sponsored this media-covered event. The news was published in several newspapers and websites such as Al-Wassat, the National News Agency (NNA), lebanonfiles.com, and civicboard.com.

It was indeed an encouraging, relevant, and enchanting experience to participate in this unique day. It is also noteworthy to mention that the Ministry of Social Affairs has set Grandparents' Day on the last Sunday of June.



Summer Camp in Ajaltoun to Help the Elderly
 JACQUELINE DOUMIT, PH.D.

The Faculty of Nursing and Health Sciences (FNHS) at Notre Dame University-Louaize (NDU), in collaboration with Saint Joseph University (USJ) and Kibarouna, a NGO dedicated to improving the quality of social life for the elderly in Lebanon, organized a Summer Camp for those suffering from socio-psychological problems and living in poor areas of greater Beirut: Nabaa, Sin el-Fil, and Karm el-Zeitoun.

Fifty seniors participated in this event, which took place from September 2-6, 2013, at the Saint Joseph Convent in Ajaltoun. In order to provide the elderly with a healthy, enjoyable, and animated environment, NDU students contributed in organizing the following recreational, preventive, and educational activities: Card games; backgammon; balloon games; singing; praying; visiting Sainte Rafka in Himlaya and visiting the Bzebdine village; handcraft activities; throwing a party; and hair-dressing and manicure sessions.

Our students, Christelle Ghandour and Ivon Barakat, had an emotive and unique experience.

In their words, "Other than the experience we gained that helps us in our major, we benefitted psychologically. We understood the meaning of caring. Making others happy gives you internal happiness, peace, and joy. Being there made them enthusiastic. And listening to them made them relax. Playing simple games thrilled them. We discovered the beauty of the simplicity of their souls while joking, playing, and talking. They treated us like their grandchildren, which obliged us to treat them like our grandparents. We lived as a family up there. They told us about their children, grandchildren, and lives. We enjoyed activities we never thought would be fun. We listened to their stories, and we learned from their experiences. We loved them with all our hearts. And the most important lesson we learned was, 'Treat other the same way you would want them to treat you.'"



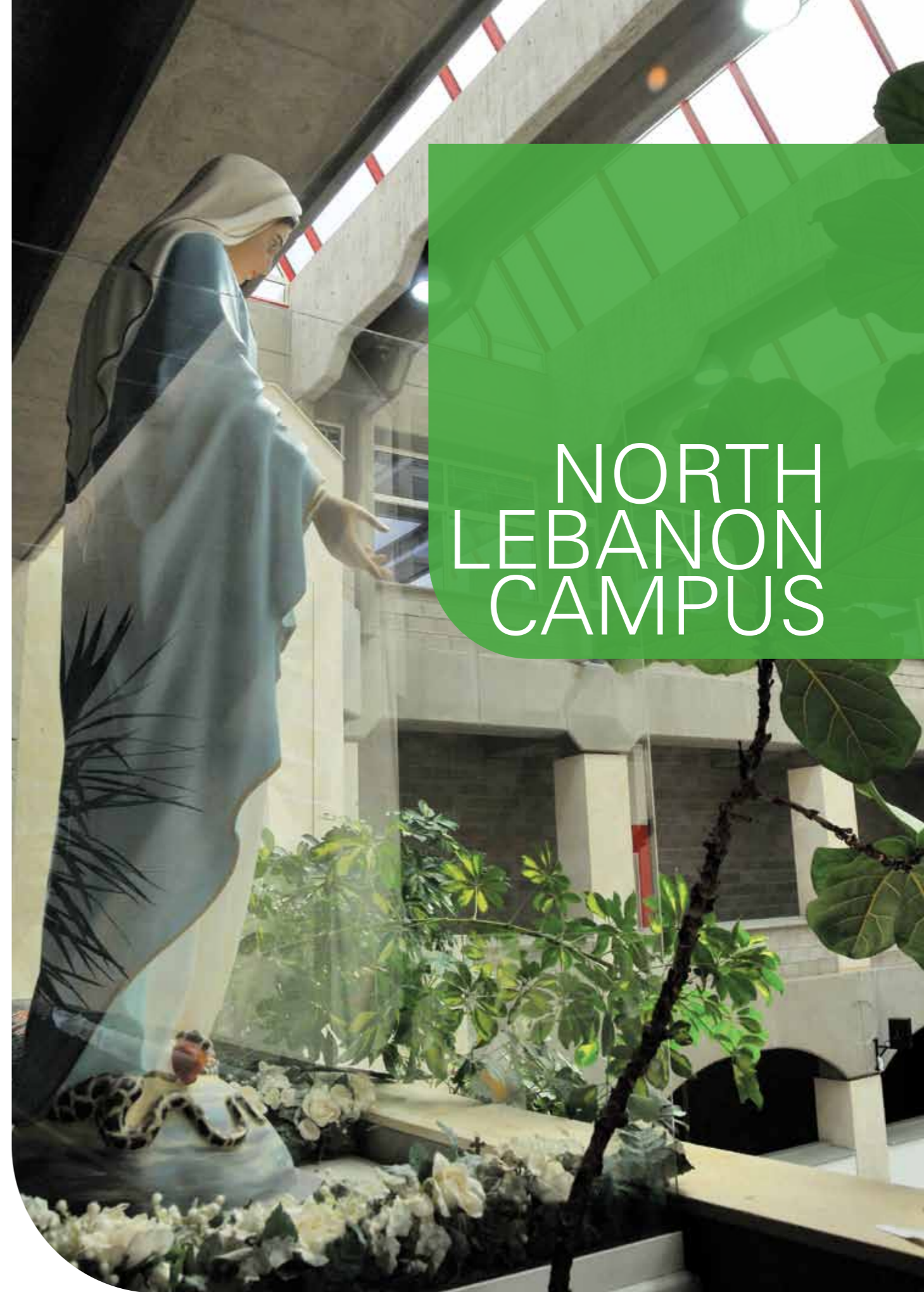
NDU and USJ volunteers, Mrs. Marie Assaad, Former Minister Layla al-Solh Hamade, and Mrs. Henriette Haddad.



All participants in "Summer Camp for the Elderly-2013."



Mrs. Marie Assaad, Mrs. Henriette Haddad, Dr. Jacqueline Doumit, Ms. Ivon Barakat, and Ms. Christelle Ghandour.



NORTH
 LEBANON
 CAMPUS

OPENING MASS OF THE ACADEMIC YEAR 2013-2014

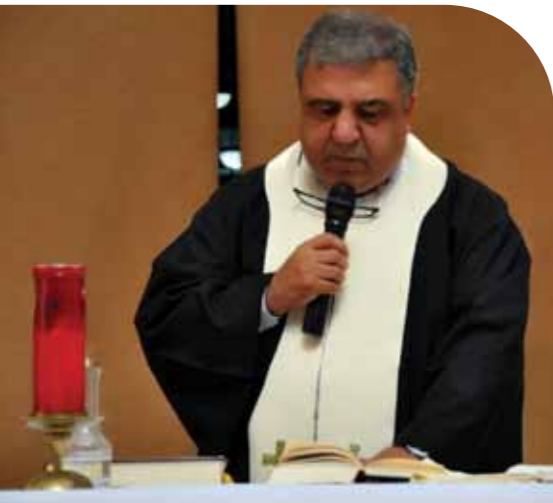
Reverend Fr. Walid Moussa, President of Notre Dame University-Louaize (NDU), Fr. Samir Ghsoub, Director of the North Lebanon Campus (NDU-NLC), and Fr. Ziad Antoun, Director of Administration at NDU, celebrated the Opening Mass Ceremony of the Academic Year 2013-2014, which was held at the Amphitheatre, NDU-NLC, at noon on Friday, October 11, 2013.



Dr. Antoine Farhat, the IVPAA, the NLC staff, faculty members, and students of various faiths, attended the Opening Mass.

Fr. Moussa in his sermon welcomed the new NLC students and stressed on the role of

instructors to cater to students, especially those in need of more academic motivation. A small gathering was held in the Conference Room at the end of the Mass where the reverend fathers and faculty members enjoyed lunch together.



DIRECTOR OF NLC VISITS SUNNITE MUFTI OF TRIPOLI

Fr. Samir Ghsoub, Director of Notre Dame University-Louaize North Lebanon Campus (NDU-NLC), visited on Friday, October 25, 2013, the Sunnite Mufti of Tripoli and the North Lebanon Dr. Malik al-Shaar at his residence in Tripoli on the occasion of the Al-Adha Feast and on the occasion of his safe return from abroad. The Mufti said that unity, tolerance, and understanding among the Lebanese were the only means to save the country. For his part, Fr. Ghsoub stressed his long-term friendship with the Mufti, wishing him good health and commending his efforts toward achieving unity and peace.



RECRUITMENT DAY AT NLC

Recruitment Day at Notre Dame University-Louaize North Lebanon Campus (NDU-NLC) was organized on October 21, 2013, to introduce new students to the various Clubs on Campus and to motivate them to join. Many activities formed part of this event, including rap music, dancing, and motorcycle competitions.

In his speech, Fr. Samir Ghsoub, Director of NDU-NLC, stressed on the importance of inter-club collaboration, which is of great value to both the University and its students. He also noted that the University's main concern is the student, which is why NDU seeks to provide its students with high-quality education and an environment conducive to learning. Those goals not only help students to self-develop but also provide them with a significant competitive edge to pursue a professional career in the future.



NLC STUDENTS VISIT WILCO

Dr. Marie Tannous escorted on Wednesday, December 4, 2013, the Notre Dame University-Louaize North Lebanon Campus (NDU-NLC) Science students to the WILCO poultry and meat farm in Chekka, North Lebanon.

Mr. Tony Boutros and Mr. William Boutros, Business Development Managers at WILCO, cordially welcomed the NDU group and introduced them to Ms. Marie Boutros, WILCO's Quality Control Manager, who gave the students a tour of the entire farm and plant. Ms. Boutros accompanied the



NDU group to the WILCO laboratory, where the students had an opportunity to see the practical side of what they had learned in theory on how poultry should be cleaned, tested, and processed before being distributed.



NDU-NLC TRIBUTE IN MEMORY OF NATACHA KHALIL

Notre Dame University-Louaize North Lebanon Campus (NDU-NLC) organized on Wednesday 10, 2013, a special and touching tribute in memory of Natacha Khalil, an NDU student, at the seminar room.

A member of the Arts and Music Club began the memorial by screening a video collection of many of Natacha's pictures from infancy until the day of her funeral. The music playing in the background as the images rolled was moving experience. The pictures selected for the video accurately captured the sorrow felt by all those present.

The images of Natacha then morphed into filmed messages of Natacha's friends, telling her how much they miss her and remembering the good times they spent together. The scene then cut to a poem recited by her mother and a recording of her father's speech, bidding her farewell at her funeral.

When the video ended and the lights were turned back on, many

were in tears. One of Natacha's best friends delivered a speech saying, "'Under my smile there is a world of pain,' was the last status Natacha posted, and it meant exactly what she felt. Natacha woke up one day at three o'clock in the morning and texted me, telling me that she was suffering a lot and thought that she did not have much time left. I told her to stop thinking so negatively and wake up from that bad dream, but later that day, the heavens gained a new angel."

That speech was truly emotional. Finally, Fr. Ghsoub, Director of NLC, stood up to give the final homily, stressing on how good a person Natacha was and how he always respected her smiling face even though her mind was saying something else. He proceeded by thanking everyone for their presence, especially her relatives. Fr. Ghsoub then presented on behalf of the University to her family a gift especially created for the memorial tribute before announcing the close of the gathering.

EGGS COMPETITION AT NLC

An event titled "Eggs Competition" was held on November 7, 2013, at Notre Dame University-Louaize North Lebanon Campus (NDU-NLC). The NLC students from different clubs participated in the competition. They set up speakers and started playing music to create a lively atmosphere. Moments later, a crane drove in



and proceeded to hoist three students from each club in a metal work box to the University's roof level.

Students rushed to their respective classroom rushed to the windows, gaping in awe as they watched the unusual ascent of their classmates. The event kicked-off with the three students, throwing their handmade egg containers from roof level to the ground below. Once they were done, the crane brought them back down and began lifting other sets of three students at a time to throw their egg containers. Down below, two judges inspected the egg containers and announced their verdict on the amount of damage sustained by each container. The Music Club, the winning team with the least amount of damaged eggs, was awarded a sum of US\$ 300.



DIABETES PUBLIC LECTURE AT NLC

On the occasion of the World Diabetes Day, the Faculty of Nursing and Health Sciences (FNHS) at Notre Dame University-Louaize North Lebanon Campus (NDU-NLC) organized a public lecture on November 20, 2013, delivered by Dr. Antoine Aoun, Assistant Professor, FNHS. In his lecture titled "How to Prevent Diabetes: An Evidence-Based Approach," Dr. Aoun discussed the causes behind the increase in the prevalence of diabetes — a worldwide epidemic — as well as the effects of diabetes on patients and the prevention of pre-diabetes. Dr. Aoun concluded that serious measures and precautions should be taken to delay its onset given that there is such a significant increase in this widespread epidemic, which is even affecting younger patients.





OPENING CEREMONY FOR ACADEMIC YEAR 2013-2014 AT SC

Notre Dame University-Louaize Shouf Campus (NDU-SC) celebrated the start of the new Academic Year 2013-2014 on October 25, 2013 at 11:00 a.m. at its Conference Room. Fr. Walid Moussa, President of NDU, Fr. Francois Akl, Director of NDU-SC, and the entire NDU-SC community, consisting of faculty members, staff, and students were present to launch what they hoped would be a successful and productive academic year.

A pair of musicians (an organist and a violinist) opened the ceremony by playing a live version of

the Lebanese national anthem. Fr. Francois Akl, Director of NDU-SC, delivered the welcome speech, urging students to be responsible, serious, and dedicated to their studies to achieve academic excellence and contribute positively to building a better society.

Fr. Walid Moussa then took the podium and addressed the audience, expressing his joy at the chance to be with the NDU extended family in the Shouf. He thanked all the faculty members and administrators for their hard work and support, and wished the students a successful year.

Fr. Francois Akl and Fr. Walid Moussa then presented honorary awards in recognition of academic excellence and outstanding achievements to two students, Mr. Hadi Sareddine and Ms Nour al-Hassanieh, who graduated from NDU-SC with flying colors.

Mr. Sareddine graduated from the Faculty of Engineering; he was chosen as the Class 2013 Valedictorian and spoke on behalf of all three Campuses, during the graduation ceremony. Ms. Al-Hassanieh graduated summa cum laude from the Faculty of Business Administration and Economics. She spoke on behalf of the honored students, thanking the administration and the faculty members for their valuable contribution to the process of equipping the students to meet the challenges of the real world.

In closing, everyone sang the NDU anthem to the tune played by the musical duo, and left the ceremony hoping for peaceful, fruitful, and rewarding Academic Year.



SHOUF
CAMPUS

"CLUB DAY" AT SC

The Student Clubs at Notre Dame University-Louaize Shouf Campus (NDU-SC) celebrated two days of fun activities, competitions, and gift giveaways between November 20-21, 2013, at the Main Court of the Shouf Campus. The Clubs worked and planned the "Club Day" under the theme "Lebanon's 70th Independence Day Anniversary." The two-day event was not only one of fellowship and constructive club rivalry but also an opportunity for the NDU-SC students to pay tribute to the Lebanese army, which fought for our independence and protected it for more than 70 years.

The 10 clubs at NDU-SC as well as the Student Union set up individual stands that were decorated with the Lebanese flag and other symbols that reflected the Independence Day theme. There were games and competitions; students were offered treats and refreshments; music was playing in the background while singing talents contributed to the joy of the day.

Overall, it was an event to remember, because almost everyone took part. Faculty, staff, administrators, and students all got together forgetting — at least momentarily — the hustle and bustle of homework, projects, and research papers, all in the name of building strong bonds and lasting friendships.

On Thursday, November 21, 2013, at noon, everyone sang the Lebanese national anthem and gathered for the raising of the flag ceremony, which was like a vow that the NDU-SC Clubs and students took on that day to stay faithful to their country and safeguard its interests and serve their University in the best way possible.

Good luck Clubs. May this year be active, fruitful, and filled with well-planned events.



GENERAL NEWS

BUILDING A UNIVERSITY OF THE FUTURE TODAY
FR. BECHARA KHOURY

“THE IDEAL AND THE BEAUTIFUL ARE IDENTICAL; THE IDEAL CORRESPONDS TO THE IDEA, AND BEAUTY TO FORM; HENCE, IDEA AND SUBSTANCE ARE COGNATE.”

Victor Hugo (1802-1885)



A view from the top: Fr. Bechara Khoury oversees construction work from a crane on the Main Campus.



Going green

Notre Dame University-Louaize (NDU) is committed to excellence in every facet of its Mission, and to succeed, we must acknowledge that the race for excellence has no finish line. Our past and present achievements embody our spirit—a spirit that seeks nourishment and continual renewal despite all obstacles.

Based on such an inspiring outlook, this article will focus in brief on the following:

- Our sophisticated Campus services;
- Safety and security;
- Auxiliary support aids and services for those with disabilities;
- The creation of a green and healthier workspace environment;
- Our new and beautifully appointed Cafeteria on the Main Campus



The greenhouse.



Proposed blueprint for the artificial lake on the NDU Main Campus.

- of NDU; and
- Construction plans for the future.

First, however, I would like to take this opportunity to discuss the thinking behind our many successes and vision for the future.

Today, we stand at the threshold of a new age, dawning upon NDU and the world. This era is marked by great changes and even greater challenges spurred on by technology, politics, economics, and globalization. As a University of the Third Millennium, we are actively preparing to meet these shifting dynamics through dedication, innovation, and continual growth on all fronts.

While our spiritual heritage remains unchanged, we recognize that

our future will not be an extension of the past; rather our success will come from developing new methods and strategies that will help us all attain the highest possible level of achievement.

It is in this spirit, and by God's grace, that we fervently pursue our distinct and oftentimes tasking Mission, which, among many other notable goals, aims at:

- Providing our students with quality education within a liberal learning and professional education environment;
- Gaining international accreditation from the New England Association of Schools and Colleges (NEASC); and
- Constructing ideal and beautiful Campuses of which our staff and students can be proud.

Turning back to the central theme of this message, we continue to exercise great efforts to serve the NDU community of students, Faculty, and staff in every phase of life on Campus by providing them with a variety of high-quality, effective, modern, and commercial services. These elite services help to make our Campus an exciting, harmonious, and connected place to study, work, and live. The new Cafeteria building also houses the Landscaping, Maintenance, and Cleaning Services units. In fact, it is a full-service station especially created to serve our community.

In addition to the services offered on Campus, we strive to meet your safety needs at all times, because your security is of major concern to us. Highly trained security officers are on the grounds around-the-clock to ensure that you are protected. Closed-circuit security cameras are installed throughout all our Campuses to help with our Campus-wide patrol efforts and security checks at the main gate. In short, nothing is left to chance.

In terms of auxiliary support aids and services for those with disabilities, we strongly believe that it is our obligation to provide everyone with the right, without discrimination, to receive a high quality education. To date, we have put in place some measures to cater to the needs of those suffering from the restriction of different abilities, due to physical or sensory impairment. Long-term goals also include the acquisition or modification of equipment and aids, and the incorporation of services that facilitate the learning process of people with disabilities in a healthy environment.

Speaking of environment, NDU is committed to our going green project by continually increasing the surface area of our verdant spaces. The reason? We are certain that everyone thrives and works better in fresh, inviting, and beautiful spaces, just as God intended. Before long, we hope to further augment the natural beauty of NDU by constructing an artificial lake near the new Faculty of Architecture Art and Design (FAAD) building. Through our Campuses, we hope to play a small role in helping to preserve our country's truly exceptional natural splendor.

Our new Cafeteria at NDU reaffirms our dedication to our core beliefs, which serve as the foundation for setting and achieving such ambitious goals and high standards. Every aspect of the Cafeteria's architecture boasts superior attention to detail and a coziness and warmth that one can only find at home. Large floor-to-ceiling tempered glass panels were purposely installed to bring the outdoors in and provide breathtaking views of Beirut and the Mediterranean Sea. Even the unique design of the food court encourages social interaction while simultaneously respecting an individual's privacy.

Furthermore, our Cafeteria is certified by HACCP (Hazard Analysis and Critical Control Points), which stipulates strict rules for every aspect of the Cafeteria (ranging from food production and ovens to chairs).

Through its design and function, the Cafeteria offers an international standard of service and a varied, delicious, hygienic, and reasonably priced menu.

We would like to thank each person who worked so hard to bring from drawing board to reality all our contemporary and welcoming spaces, which have now become a part of our legacy.

The aforementioned achievements, however, are only a drop in the ocean. Bigger and better things are currently being planned such as the construction of:

- A new library;
- New research facilities,
- A specialized research medical center and a hospital; and
- New sports fields and facilities.

In addition, our Regional Campuses — Barsa in the Koura and Deir el-Kamar in the Shouf — will also witness some major developments in the near future.

In the words of Nelson Mandela, "After climbing a great hill, one only finds that there are many more hills to climb."

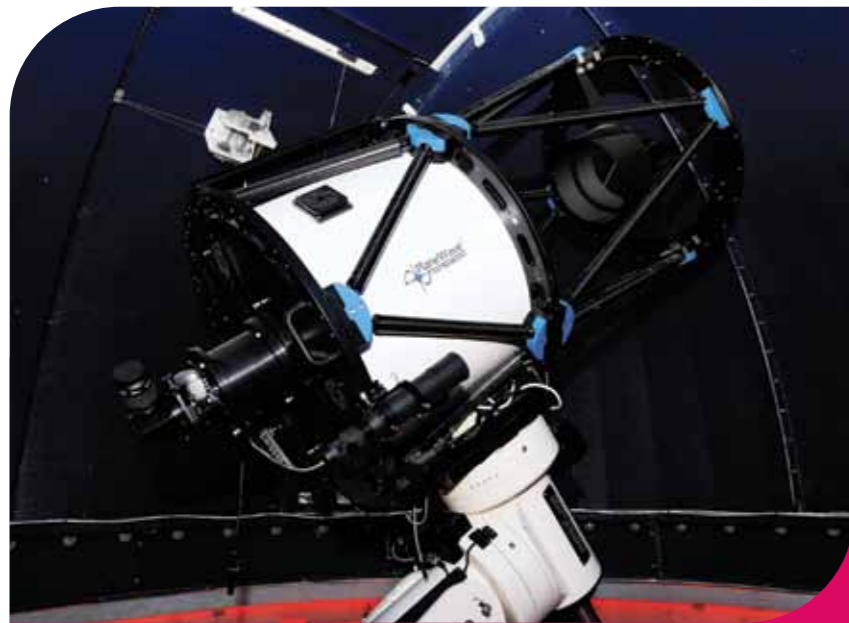


FARID & MOUSSA RAPHAEL OBSERVATORY AT NDU

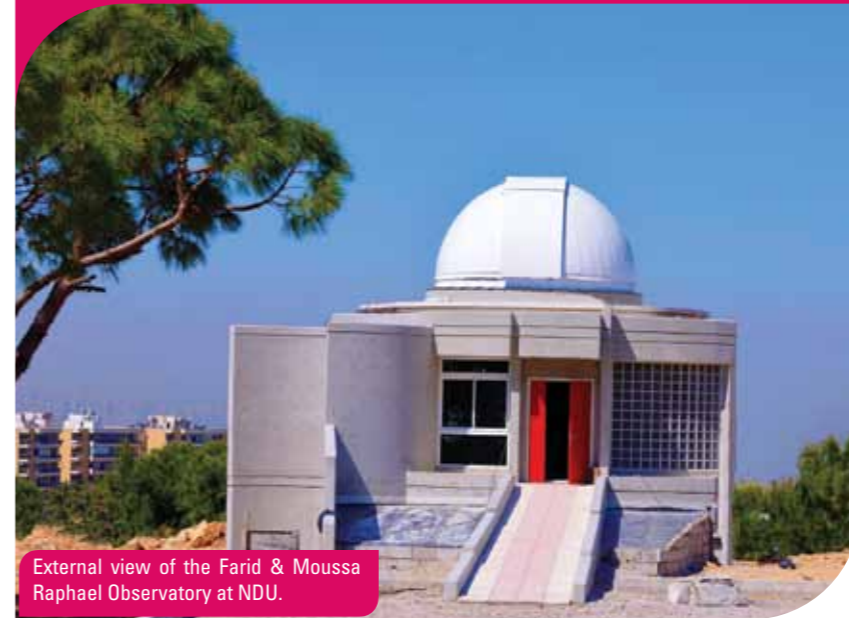
PROF. ROGER HAJJAR

The hum of the small computer and camera fans... click! The shutter opens... red and green LEDs flicker in the dark... 400 kilograms of steel and glass rotate delicately, to the precision of a ballerina, following a star dancing away in the sky... Suddenly, this inverted bowl, called a dome and pulled by its wheels, swings showing the way up, helping its big eye on the sky fixated on its enduring love...and music suddenly reverberates, the screen brightens, and the face of a star cluster smiles to the astronomer lost in reverie surrounded by the cool familiar dark of a night at the Observatory.

If this sounds enticing, you could live this experience not far from home; not on a mountaintop, or a faraway land, but only a few hundred meters away from the main gate of Notre Dame University-Louaize (NDU). You can see it from the Dog River valley, from a carefully selected room at Le Royal, from the hills of Dbayeh and Metn, facing the Main Campus.



The telescope.



External view of the Farid & Moussa Raphael Observatory at NDU.

A white dome atop a concrete building sits at the tip of the NDU hill, watching guard over a historical valley, and suddenly coming alive at night when it opens its doors to the heavens. This stargate, known as the Farid & Moussa Raphael Observatory, blossomed within the Campus thanks to a generous gift by Ambassador Gilbert Chaghoury and is on the verge of entering full scientific service.

Our Observatory is the best-equipped in a region that spans Syria, Jordan, Iraq, Iran, and all the Gulf Arab states. We now have the largest Observatory in the Arab Middle East. With a range of scientific instruments to analyze starlight, including one of the most sensitive cameras in the region, we are in to leave a trace—a strong one at that!

The story of the Observatory goes back years, too long to recount here—a dream now transformed into reality. This dream started its journey into the real world in early November, 2010, at the signing ceremony of the Memorandum of Understanding (MOU) between NDU and the Saint-Joseph University (USJ). In Spring 2011, a proposal landed on the desk of Fr. Walid Moussa, President of NDU, signed by the astronomers of the Department of Physics & Astronomy. This is when Ambassador Chaghoury came on board and offered to fund the construction of the Observatory.

Work started in late 2012, and the dome was finally mounted and hoisted into place on April 11, 2013. The next day, the Planewave CDK-24 on its Astro-Physics 3600GTOPE was bolted onto the top of the concrete pier in the center of the white inverted bowl that now reverberates with music playing in the dark, barely broken by the flickering LEDs and the buzzing reverie of a half-asleep astronomer.

BITE-SIZE NEWS FROM AROUND THE WORLD...

(compiled from various sources by MARIO NAJM)

LEBANON

Christian Population in Lebanon Forecast to Increase

A recent demographic study conducted by the Lebanese Information Center and reviewed by Statistics Lebanon, found that the Christian population in Lebanon, excluding immigrants, remained stabilized in 2011 at 1,024,038 (34.35 percent) vs. 1,951,669 Muslims (65.47 percent). According to the study, population growth among Lebanon's Christians is expected to increase in the future due to a drop in migration, equal numbers of Christian and Muslim migrants, and a low birth rate among Muslims. The Christian population residing in Lebanon is projected to reach 1,802,529 in 2030 and 2,215,029 in 2045, the study found.



MIDDLE EAST

Super Dad wants 100 Children!

Mohammad al-Balushi, a 63-year-old Emirati, who is married to 17 wives and father of 90 children (60 sons and 30 daughters) plans to

add 10 more children to reach his ultimate goal of a 100-strong brood, according to the Khaleej Times. He already has 50 grandchildren. Al-Balushi first married at the age of 19, but given that Shariah Law limits him to only four wives at a time, he found a loophole: marrying and then divorcing his wives to wed to new ones. Two of his new wives are currently pregnant and are expected to give birth next month, taking the number of children to 92. Only eight more kids to go!



WORLD

Organic Food Set to Revolutionize Our Eating Habits

According to the New York Times, the global organic food industry has been growing rapidly over the last 21 years, bringing in 20 times the profit it made 21 years ago; it is now a budding \$30-billion-a-year industry. As more and more compelling evidence points to the dangers of eating conventionally-grown foods (through current traditional farming and ranching methods), demand for organic products has skyrocketed, promoting the giants in the food industry such as Coca-Cola, Cargill, ConAgra, General Mills, Kraft, and M&M Mars to jump on the bandwagon for a slice of the lucrative pie.



BUSINESS

Christmas, Still the Most Profitable Time of the Year?

The exchanging of gifts is one of the core aspects of the modern Christmas celebration, making it the most profitable time of year for retailers and businesses, and inadvertently the most stressful time of the year for gift-buyers. Yet, despite the woes of the global economy, consumers are set to increase their Christmas spending in 2013, and it's not due to the buying of more gifts (or receiving them for that matter), rather, it's due to inflation. Merry Christmas!



ENTERTAINMENT

Ziad Doueiri Says He Risked Jail to Film in Israel

Lebanese-American director Ziad Doueiri said recently that he was willing to face jail to film his award-winning movie *The Attack* in Israel, flouting Lebanon's laws against entering the neighboring Jewish state. He told an audience at the Frankfurt Book Fair that it still bothered him that the movie, released this year, had been banned in the Arab world. The film, adapted from a novel by Algerian writer Yasmina Khadra, portrays the Israeli-Palestinian conflict through the eyes of a Palestinian doctor with Israeli citizenship who discovers that his wife carried out a suicide bombing in Tel Aviv. Lebanon

and the 22-member Arab League have since banned the film.



OUT OF THE ORDINARY

Great White Shark That Couldn't 'Seal' The Deal

For a heart-stopping moment, a seal was inches from being crushed in the jaws of a great white shark off the South African coast. The plucky creature evaded a gory death after balancing on the shark's snout, slipping back into the sea and swimming to the safety of the shore. Wildlife photographer David Baz Jenkins captured this death-defying and incredible moment. Great whites can be up to six meters long and weigh up to 2,268kg.



SPORTS

"Hand of God" Goal

Diego Maradona's "Hand of God" effort is one of the most controversial goals in soccer history. In Argentina's 1986 World Cup quarterfinal match with England, Maradona (The Golden Boy) displayed the brilliance of a player at the peak of his powers and those street urchin tendencies that characterized him throughout his career. Nearing the goal, a cunning Maradona reached it with the outside of his left fist, knocked it beyond the goalkeeper, and into the net. Inexperienced Tunisian referee Ali Bin Nasser and his linesman did not see the infringement and the goal stood. Maradona later claimed that the goal had been scored "a little with the head of Maradona and a little with the hand of God." That was how the goal would come to be known in history.

CULTURE

Titanic Violin Sells for More Than US\$1.4 million

A violin that was apparently played for passengers as the Titanic sunk sold for US\$1.45 million at an auction in Wiltshire, England, U.K., after just ten minutes of bidding. According to the BBC, Titanic bandleader Wallace Hartley's name is engraved on the instrument. He died along with some 1,517 others who were on the ship April 15,

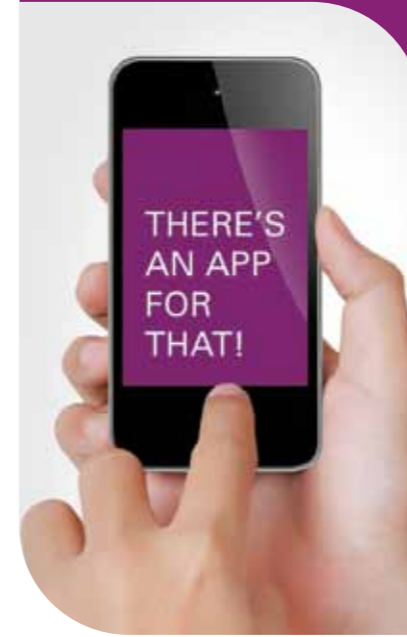
1912. The violin is believed to have been recovered with his body more than a week after the ship sunk into the north Atlantic. Hartley and the band reportedly continued to play the hymn "Nearer, My God, To Thee" among other tunes after it hit an iceberg, cumulating in the greatest maritime disasters of all time.



SCIENCE

Skull Discovery Suggests Early Man was Single Species

A stunningly well-preserved skull from 1.8 million years ago offers new evidence that early man was a single species with a vast array of different looks, researchers recently said. With a tiny brain about a third the size of a modern human's, protruding brows, and jutting jaws like an ape, the skull was found in the remains of a medieval hilltop city in Dmanisi, Georgia, said the study in the journal Science. The researchers compared the variation in characteristics of the skulls and found that while their jaw, brow, and skull shapes were distinct, their traits were all within the range of what could be expected among members of the same species.



TECHNOLOGY

New App to Motivate You

Ever suspect that you do more housework than your spouse does? Wonder why certain tasks raise your blood pressure? Think that you sleep more lately, or think that carbs are making you fat? Turns out, there is an app to test all of that. Advancements in wearable body sensors, mobile applications, and other gadgets mean that nearly everything we do can be captured, logged, and analyzed. And everyday consumers are jumping at the chance to conduct their own experiments. Industry watchers say these kinds of data-driven apps are finding their place in a market that has struggled to profit from advertising.

HEALTH

Think Before You Order Another Fruit Juice

Fruit juice might seem like a healthy choice. But according to obesity experts, the high sugar content in many fruit juices (es-



pecially the commercial variety) makes it as unhealthy as soda. Several recent case studies have shown that sugar is the major culprit in the obesity crisis and juices are a primary source. Calorie for calorie, 100 percent orange juice is worse for you than sugary sodas. Over the past 30 years consumption of fructose — the sugar in juice — has more than doubled. A typical children's juice box contains about 17 grams of sugar, the equivalent of more than four teaspoons. Something to watch out for.



SONS OF THE SOIL

DANNY THOMAS

Danny Thomas (born Amos Muzyad Yakhoub Kairouz; January 6, 1912 – February 6, 1991) was a Lebanese-American nightclub comedian, television and film actor, and producer, whose career spanned five decades. One of nine children, Thomas was born in Deerfield, Michigan, U.S.A., to

Charles Yakhoub Kairouz and his wife Margaret Taouk, who were both Maronite Catholic immigrants from Lebanon.

During the early period of his profession, Danny was still a struggling entertainer who could not support a family with his chosen career. He visited a church in Detroit and prayed to St. Jude. "Show me my way in life and I will build you a shrine."

A few weeks later, Danny landed a regular job at a Chicago nightclub. Later, Danny founded St. Jude Hospital in Memphis, U.S.A, which became the world's premier institution for the study and treatment of catastrophic childhood diseases. Today, largely because of discoveries made at St. Jude, more than 70 percent of children diagnosed with certain forms of leukemia survive compared to the only 5 percent survival rate before founding St. Jude.



EVENTS

NDU ADVERTISING CLUB ATTENDS IAA "APPRENTICE CONFERENCE" IN DUBAI

HASMIG BOYADJIAN

Notre Dame University-Louaize (NDU) was represented by a group of 14 graduates and senior students, who traveled to Dubai, U.A.E, on November 7, 2013, to attend the launch of the inaugural regional International Advertising Association (IAA) "Apprentice Conference," which was held between November 8 and 9, 2013, under the banner "Graduating? What's Coming Next?"

Melhem Rechdan, Advisor to the IAA Advertising Club and Instructor at NDU, led the NDU delegation that showcased a documentary on the timeline and continuous collaboration of the IAA with NDU and its IAA Advertising Club, which recently celebrated its 20th anniversary.

Many advertising minds, creative forces, and digital brains gathered at the two-day event in order to exchange knowledge and expertise under one roof at the Emirates Aviation College. The media and communication speakers and experts covered many topics, including career expectations, personal branding, jobs in the new landscape, motivation, networking etc.

Michael Lee, Managing Director of the IAA, and Faris Abouhamad, Chairman and World President of the IAA, opened with inspiring and enlightening words for students, aiming to guide their careers into the right direction.

Many interactive talks were delivered during the two-day program, including talks by:

- Jacob Thomas, Sales & Marketing Solutions MENA at LinkedIn;
- Nassib Boueiri, Managing Director of Wunderman network in the MENA region;
- Pierre Choueiri, Chairman and CEO of Choueiri Group;
- Rayan Karaky, StarCom Media Strategist;
- Cath Sutherland, author of the book *Creating Brand Energy*;
- Michael Readman, CEO/Managing Partner at ID COMMS;
- Scott Hicks, Client Partner at Facebook MENA;
- Oliver Eills, Regional Director at Publicitas;
- Gina Johnson, Editorial Director at Motivate Publishing;
- Marc Aubry, Vice-President of Marketing Middle East & Africa at Western Union;
- Ricarda Ruecker, Vice-President of Leadership and Organization Development at MCN;
- James Hewes, Publishing Director at Gulf News,
- David Smith, Broadcasting Lecturer at ECU, School of Communications and Arts.



(from left- front row): Karl Diab, Cybel Dirassayan, Christian Kady, Melhem Rechdan, IAA President Faris Abouhamad, Stephanie Dagher, and Joelle Basbous. (From left- back row) Vice-President of the IAA Saad el-Zein, Christelle Chabli, Elly Rahme, Elissandra Gharayeh, Sarah Khattar, Naim-Elie Safi, Maya Akra, and Hasmig Boyadjian.

EUREKA! CLUB

Chasing After Science: Ayam Al-Ouloum 2013

Serge explaining the goat thymus to Science Days visitors (NDU immune mascot on the wall).



For the fourth consecutive year, the Eureka! Club at Notre Dame University-Louaize (NDU) participated in "Science Days," which was held from October 24-26, 2013, at the Hippodrome de Beirut. This year, under the supervision of NDU professors, Club members were put in charge of organizing the preparations for Science Days. Through the hard work, commitment, dedication, and passion of these participants, the three-day event was a resounding success.

The topic chosen was the immune system, which included a basic introduction about the immune organs, the mechanisms, the cells in action, and blood typing.

On the one hand, the experience brought the participants closer to each other by providing them with the opportunity to work together toward a single purpose: Transmitting all the information they had to children, adolescents, and even adults. On the other hand, visitors enjoyed the explanations they received and became more familiar and excited about biology generally and the immune system specifically!

Furthermore, the Club succeeded in making a great name for NDU, where students eagerly participated in the little projects the Club had to offer and took home with them NDU-branded pencils. The Club's passion for the common

goal of science and biology turned its Biology Department and booth into a small scientific community in which the purpose of each member was to employ their breadth knowledge on biology and pass it on to the visitors. This was a little step for students, the Biology Department, and NDU to get some exposure and emphasize the value of its teaching, especially as a science institute.

These interactions made these three days a memorable and learning experience for NDU students. Here are some of the volunteers' thoughts on this occasion.

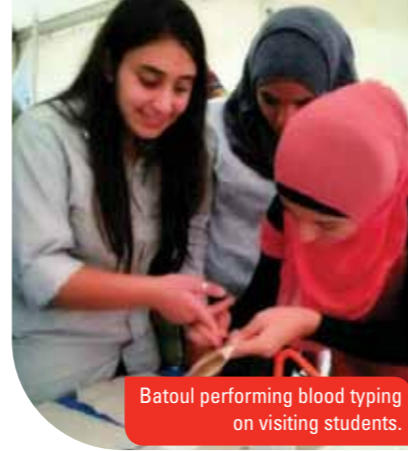
JOEY GHANIMEH - "Science Days helped me see all the potential that Lebanese students have for scientific and technological advancements. I have high hopes for Lebanon in the future."

JOSEPH SAHAKIAN - "Children are natural scientists; unfortunately, most of them lose this interest and curiosity as they grow up due to passionless teachers or other influences. This science fair was a great opportunity to introduce children and adolescents to the wonders of biology, more specifically to the immune system, and get them more excited about things that they can't see."

MARIA HAJJE - "It was my first year participating in the science fair, and it was a great experience. Unfortunately, the students visiting were really young and are yet to tackle the biology field, but we did our best! We tried to spread our passion for biology, especially the immune system, to students and maybe future scientists."



Joseph (front) and Romy (Back), preparing the playdough models of the different immune cells.



Batoul performing blood typing on visiting students.

NABILA CHAYEB - "As a first time participant in Science Days, I had such a great time. Presenting information to the children not only gave me joy in spreading science, but also gave me a feeling of fulfillment, because I succeeded in stimulating their inborn curiosity."

ROUMI MATAR - "It was a lovely experience to get to present such an important field in biology, the immune system, to students from different reviews and backgrounds. The aim was to raise awareness on the importance of the immune system in an interesting way to attract the visitors' attention and to educate them in a fun way."

SERGE SAMAHA - "Science Days offered me a great opportunity to communicate facts about biology and the immune system with a practical twist. I enjoyed the experience and I am looking forward to participating again next year."

VANESSA HLEISS - "Although not everybody was interested in Science Days, those who were, showed great enthusiasm and interest. I think that we were able, in those few days, to put a few future scientists on the right track."

BATOUL MOHSEN DARWISH - "As a biology student, I was privileged this year to have participated in Science Days. I found it really beautiful how kids were eager to learn about something new, and that I was part of the team, assigned with giving them this new knowledge. I felt that it was important and interesting in the sense that I felt a belonging to a hardworking scientific community. To add, it was just simply fun."

A SNAPSHOT OF CHRISTMAS 2013 AT NDU

The Christmas spirit was evident throughout the Main Campus at Notre Dame University-Louaize (NDU). The Campus was brimming with Christmas cheer and goodwill, and pretty Christmas trees, ornaments, and lights filled every corner of the grounds.



"I will honor Christmas in my heart, and try to keep it all the year."

CHARLES DICKENS



"At Christmas, I no more desire a rose Than wish a snow in May's new-fangled shows, But like of each thing that in season grows."

WILLIAM SHAKESPEARE

"We consider Christmas as the encounter, the great encounter, the historical encounter, the decisive encounter, between God and mankind. He who has faith knows this truly; let him rejoice."

POPE PAUL VI

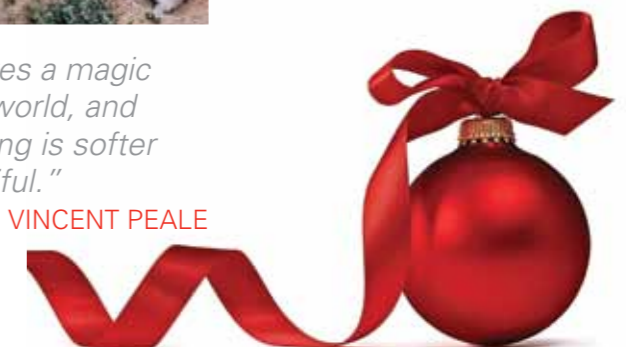


"Christmas is a necessity. There has to be at least one day of the year to remind us that we're here for something else besides ourselves."

ERIC SEVAREID

"Christmas waves a magic wand over this world, and behold, everything is softer and more beautiful."

NORMAN VINCENT PEALE



OBITUARIES

It is with deep regret and sorrow that we announce the deaths of the following individuals:

- **MR. LEONARD WILLIS**, father of Dr. Mary-Angela Willis, Acting Dean, Faculty of Humanities;
- **MR. VICTOR RIZK**, brother of Mr. Elias Rizk and uncle of Mrs Nancy Rizk Diab;
- NDU student MS. **NATASHA KHALIL**;
- The mother of Miss. Elite Feghaly (**SYLVIE**), Administrative Assistant – Library;
- **ISSAM NASSIF**, brother of Fr. George Nassif;
- **JEANETTE**, mother of Ms. Rita Orfali, Admissions, and Mr. Charbel Orfali, PT Member Shouf Campus;
- **MR. GEORGE Y. SFEIR**, brother of Mr. Antoine Sfeir, part-time member at the Faculty of Humanities;
- **SANA' HENRI MELKI**, sister of Mr. Habib Melki – full-time member and ex-Dean, FAAD

May all the souls of the departed rest in eternal peace.

ANNOUNCEMENTS

The Assembly of Catholic Patriarchs and Bishops in Lebanon in its 47th Session re-elected **Fr. Fadi Bou Chebl** for a third term as the Chaplain General of University Pastoral Work in Lebanon.

We congratulate Fr. Bou Chebl for this renewal of trust in his Ministry. We are proud of his successful work and thankful for his dedication to our youth.

BIRTHS

We are happy to announce the birth of **Carelle Akiki** (Friday, August 2, 2013). Carelle is the daughter of Brigitta Kassis Akiki, Web Developer, Division of Computing Services and e-Learning Center at NDU. May God bestow his blessings on Carelle.



OPINION AND CULTURE



ARCHITECTURAL DESIGN VS. REAL-LIFE EXPERIENCE

TERRY BITAR

When a person decides to enter into the field of architecture, we intend to teach him/her all the steps necessary to become insane—not in the bad sense of the word, rather how to become insanely creative. One learns how to be crazy, inspired, open-minded, and imaginative. New students are encouraged to tap into and express the deepest recesses of their imaginations.

For the first few years, architecture seemed like a free and creative design field, where everything—and I mean everything—was possible. Nothing was impossible! We created generated concepts that were “relatively” adequate to what we produced and, we were tempted to believe that we understood the “creative” approach that we followed.

For me, Architecture is a literal insanity! When I started, everything seemed colorful. I used to generate models, using different colors and ideas. Everything seemed so nice, as if we were living in a Utopian paradise.

After the third year, however, things began to change. We started designing elements with structure. And that’s when the creative approach started to diminish in terms of choices. The design took on meaning and the concept was more relevant to the architectural features. Then, I thought that I had acquired everything I had to learn, and I thought that I could design whatever I pleased. That was when I was received my first shock. I discovered for the first time that the things we design in class could not be applied in real life situations.

When designing on paper, one transcends gravitational reality, floating in a world without gravity—a world where everything is possible. While in reality, things change. Different concepts should be taken into consideration. Nothing can be achieved as perfectly drawn on paper.

When applying the design in reality, many factors have to be considered such as the context. For instance, the ground type (differing from rigid soil to unstable) has to be considered. We could be designing applicable elements with structures and everything that goes along with it, while the soil pressure and capacity is not defined. When defining these constraints it will definitely change the structure. (It will change the type of structure used and/or may be change the calculation; thus, needing a bigger and/or more structure.) So the design on paper is mainly affected by the contextual constraints such as soil, sun, wind, climate, etc.

Not only is context a constraint, rather the whole application in reality differs. While drawing something on AutoCAD, we think that the application is as simple as the drawing; rather in reality, the entire conceptual approach takes on new factors such as time, cost, space, etc. The parts drawn will shift from being a simple stroke of pen on paper to actual elements with sizes and shapes. That shift will have a cost that mainly tackles another interesting approach, which is the financial aspect of the project. As many of us know, we live in a world ruled by money. Thus, money is a main concern when it comes to economizing. Even some of the best architects in the world cannot achieve their creative potential due to financial constraints.

And that’s where things change in reality! On paper, in design

studios, architects can be crazy enough to express their deepest desires. In reality, however, different elements are taken into consideration, and that is where the constraints start. The budget and the context, and many other elements are to be considered. It is high time to teach aspiring and young Bachelor architects what architecture really is about, because it differs in all dimensions!



Terry has a Bachelor’s degree in Architecture from NDU.

A NIGHT TO REMEMBER

JOE CHAMMA

“Class of nineteen ninety-seven, you may now raise your caps!” I dreamed to hear these words during the Commencement Ceremony at the American Academy Nicosia (AAN), Cyprus. It was not to be; however, as I was set to return to Lebanon in July 1993 for a different life. Tears filled my eyes as the plane took off for Beirut, knowing that I would miss all my friends and wondering if I would ever see them again.

In my past articles, I have mentioned how I embarked on a quest to relocate my old classmates from the AAN. My trips back to Cyprus started in 2012 with the Lebanese Judo Federation and continued in 2013. Now that most of my classmates and I are regularly in touch via social networks such as Facebook and Twitter, it was about time that we all planned a “Class of 1997 Reunion.”

Planning for the reunion started back in 2011, but an exact date was never set. In 2013, we planned it right this time. The date was finally set for a Friday evening on September 13, 2013. When the date was confirmed, I immediately booked my flight to Cyprus through Nadia Travel. Everything was on course for a night to remember.

Leaving Beirut for Larnaca in the early hours of September 10, 2013, my heart started to beat faster as I wondered how I would react upon seeing all my classmates, whom I had last seen in 1993. While I was waiting for my luggage at Larnaca Airport, along with a few other Lebanese, we discovered that some of our bags were not on the plane. We informed the officials at the airport and left for our respective hotels.



Joe Chamma posing in front of the Class of 1999 AAN Reunion poster.



The entire Class of 1999 at the AAN celebrating the reunion.

The luggage later arrived on an evening flight and was sent to me to the Asty Hotel in Nicosia where I was staying.

My old classmate, Vasilis Koufaris, had organized to send me a driver to take me from the airport to the Asty Hotel, while another old classmate, Stallo Hinnis, had booked a room at the hotel for me. I spent the days before the reunion with friends, either walking around the capital or meeting at the hotel. The hotel organizes a Cypriot Open Buffet every week for all its current guests. I met a nice group from Austria that night. I also met up with Andri Katsouri, my former Cypriot neighbor, who once lived in Lebanon for a short time, and spent a great morning.

While walking around Nicosia, I noticed a judo class in progress through a window dojo. I had a short look at the action inside from the outside before continuing my

walk. Later, I found out that Tyler, my classmate’s son was also into judo, so I became interested and went with Georgia to watch him train. After the class, I had a small chat with Tyler’s trainer, Sensei Spyros Spyrou, who is also the Cyprus Team National Coach.

Finally, the big day arrived. Melina Charalambous, who organized the reunion, asked me to help Danae Apeitou at the entrance with the checklist. The reunion was held in the Baroque Lounge at the Cleopatra Hotel. Classmate after classmate started to arrive. Seeing each other again was a great joy for all present. It really was a special occasion.

The evening began with a welcome drink, followed by the requested buffet. I brought with me old class photos, which I enlarged especially for the occasion, as everyone enjoyed taking a trip down memory lane. The smiles clearly showed on our faces and the laughter echoed

in our voices, as we were all caught up with each other's memories and news, which were many.

A DJ was present to provide entertainment, but only a few of us, me included, got up to dance throughout the evening. The others were busy socializing with each other while a group went wild dancing on the dance floor. Our photographers for the evening were Brendan Jocson and Georgia Jocson. Brendan got a little drunk given his delight with the reunion. After a special and magical evening, everyone started to leave with a huge smile on his or her face, and I returned to the Asty Hotel for my last night's stay there.

I had breakfast the next morning, and went up to my room to pack my luggage. Before checking out Nick Panayiotou passed by and took me for a small drive to buy a small souvenir. Vasilis also passed by to see me, and as we decided to go and grab a cup of coffee somewhere, the taxi driver arrived to take me to Larnaca and frustrated our plans.

I said my goodbyes and thank yous and was off to Larnaca where I would spend the next three days in Cyprus. On the drive, I contacted a friend, Rikkos Pattichis to see where we would meet. A few weeks before my visit to Cyprus, Rikkos was in Lebanon for a Taekwondo workshop organized by the Louaize Club.

I met up with Rikkos, toured Larnaca, and had lunch with him and his wife, Maria. Rikkos was so kind to take me to another friend, George Troullias. George was preparing for a fundraising festival event that day and wanted me to help him out with it. George had set up an astronomy stand. It was a great event-filled day. After the event, George took me to a Cypriot tavern called Kokos Tavern Pervolia. I made few friends at the event and at the tavern.

The last two days were filled with football, friends, and driving around Larnaca, and visiting the Ancient Kition, the Natural History Museum of Larnaca, Tomb of Saint Lazarus in a Byzantine Monastery, and finally swimming in the Cyprus sea. I also met up with George's boys, who kept the atmosphere alive before returning at the airport.

I arrived early to the airport only to hear that my flight has been delayed for an hour, which meant more time in Cyprus. I quickly finished all the airport formalities and passed through checkpoints, and sat waiting for my flight. Luckily, due to the delay, I met up again with Danae Apeitou at the airport before boarding the plane, as she was also traveling. I was so pleased to see her again.

To recap, it was the most amazing trip I have experienced in many years, and it was well worth it. Of course, I would visit Cyprus again. The bond I have with my Cypriot

friends is special and they mean so much to me. Cyprus is truly an island to keep in your heart.

I would especially like to thank all my friends from the AAN; notably, Melina Charalambous, for making the reunion possible; Stallo Hinnis for booking me at the Asty Hotel; Vasilis Koufaris; Georgia Jocson; Nick Panayiotou; Danae Apeitou; Alex Michael, for keeping an eye on me during my stay; the staff and management of the Asty Hotel; Rikkos Pattichis; George Troullias; Elias Boutros; Roni Bou Chebel; and Marie-Yvonne Aad.

My final "thank you" goes out to Dr. Simon Abou Joude and Mrs. Rose Mady, who have both taught me through working with them the importance of the Alumni Affairs and the need for reunions. For without this experience with them, I may not have been encouraged to join my class reunion, which made me see first-hand how beautiful such reunions can really be.



Reminiscing old times.



Joe Chamma, wearing his old AAN school tie, with old classmates.

HAS TECHNOLOGY RUINED THE JOY OF CHRISTMAS AND FAMILY GATHERINGS?

MAROUN EL-RAYESS, CHRISTINE RAMBAJAN



Maroun El-Rayess

Jesus Christ, the Savior of the world and the Word made flesh, had the same needs and experienced the same emotions common to all human beings. The birth of Christ was humble. He is the Son of God, yet He was not born in a modern-day hospital but in a manger.

Jesus lived His infancy and childhood as any ordinary child. Unlike today's youth, however, Jesus did not possess a smartphone or laptop. He did not have a Facebook or Twitter account, yet His friends were countless. Jesus did not go to a university, yet when He grew up, He had great knowledge and wisdom. "And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him" (Luke 2:40). Jesus was a hard worker, active, patient, and kind. He was respectful and obedient to his parents.

We celebrate Christmas in December to honor the birth of Jesus Christ. Christmas is a holy season filled with joy and family gatherings. Today, however, technology has taken over our lives and is negatively affecting the joy of Christmas and the way we once celebrated with our families. In previous decades, when people were less distracted by their smartphones, iPads, iPods, or laptops, they used to gather around the newborn child almost every night during the Holy season and sing with joy and happiness.

Nowadays, youngsters have no control over the rapid rate of technological advancement. They compete to own the latest technology but never compete to sit with their parents on Christmas Eve. Their mission is focused on constantly staying connected with their friends, sharing pictures, thoughts, and moments with the entire world. Their fear of being disconnected has led them to forget that there are people a



Christine Rambajan

stone's throw away who care about them and love them more than anyone else in the world.

The youth have become obsessed with technology and their addiction has led them to develop new phobias. They use their mobiles while eating, drinking, and even driving to the point where one might mistakenly assume that the device is an extension of their body. Their minds are always distracted, planning for the entire week ahead and sometimes the entire month! They no longer know how it feels to sit without holding their devices. They consciously sit with their parents but are unconsciously far away from them. They have mastered the art of online chatting but have lost that same art of chatting face to face and socializing with family and friends within their midst.

At this blessed and Holy time of the year, let us all reflect on the reason for this joyous season and appreciate our loved ones around us. Let us celebrate Christmas away from everything that distracts us from being present with the ones we love. Let us reflect on how humble the life of Jesus was and practice His modesty among ourselves.

WE WISH YOU ALL A HAPPY, SAFE, AND JOYFUL CHRISTMAS.



Editor's Note: These beautiful illustrations by Maroun el-Rayess are creative and inspiring. Great work, Maroun! We encourage all aspiring artists at NDU to contact NDU Spirit if they have any works they would like to publish in future issues.



THE 11TH ANNIVERSARY SESSION OF THE WORLD PUBLIC FORUM "DIALOGUE OF CIVILIZATIONS" – WPF/DC

FR. BOULOS WEHBE

For the eighth year in a row, I was invited to partake in the 11th Public Forum of the World Public Forum "Dialogue of Civilizations," which is held annually in Rhodes, Greece. This Forum gathers thinkers, intellectuals, clergy, politicians, professionals, and the like from many countries and faiths of the world to discuss and deliberate on issues that the world faces or issues that are important for the current and future status of the world. This year, around 550 people from around 65 countries were present, three from Lebanon included. Participants vary each year, some of them are repeatedly invited, such as myself, while others are selected according to a screening process, which prompts the organizers to re-invite old participants or choose new ones.

The Forum meets in plenary sessions as well in working-group sessions, which are organized according to topic or focus. The topics range from politics and economics to religion, global ethics, or specified issues of special interest. This year, one of the novel features was a workshop on "Religious Minorities in the Middle East and Africa," which I was asked to moderate. I objected to the use of the term "religious minorities," stating my opinion in my written intervention, and called for dealing with the Christians in those counties as citizens and an integral part of their make-up.

The annual Forum is a meeting place and an excellent opportunity for debate and encounter. The WPF/DC is branching out to many countries and areas around the world, with its International Central Committee (ICC) based in Vienna, Austria. I recently had the privilege to be selected as a Member of the ICC, which I consider an honor for my University and country - a Forum to which our President Fr. Walid Moussa had been invited to and attended more than once. I have called for, with his approval, to establish a link between the WPF/DC and Notre Dame University –Louaize (NDU). I will try to work for this to happen.



THE SHEPHERDS AND THE MAGI – A COMMON NARRATIVE

FR. BOULOS WEHBE

Today the Virgin gives birth to Him who is above all being, and the earth offers a cave to Him whom no man can approach. Angels with shepherds give glory, and Magi journey with a star. For unto us is born a young Child, the pre-eternal God.

Thy Nativity, O Christ our God, has shone upon the world with the light of knowledge: for thereby they who adored the stars through a star were taught to worship Thee, the Sun of Righteousness, and to know Thee the Dayspring from on high. O Lord, glory to Thee.

(From the Nativity Liturgy in the Orthodox Church)

The Gospels according to Mathew and Luke are the only two gospels that recount aspects or parts of the Nativity Story of our Savior, though each of the two mentions narratives that the other does not. Mathew tells of Magi, worshipers of the stars and planets, who were guided unto the manger where the Infant Jesus was born (though no number is given of those Magi, contrary to popular belief that they were three). Luke, on the other hand, speaks of an angel of the Lord (and the word angel, angelos in Greek means messenger), appearing to shepherds at night, heralding the birth of a “savior.”

There may seem little in common between the two narratives, though I claim otherwise, and I will venture to cite these commonalities.

First, both groups were engaged in something very ordinary, pertaining to their normal daily affairs: The shepherds were “keeping watch over their flock by night” (Luke 2:8), which is what

shepherds do, and the Magi were star worshipers.

Our Lord spoke to the shepherds while they were shepherding, and spoke to Magi through one of the stars they worshiped. God speaks to us from within our lives, because He is present in every detail and moment of it, and uses our own experiences to elevate us to Him from within the mundane and ordinary. In the case of the shepherds, He interjected into their routine affairs, while in the case of the Magi, He used a star, similar to those which they encountered every day, to point them to Him.



Second, both were faithful toward which they were engaged in – being shepherding or star worship. I believe that this is a vital condition, which the Lord demands from those He is engaged with. Our Lord abides in clean hearts, in ready minds. Our Lord did not ask them for certificates of doctrinal belief or for their affiliation. The Magi were star worshipers, people who were not monotheistic in their belief, yet he used a very star they worshiped to point them to Him. The shepherds were vigilantly watchful, and He used their vigilance to attract them to Him.

Third, both groups experienced light, for Christ said that He was the light of the world. Luke says that “the glory of the Lord shone around them” (Luke 2:9), and the way of the Magi was illuminated by the light of the star, which is today proven scientifically to have been a comet. It is this light, which we are called to experience in the midst of our daily affairs, not necessarily in a hermitage or any remote place.

Fourth, both were filled with awe; the Magi “worshipped Him” (Mathew 2:11) and “the shepherds returned, glorifying and praising God for all they had heard and seen” (Luke 2:20). Any person who is not filled with awe in being with our Savior is a person who should strive to rise from where he or she is and experience the presence and work of God in his or her daily affairs. God, after all, as a recent book described Him, “is the God of small things,” and it is in the mundane where He works most. All the signs of our Lord were done in this domain.

Fifth, and perhaps not last, the Magi and the shepherds both “returned” to their abodes after witnessing the wondrous birth of our Lord—a birth that itself took place in the mundane, in a manger. A person who experiences the presence of the Redeemer in Him is called to go to his or her entourage and to become a transmitter of this experience—not only a transmitter, but also a messenger, for, in the Biblical sense, the word messenger denotes “that who is identical [in orientation and fervor] to the one who sent him.” As the commemoration of the nativity of our Lord approaches, are we ready to have Him be instilled in us, as He became flesh in the womb of the Virgin, and be born from among us and given to the world, as He was given by her to mankind?

This is the message of the shepherds and of the Magi.

ST. JOSEPH'S FIRST MARONITE CHURCH CORNERSTONE IN THE U.S.A UNCOVERED AMONG THE RUINS OF THE WORLD TRADE CENTER

DR. GEORGES LABAKI

“Too many fragments of the spirit have I scattered in these streets...” –

Gibran Khalil Gibran (1883-1931)



In October 2002, rescue workers working in clearing away the rubble of the World Trade Center made a phenomenal discovery. The rescue workers extracted from the ruins of the September 11 attacks the cornerstone of St. Joseph's Maronite Church, which bore the following inscription: Sancti Josephi Ecclesia Maronita Catholica Romana (St. Joseph Roman Catholic Maronite Church). The cornerstone was from the St. Joseph's Maronite Church, originally located on Washington Street in Lower Manhattan, and then moved to Cedar Street, a few blocks away. This discovery was a reminder of the great history of the Maronite Odyssey in Uncle Sam's



country under the shadow of the Statue of Liberty, St. Joseph being the first Maronite Church established in the United States of America.¹

Resting near the docks on the Lower West Side of Manhattan, St. Joseph's was once a vibrant and lively ground for the Maronite community where freshly arriving new Maronite immigrants to America gathered. New York was the gateway through which immigrants entered the United States. Beginning in 1856 with the arrival of Antonios Bechalany to America, immigrants, mostly Christians from Mount Lebanon or the Ottoman wilayats (administrative districts) in the Middle East, began arriving in New York, lured by the promise of a better future in America. Once clearing the immigration process on Ellis Island, the Maronites and other immigrants from the Middle East headed to

Washington Street, whose markets offered the burgeoning community a pathway for trade. By the turn of the 20th century, the Americans named this Lower Manhattan area “Little Syria.” It is necessary to mention that the Syria of the 19th century corresponded to the Syriac Civilization more commonly known in Arabic as Bilad al-Suriyenne.

LITTLE SYRIA, MANHATTAN

Maronites, along with other immigrants from the Middle East, settled in Lower Manhattan in large numbers in Little Syria from the late 1880s to the 1940s. Little Syria stretched from Battery Place up to Cedar Street and from Trinity Place to West Street, with Washington Street, serving as the Main Street of Lebanese immigrants. This Middle Eastern enclave overlapped with the site of the World Trade Center. It declined as a neighborhood as its ethnic population, including Maronites, became successful and gradually moved to other areas, especially Atlantic Avenue in Brooklyn, and disappeared when most of Lower Washington Street was demolished to build



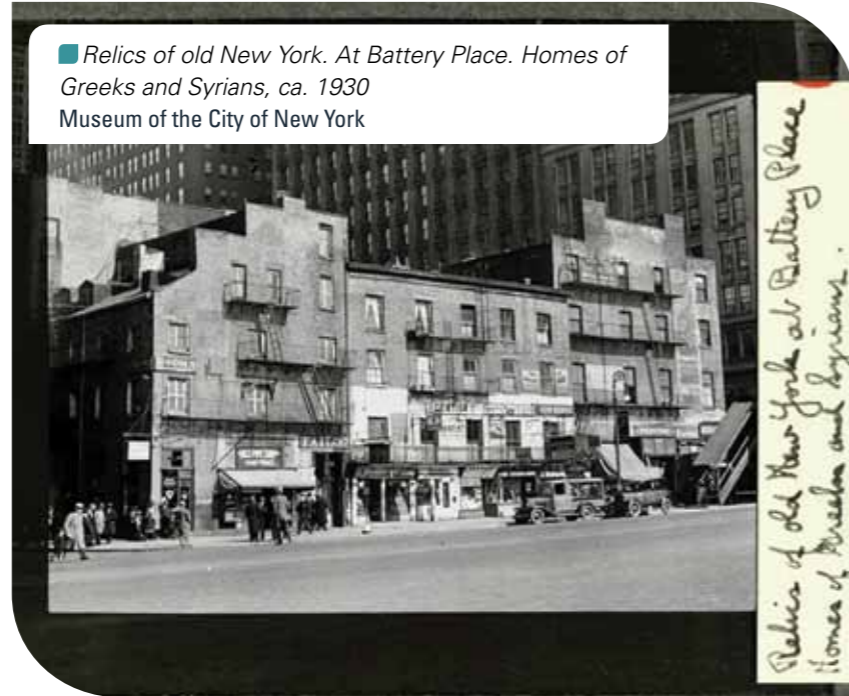
■ Selling cool drinks in the Syrian Quarter
Library Of Congress

¹ Dr. Georges Labaki, *History of the Maronites of the United States*, NDU, University Press, 1993.

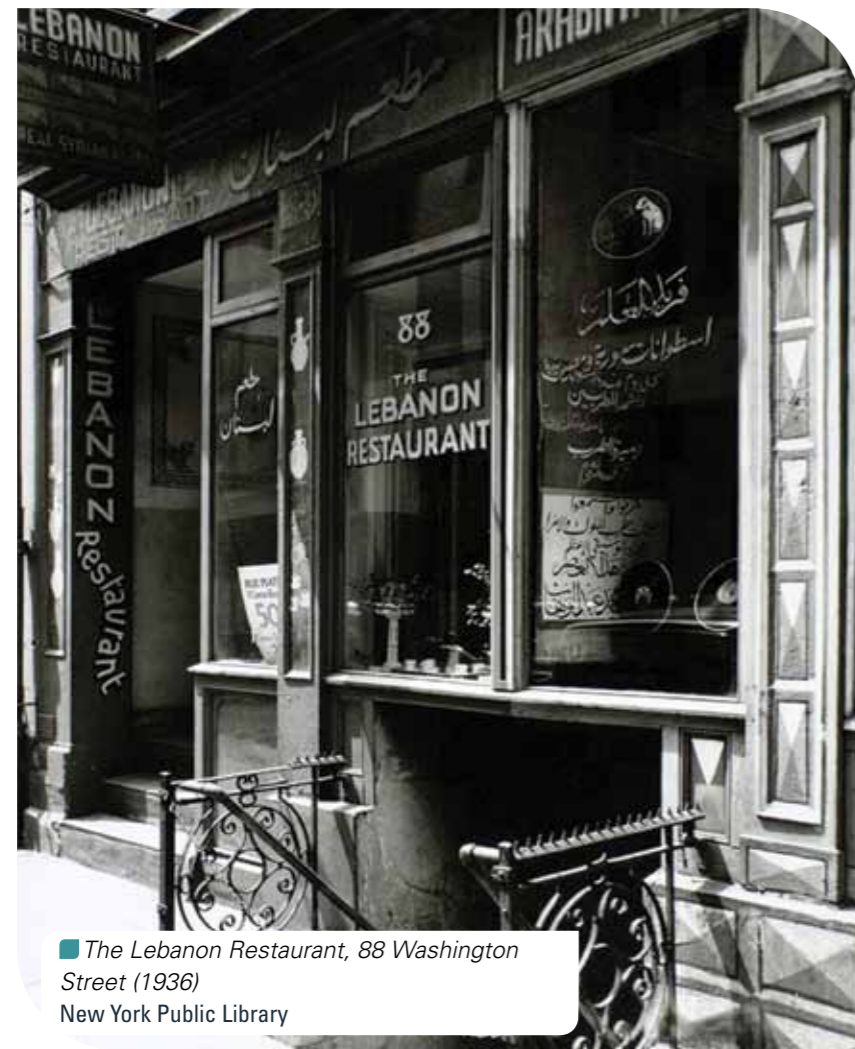
the entrance ramps to the Brooklyn-Battery Tunnel.

The overwhelming majority of the residents of the enclave were Christians from the Middle East. They lived on Washington Street to the south of the site of the World Trade Center, where they established their businesses and churches, namely, the St. Joseph Maronite Church and the St. George Chapel of the Melkite Rite. In addition to the Lebanese, many other ethnic groups lived in this diverse neighborhood, including Greeks, Armenians, Slovaks, Poles, Hungarians, Lithuanians, Ukrainians, Czechs, etc.

In 1899, around 3,000 Lebanese residents lived in the Lower



■ Relics of old New York. At Battery Place. Homes of Greeks and Syrians, ca. 1930
Museum of the City of New York



■ The Lebanon Restaurant, 88 Washington Street (1936)
New York Public Library

Manhattan area. A reporter described them as immigrants who did not "leave all their quaint customs, garments, ways of thinking at home," nor did they become "ordinary American citizens," but instead "just enough of their traits, dress, ideas remain, no matter how long they have been here, to give the colonies they form spice and a touch of novelty." Noting "a number of amazingly pretty girls," a reporter described Little Syria near the turn of the 20th Century as a mix of social classes.²

Little Syria was an enclave in the New World where Lebanese first peddled goods, opened their own stores on which they wrote their own names, and published many newspapers. In 1898, Naoum and Salloum Mokarzel created the publication *Al-Hoda* (The Guidance), the first Arabic newspaper in America. "Several other newspapers were published including the *Syrian World*, an English-language journal headquartered on Lower Greenwich Street.

Furthermore, the neighborhood included many talented resi-

dents such as Gibran Khalil Gibran and Ameen Rihani, who were behind the revival of Arab Literature and who both wrote in English and Arabic, championing religious plurality and freedom.

By the 1920s, the Lebanese-American community began to move to the Atlantic Avenue area of Brooklyn. The declines in the Middle Eastern population increased after World War II. About all that survives today with connection to the old neighborhood is the six-story building at 105-107 Washington Street. When the cornerstone was laid for this building in 1925, the *New York Times* wrote, "Wall Street financiers rubbed elbows with Nordic, Slav, and Levantine neighbors in colorful crowds, which packed Washington Street."

The construction of the Brooklyn-Battery Tunnel approach and Battery Parking Garage led to destruction of the remaining residences and stores. The construction of the World Trade Center dealt the final blow to the neighborhood.

ST. JOSEPH-MANHATTAN, THE FIRST MARONITE CHURCH IN AMERICA

In 1889, the Maronite Patriarch Yuhanna el-Hage requested permission from the Apostolic See in Rome to investigate the condition of the growing numbers of Maronite immigrants, who settled in America. Accordingly, Fr. Boutros Korkmaz arrived in New York on August 3, 1890. He resided first at Saint John's College at Fordham University, and then moved to 8 Carlisle Street in Manhattan. After raising some meager funds, he opened a church in a rented modest hall on 127 Washington Street

in Manhattan.

The official name of the church was Saint Joseph Maronite Catholic Church. In a letter to the Maronite Patriarch, Father Korkmaz informed his Beatitude that he was providing spiritual services for the Maronites of New York. The first Maronite marriage in the church was celebrated on September 5, 1890, between Saseen Daher from Beskinta, Lebanon, and Suzanne Mosallem. The first Maronite baptism was that of Miriam, daughter of Salim Elias, on November 23, 1890; however, it was indicated that this baptism took place in a Latin Church. The next baptism, the first to be held in Saint Joseph's Maronite Church, was that of Miriam, daughter of Abdullah Chamoun, on February 22, 1891. As of 1893, Fr. Gabriel Korkmaz and Fr. Stephen Korkmaz, Fr. Boutros Korkmaz's nephews joined him and began swiftly traveling across the United States to provide spiritual service for the Maronites and to establish other Maronite parishes.

In 1900, Fr. Boutros Korkmaz returned to Lebanon. During the same year, Fr. Khairallah Estephen arrived in New York as the new pastor of Saint Joseph's Church, which had moved by that time to 81 Washington Street, Manhattan. In 1902, Fr. Stephen raised US\$600 to which he added US\$2,000 from his own purse to purchase a large brownstone house at 293-295 Hicks Street in Brooklyn to create a second church for the Maronite community, which had moved to Brooklyn. The Certificate of Incorporation of "The Roman Catholic Church of Our Lady of Lebanon" was recorded in the Office of the Clerk of King's County on March 3, 1903. Spiritual services started in Brooklyn in 1904. The church was located on the main floor while the rectory was in the first floor. The first baptism at the Brooklyn parish was that of Adele Faris Matar,

the daughter of Ghattas Faris Matar from Arbaniyeh, Lebanon, and Afeefi Alhilweh. Fr. Khairallah Stephen performed the baptism on May 19, 1906, and the first marriage was that of Frederic Cunard and Miriam Rouhana, which the same priest performed on October 15, 1910.

The Maronites then living in Brooklyn were mostly from Aleppo, while the Maronites in Manhattan were predominantly from Lebanon. The urban planning renovation projects in Manhattan forced Maronites to begin moving from Manhattan to Brooklyn.

Meanwhile, on April 13, 1904, Fr. Francis Wakim arrived to minister to the Maronites of St. Joseph. It was agreed that Fr. Wakim would be in charge in New York City while Monsignor Khairallah Stephen become the Pastor of the Maronites in Brooklyn. Fr. Wakim opened a parish school on June 22, 1909, to teach Arabic.

On March 16, 1910, the Maronite community of St. Joseph Church purchased at auction the property located at 57-59 Washington Street, Manhattan for US\$60,250, of which US\$42,000 was to be in the form of a mortgage carried by the estate.

The Maronite population of Manhattan, however, was decreasing as the immigrants prospered and moved out of the area. By World War II, St. Joseph's had a very small congregation of Maronites in the immediate neighborhood of the church, and was what the parish priest called a "candle factory," because during the Holy Week thousands of English-speaking Latin Rite business people in the area were attending religious ceremonies.

On February 5, 1946, the City of New York acquired title to the 57 Washington Street property,

² *Little Syria*, Wikipedia, accessed on December 12, 2013.

for the construction of the Brooklyn Battery Tunnel. St. Joseph's Church was moved again to the property located at 157 Cedar Street (the corner of Cedar Street and the West Side Highway). Monsignor Wakim paid US\$250,000 for the property to make it suitable for worshipping. The new St. Joseph Church was open to worshippers by May of 1949.

Meanwhile, back in Brooklyn, Chorbishop Khairallah Stephen returned to Lebanon in 1928 and was succeeded by his nephew, Fr. Mansour Stephen. On December 8, 1943, Fr. Mansour Stephen purchased the former Congregational Church of the Pilgrims located at the Northeast corner of Henry Street and Remsen Street in Brooklyn Heights, for US\$70,000.00. The Maronites officially took possession of the property on February 9, 1944, the Feast of Saint Maron. Our Lady of Lebanon Church and the Brooklyn parish flourished throughout the 1950s and 1960s.

On the other hand, Bishop Francis Zayek sold the St. Joseph Maronite Church to the Latin Diocese of New York on April 28, 1969, putting an end to the great Maronite epoch in New York City.

THE NEED TO ACKNOWLEDGE A GREAT HISTORY

In the aftermath of the September 11 attacks, the National September 11 Memorial and Museum at the World Trade Center had integrated the history of life in the surrounding area along with various objects found in the rubble. The Memorial Center, however, refused to include any reference to the Lebanese and Middle Eastern neighborhood or St. Joseph's. A big campaign is currently underway to acknowledge this great Lebanese history

in America. The Bishop of the Maronite Church in the Eastern United States, Gregory Mansour, has offered to allow the Museum to display the cornerstone of St. Joseph's so long as the "vibrant life of the congregation and community is also shown and noted. He said, "The absence of any mention of 'Little Syria' could be seen as discriminatory and as a lost opportunity to communicate essential, sustaining values of New York City and the United States."

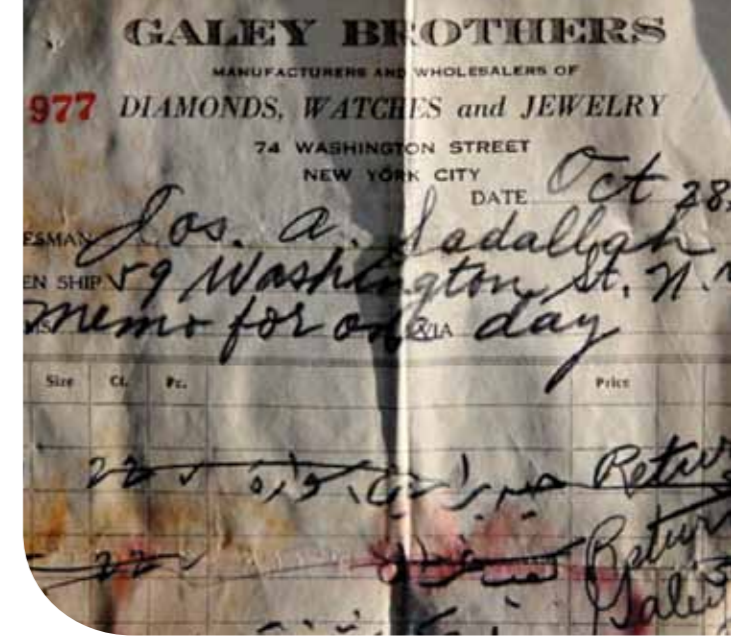


David W. Dunlap/The New York Times



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David W. Dunlap/The New York Times



David W. Dunlap/The New York Times Carl Antoun

Here is a story of a typical Lebanese business in Lower Manhattan: "Ganim & Sadallah was a business in Little Syria at the turn of the 20th Century. Tanus Sadallah's great-grandson, Carl Antoun, is leading an effort to preserve what is left of the downtown enclave. In 1891, Yusuf Sadallah arrived in Lower Manhattan from the town of Baskinta, in the part of the Ottoman Empire that is now Lebanon. Going by the name of Joseph Sadallah, he set up a trading shop on Washington Street, where other immigrants from the Levant — Syrians, Lebanese and Palestinians — had created a vibrant Arab quarter known as Little Syria."

Other villagers who had journeyed to New York had let those in Baskinta know: "There's a great place to make money; you don't have to worry about the Turks collecting taxes or drafting you into the Turkish army" — or words to that effect, said Mr. Sadallah's great-great-grandson, Carl Anthony Houck Jr., who goes by Carl Antoun to emphasize his Lebanese roots.

Mr. Antoun's great-grandfather, Antonio J. Sadallah, whose name at birth was Tanus, ran the family business — importing and exporting dry goods, notions and jewelry — at several locations along Washington Street. Much of their trade was with Central and South America. The family has kept some of the calling cards, ledgers, invoices, correspondence and ephemera from the early 20th century.



David W. Dunlap/The New York Times 105-107 Washington Street



David W. Dunlap/The New York Times In the vestibule of Our Lady of Lebanon Maronite Cathedral, 113 Remsen Street, in Brooklyn Heights, is the cornerstone of St. Joseph's Maronite Church from Little Syria.

Mr. Antoun was born in 1991, a full century after his forebear arrived in Manhattan. But he talks about Little Syria as if he can recall it himself. "I always get a deep chill down my spine," he said the other day outside what used to be St. George's, near Rector Street. The building's facade was designed by a Lebanese-American draftsman, Harvey F. Cassab; the church is now an official landmark.

"I kind of freeze in time," said Mr. Antoun, a junior at St. Francis College in Brooklyn. "In the back of my mind, I envision peddlers from here down to the water. I see tenements, with mothers screaming out to their children to come to dinner."

He has a lively imagination.

In recent years, the building housed the True Buddha Diamond Temple. It is now empty. It is owned by Pink Stone Capital Group, which also owns a cleared site, 111 Washington Street, at Carlisle Street, where it is planning a tower more than 50 stories tall, with rental apartments and stores. The company has not announced its plans for the 105-107 Washington Street parcel.

The old community house and a tenement at No.109 are buildings that Mr. Antoun, together with Todd Fine and Norah Arafeh, would like to see preserved, alongside St. George's,

as a miniature historic district."³

Finally, for Msgr. James A. Root, rector of Our Lady of Leba

non Maronite Cathedral in Brooklyn Heights, where the cornerstone of St. Joseph's is displayed, and this discovery are a sign that God is still present."



Demolition on Greenwich Street April 18, 1947 Museum of the City of New York

³ Dunlap, David. "An Effort to Save the Remnants of a Dwindling Little Syria" The New York Times. (January 2, 2012) p. A18. Retrieved December 3, September 2013

FALL 2013 SPIRITUAL RETREAT

FADIA EL-HAGE

In keeping with our annual tradition, each semester the Administration of Notre Dame University-Louaize (NDU) invites the community to attend a spiritual retreat. This year, Fr. Fadi Bou Chebl, the University Chaplain General, decided to invite us to the Capuchin Order, so as to get better acquainted with other Orders in the Catholic Church.

On December 7, at around 9:15 a.m., we arrived at the Monastery of St. Antoine de Padou, a part of the Capuchin Order, in Baabdat. We were about 100 persons. Fr. Majed Moussa, the priest responsible for the retreatants and Member of the Capuchin Supreme Council, welcomed us and explained to us about the Capuchin Franciscan Order.

St. Francis of Assisi (Italian: San Francesco d'Assisi), born Giovanni di Pietro di Bernardone, and nicknamed Francesco (meaning the Frenchman), was born in 1182, and passed away in 1226. He was an Italian Catholic preacher. He founded the Men's Order of Friars Minor; the Women's Order of St. Clare; and the Third Order of Saint Francis for men and women who were unable to live the lives of itinerant preachers followed by the Order of Capuchin Friars Minor of the Capuchin Poor Clares.

Francis' father was Pietro di Bernardone, a wealthy silk merchant. Francis lived his life as a typical prosperous young man, even fighting as a soldier for Assisi. In 1204, he was heading to war and had a vision that directed him back to Assisi, where he lost his taste for worldly life. In Rome, he joined the poor in begging at St. Peter's Basilica, and this experience moved him to live in poverty. Francis returned home and began preaching, and followers began to abide with his sermons. Pope Innocent III authorized his Order in 1210. He then founded the Order of

Poor Clares, which is a religious order for women, as well as the Order of Brothers and Sisters of Penance or the Third Order.

St. Francis spirituality stated four steps to unite/become one spirit with Jesus Christ:

- Jesus Christ became flesh and loved us; he was born in a poor nativity and loved us unto Death;
- Jesus Christ was glorified in glory and justice;
- Jesus Christ is present in the Holy Eucharist;
- Jesus Christ is born in our hearts and we became faithful to Him.

Both St. Francis and Padre Pio suffered great pains to unite with Jesus Christ and attain a pure and innocent spirit.

In 1219, St. Francis traveled to Egypt to convert the Sultan to

end the conflicts of the Crusades. Hereafter, the Franciscan Order had grown to such an extent that its primitive organizational structure was no longer sufficient. He returned to Italy to organize the Order. In 1223, Francis arranged for the first Christmas manger scene. In 1224, he was the first recorded person to bear the wounds of Christ's Passion. He died on October 3, 1226, while listening to a reading of Psalm 140.

On July 16, 1228, Pope Gregory IX proclaimed him a saint. St. Francis is known as the patron saint of animals, the environment, and is one of the two patron saints of Italy (with Catherine of Siena). The Catholic Church observes October 4 as Feast Day. He is also known for his love of the Eucharist, his sorrow during the Stations of the Cross, and for the creation of the Christmas Nativity Scene. Francis was one of the most religious figures in history.

After the introduction to St. Francis' life, we were given a half hour coffee break, and resumed the next part of activities, which in this case was the screening of a documentary film about the life of two priests of the Order: Fr. Thomas Saleh (1879-1917), and Fr. Leonard Melki (1881-1915).

Both men were from Baabdat, and were sent to St. Stephano, Turkey, to begin their studies as brothers in the Order. In 1904, they were ordained priests, and were sent to Mardine in Turkey to preach and serve the Christians. They then served several places in Turkey. Later on in 1914, WWI started, and they were captured, tortured, and commanded to renounce their faith, but they did not. They were martyred in 1915 and 1917 respectively. The Catholic Church is currently studying the files of the priests martyred during wars, and will soon beatify them.

Around noon, The Superior General of Maronite Order of the Holy Virgin Mary, Fr. Boutros Tarabay arrived unexpectedly and greeted us. We later celebrated Holy Mass with Fr. Fadi Bou Chebl and Fr. Ziad Antoun. During Mass, we were each asked to choose a name among those in the group and pray for this individual during the following week.

We were then invited to a delicious lunch at the monastery. We left around 2:30 p.m. armed with important information to help us improve our daily lives.

MAY JESUS CHRIST BE BORN IN YOUR HEARTS ALWAYS.
WISHING EACH OF YOU A VERY MERRY CHRISTMAS!



Fadia el-Hage in the Monastery's church.



The retreatants at the Monastery of St. Antoine de Padou (Capuchin Order).

WORLD EXPO 2020 DUBAI: "CONNECTING MINDS, CREATING THE FUTURE"

COMPILED BY M.N.

Biggest, tallest, largest are just some of the adjectives that best describe Dubai's ambitious strides. Dubai's victory in winning the right to host the World Expo in the year 2020 under the theme "Connecting Minds, Creating the Future" is a remarkable achievement.

It was the fruit of a nearly two-year-long campaign led by some of Dubai's most dynamic public officials that included both a logistics and infrastructure plan as well as a strategic vision of the Expo as a place to connect the best minds from across the world to tackle some of the globe's biggest challenges.

Dubai has a long history of facilitating connections and pioneering new ideas and Dubai Expo 2020 would be no different, with a predicted 70 percent of the expected 25 million visitors originating from outside the host nation, making it the most international event in the history of Expo.

It would therefore provide a unique platform for the global community to come together and explore creative and pioneering solutions to the three subthemes, which have been identified as key drivers of global development:

- Sustainability - lasting sources of energy and water;
- Mobility - smart systems of logistics and transportation;
- Opportunity - new paths to economic development.

The focus will be on exploring their interdependencies and identifying

potential partnerships, ultimately resulting in a legacy of innovation.

SELECT HISTORY OF THE WORLD EXPO

To some extent, the Industrial Revolution gave birth to the modern World Expo, as the original intent of the World Expo is to display the achievements of different countries' Industrial Revolution. The 1851 London World Expo is universally recognized as the first modern World Expo, which was called the "Great Exhibition of the Works of Industry of All Nations."

Ten countries were invited to participate in the 160-day event, which attracted over 6.3 million visitors. At the exposition, China exhibited its Yung Kee Silk, which was

characterized by ethnic features and was awarded a gold prize. The Expo does not include any direct transaction, a practice that was inherited by the following Expos. The 1851 Expo was held in Hyde Park in London. The pavilion was constructed with steel and glass curtain, so it was called the "Crystal Palace".

The 1900 Exposition Universelle in Paris was called the "Evaluation of a Century", which inherited the technology-centered tradition of the Expo and displayed the technological achievements of the 19th century. The Expo attracted an unprecedented audience of 48.10 million, exceeding the number of visitors in previous Expos by far. At this Expo, the event reached its peak compared to the Expos in the 19th century, which were mainly about the Industrial



Aerial view of the proposed site for the Dubai World Expo 2020.



1970 Osaka Expo, Japan.



Central gathering space of the Dubai World Expo 2020.

Revolution. After that, the impact of the Industrial Revolution on the Expo weakened, and technology began to fade out of the center of the Expo. The Exposition Universelle in 1900 was a turning point in the history of the Expo, and such a success was not seen during the first half of the 20th century. The world famous landmark, the Eiffel Tower originated from the Paris World Exposition. It was the reflection of modernism in the building at the end of the 19th century. It was also recorded in the world city development history as the highest building.

The 1933 Chicago Expo was another significant event in the course of the Expo's Development. The Expo was held at a historic time when America was beginning to recover from the Great Depression of the 1930s and Chicago was celebrating the 100th anniversary of its foundation. In all, 47 countries participated in the exhibition and 38.30 million people attended the event. This Expo also featured two creations, which were inherited by the following Ex

pos. Firstly, for the first time in history, the Expo was explicitly given a theme – "Century of Progress". Henceforth, every Expo has an officially declared theme. Secondly, it started the history of large corporations building pavilions in the Expo Site. The Expo allowed large corporations, including motor companies like GM, Ford and



Chrysler, to establish dedicated pavilions, a practice welcomed by both entrepreneurs and visitors.

The 1958 Brussels Expo was the first World Exposition after the World War II, which was held at a time when people were rebuilding their homes on the debris of war and reestablishing their faith

in progress. The theme of the Expo was "A Worldview - A New Humanism," which symbolized a shift of emphasis from technology-centered ideas to humanism. This shift is reflected by a symbol of that Expo – the Atomium, which was a gigantic structural model of atoms, representing human being's use of atomic energy in a safe and peaceful way.

Japan was a defeated country in the World War II and began to focus on economic development and national revival when the war ended. In June 1964, the Japanese government decided to bid to host the 1970 Osaka Expo, and was granted the right to host the event in September 1965. The Osaka Expo drew 76 countries and four international organizations to participate in the exhibition and 64 million visitors to attend the event – the largest number of visitor in the history of the Expo by now. The Expo greatly improved the development of transportation, high-end residential communities, business facilities, tourism and cultural exchange facilities in Osa-

ka, fostered the rise of the Osaka-centered city cluster of the Kansai region, and therefore played a significant role in the development and distribution of Japan's national economy. The 1970 Osaka Expo was also the first World Expo held in an Asian country.

In 1988, BIE (Bureau of International Expositions) reclassified the World Expo into registered expositions and recognized expositions according to nature, scale, and exhibition period.

A registered exposition (originally Universal Expositions) is a comprehensive exposition under a certain theme at the pavilion built by the participating country and lasts not more than six months without any area limitation for the site. While a recognized exposition (originally Specialized Exposition) highlights professionalism like ecology, meteorology, environment protection, science and technology, chemical engineering, medicine, ocean, information, urban construction, traffic and transportation, food and horticulture and lasts less than three months at a site of not more than 25 hectares, where pavilions are provided by the host country for free to the participating country. It has been stipulated that a registered exposition will be held for at least every five years from 1995 and it is allowable for a recognized exposition between two registered ones. It will be at least 15 years before a country hosts an exposition again. All the deputies through casting a vote decide the candidates' bidding for the exhibition at the BIE Congress.

From the 20th century to the 21st century, people had experienced a transition from subjugating nature to respecting nature. Apart from the development of the city itself, the Expo began to pay attention to the whole earth and global issues such as ecology and environmental protection.



Aerial view of the proposed site for the Dubai World Expo 2020.



The 1900 Exposition Universelle, Paris.

The numerous wars of the past century intensified people's longing for peace. Therefore, people from around the world viewed the World Expo as a bridge towards eradicating misunderstanding, improving relationships and resolving contradictions.

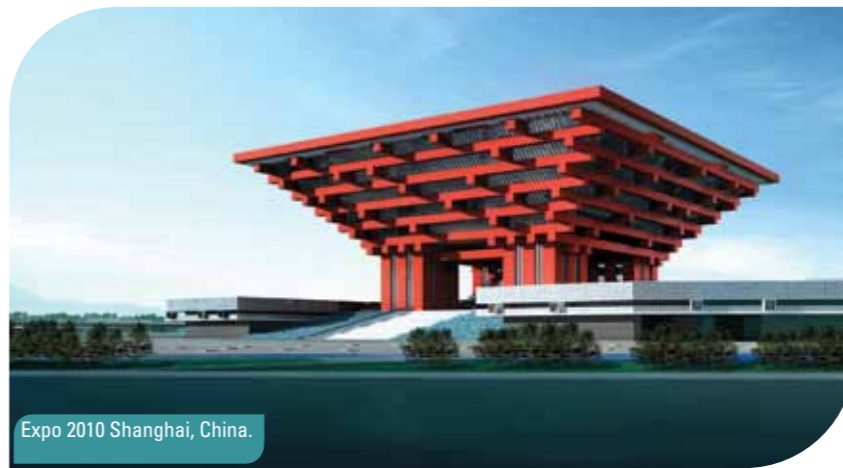
Based on the above ideas, when considering the scope of theme, the serious organizer of the Expo 2000 Hanover decide to choose the protection of resources as an important topic, which is in line with the trend of the time. The 2005 Aichi Expo Japan, the most recent registered Expo, was given the theme "Nature's Wisdom," which presented a global perspective and reflected people's attitudes toward nature, society and future. The Expo Zaragoza 2008 was a great global event with the theme on the dynamic relation between water and

human society. This Expo was a global supportive program with profound impact that was based on a recurring concept: water and sustainability.

The organizers of Expo in the 21st century wish to, through the use of rich means of exhibition, review the process of how people are using wisdom and technology to reconnect themselves with nature, from which they have been moving away. The Expo in the 21st century is still full of life, and will play an important role in promoting world peace and development. As the world progresses, the Expo 2010 Shanghai China, with the theme of "Better City, Better Life", added glory and splendor to the long history of the World Expo.

Dubai in 2020 promises to awe the world and leave its mark on history.

Britain's Crystal Palace of 1851 was a milestone in technology.



Expo 2010 Shanghai, China.

Editor's Note:

Although we are proud of Dubai for its advancement and vision, and wish the country the best of luck, we are at the same time sad for our nation. Lebanon was once considered the hub of innovation, modernism, learning, and tourism in the Middle East; however, our nation is now a shadow of its former self. Through years of human capital flight, our talented youth, including NDU students, are working in other countries, making those counties great while Lebanon slowly sinks into the quicksand of despondency. We hope that one day, we, as a proud nation, lacking nothing but the resolve, will have the vision to host a World Expo in Beirut and regain our former glory.



The 1958 Brussels Expo.

10 WORLD EXPO INVENTIONS THAT WILL BLOW YOUR MIND

- THE PHONOGRAPH** (1878 Paris World Expo) - The first device that could play a recorded sound.
- THE FERRIS WHEEL** (1889 Chicago World's Fair) - The first man-made structure to span over 100 meters.
- THE ZIPPER** (1893 Chicago World's Fair) - The first man-made fastener that could be used to hold things together.
- THE X-RAY MACHINE** (1903 Buffalo Pan-American Exposition) - The first machine that could see through objects.
- THE ICE CREAM CONE** (1904 St. Louis World's Fair) - The first time ice cream was served on a wafer.
- ELECTRICITY** (1889 London World's Fair) - The first time electricity was used to power a city.
- THE HOT DOG** (1904 St. Louis World's Fair) - The first time hot dogs were sold in a bun.
- THE BABY INCUBATOR** (1890 Seattle World's Fair) - The first machine that could keep a baby warm.
- THE TELEVISION SET** (1895 New York World's Fair) - The first time a picture was transmitted over the air.
- THE MOBILE PHONE** (1978 Osaka World's Fair) - The first time a mobile phone was used.

EXPO 2020 DUBAI, UAE

Major inventions that were first revealed at World Expos.

WORKSHOP IN BERLIN: "INDEPENDENT JOURNALISM ON THE INTERNET"

ROUBA EL-HELOU

Edward Snowden, the former U.S. National Security Agency (NSA) contractor, joined the convoy of "cyber freedom" fighters after leaking the massive NSA surveillance program and data-collection effort codenamed PRISM. Snowden's act raised concerns, regarding the relationship between the international intelligence services, working under the pretext of "protecting national security" from terrorist attacks, and individual citizens, organizations, leaders, and countries.

The latest statistics published on worldwidewebsite.com show that the web contains at least 1.68 billion pages. This number is considered tremendous specifically since the first webpage project — launched on the Internet by Sir Tim Berners-Lee, and put online on August 6, 1991 — was born in 1989 as a better way to link up among colleagues at the European Organization for Nuclear Research

(CERN) in Switzerland. Ever since, it has spread worldwide, as a method toward accessing information through Internet web pages. As social networks have grown, however, many began questioning the sinister effect of cybercrime and the spying side effect of governmental intelligence agencies on freedom of speech.

Recently, Berners-Lee described the surveillance program as "appalling and foolish," because it contradicts with the term E-Democracy, which developed during the past few years. Presently, many countries offer platforms and provide access to information for its citizens; on that account, any online surveillance weakens per se the individual security the Internet provides. This is considered as a "betrayal" of the technology Berners-Lee has created.

In this context, Konrad Adenauer-Stiftung (KAS), Berlin office, organized an international workshop for journalists titled, "Independent Journalism on the Internet." KAS is the political foundation, which is closely associated with the ruling party in Germany known as the Christian Democratic Union (CDU). The foundation has promoted since its establishment in 1954, freedom, justice, solidarity, rule of law, and democracy as the basic principles of its work, vision, and mission. The workshop was held at one of the most important educational institutions, specialized in media training in Germany, the Berliner Journalisten-Schule (BJS), established in 1986 in collaboration with the School of Journalism in Munich. The intensive workshop offered participants from Senegal, Tanzania, Bosnia and Herzegovina, Philippine, Oman, Pakistan, Indonesia, and Lebanon an opportunity to learn and share valuable information about the situation of the press in each country. BJS Managing Directors Joachim Widmann and Olaf Jahn moderated the debate.

Group Picture: (from left) Turki al-Balushi (Oman); Ferdinandh Cabrera (Philippines); Rouba el-Helou (Lebanon); Ratna Hidyati (Indonesia); Alma Hadzic (Bosnia and Herzegovina); Martina Kaiser, Media Program Coordinator (Germany); Frank Morandi (Tanzania); and Assane Diagne (Senegal).



Christoph Dreyer, the Media Relations Officer at Reporters Without Borders, Germany, discussed in a session the best practices of international independent journalists, and how to create a digital safe environment. Dreyer considered the "internet as a place of freedom to exchange information, and opinions, even though the latest discoveries threaten the model." In like manners, Hauke Gierow Head of the Internet Freedom Desk at Reporters Without Borders, Germany, stressed on the idea of journalist protection. Gierow worked with the participants on the perception of creating safety measures to ensure the source protection, to provide secured communication channels, to use open source technology, to encrypt everything, and to help others by promoting encryption.

"Content Creation" is one of the best terms coined with the World Wide Web revolution and Web 2.0. Many new strategies are currently provided to help Internet users lifting their pages to the top search results by learning simple Search Engine Optimization techniques known as SEO. These techniques in addition to self-publishing and to self-marketing were introduced by BJS instructor, Ronnie Koch.

In an interesting exchange KAS also organized an international symposium under the title of "Muslims in State and Society Worldwide, Civic And Political Participation." The symposium gathered representatives from eight different countries: "Bosnia, Indonesia, Lebanon, Malaysia, Pakistan, Philippine, Senegal, and Tanzania," in addition to KAS Deputy Secretary General, Gerhard Wahlers.

THINKING IN OTHER WORDS

MARIO NAJM

We all try to use the best possible words when we write, but do we always try to use the best possible words when we think? Have you ever honestly thought about the words that pop into your head during moments of reflection or stress? Maybe it's time you did. Words are a powerful tool and are not only limited to writing. From a scientific stance, the words we choose greatly affect our psyche, mood, and even physiology.

This is not a new concept and is easy to demonstrate. Imagine you come back home after a long and tiring day at work, you lie down for a few minutes on your bed and think, "Relax, relax." Most probably, that will not work. Instead, think the following, "I feel the tension slowly draining from every part of my being."

Although both thoughts essentially mean the same thing, you may find that the second one is more effective in calming you down. Negative thoughts create an aura of gloom in your life while positive thoughts help you surmount even the most wearisome hurdles (no big secret there, but vital to remember).

For example, if you repeatedly say something like, "I can't do this," when in a tough situation, you are training your subconscious mind to believe that you are incapable of certain things. With time, this will become true, even if sometimes said in jest.

In fact, by simply saying, "I can do this," or, "I will find a way to do this," you are commanding your subconscious mind to be more productive.

A few tips from author Steve Gillman may help point us in the right direction:

*"I can't..." Possible replacements:
"I can..." or "I choose not to right now.."*

*"It's always the same..." Possible replacement:
"Sometimes this happens..."*

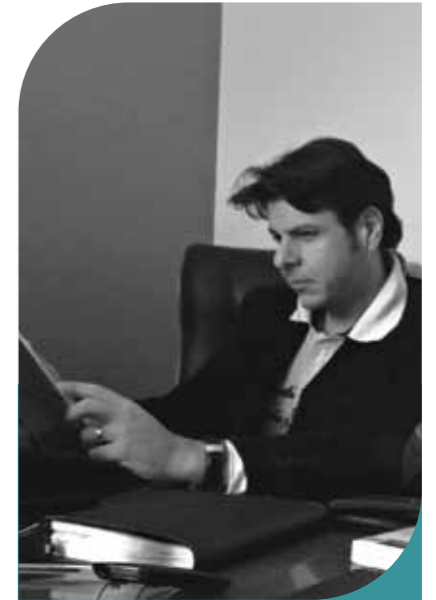
*"I always do that..." Possible replacement:
"Sometimes I make this mistake..."*

*"It's so overwhelming..." Possible replacement:
"I am busy with many goals..."*

"I have to..." Possible replacement: "I choose to..."

Gillman also stresses that "'never,' and 'always' commonly show up in phrases that are counter-productive. These can be powerful demotivators. 'I always fail,' or 'This never works for me,' are not likely to help anyone succeed. Avoid this kind of over-generalizing, unless it is more like, 'I always find a way to achieve my goals.'"

IN OTHER WORDS, START THINKING IN OTHER WORDS.



Participants during one of the session at BJS.



KAS Building.



CANCER, LOVE AND THE POLITICS OF HOPE - THE LIFE AND VISION OF PHILIP A. SALEM, M.D.

REVIEW BY DENNY ANGELLE*

It should come as no surprise that one of the world's preeminent cancer physicians is a man of vision. The new book, *Cancer, Love and the Politics of Hope – The Life and Vision of Philip A. Salem, M.D.*, written by Frances Mourani and Boutros Indari, gives life to that vision.

Dr. Philip Salem, the book's subject, is not only recognized as a top cancer physician without peer, but he is also a renowned scholar, writer, and one of the most astute observers of the Arab World. This book collects his writings, speeches, and interviews over the past two decades, many of them appearing in English for the first time.

The book is composed of three parts: Part I is about the man and his life story. A little boy from a little village called Bterram in northern Lebanon, Salem studied medicine at the American University of Beirut (AUB), and specialized in cancer medicine in the late 1960s in the two most prestigious cancer centers in America: Memorial Sloan-Kettering Cancer Center of New York and MD Anderson Cancer Center of Houston.

After he completed his studies, Salem returned to his native country in 1971 and established the first cancer research and treatment center in the Arab World, at the AUB. Fifteen years of war in Lebanon eventually forced him to leave his beloved country and return to the United States. He joined the faculty of MD Anderson Cancer Center, and then in 1991, he established his private cancer center,

Salem Oncology Centre, and became the Director of Cancer Research at St. Luke's Episcopal Hospital in Houston where he remains today.

In 2011, St. Luke's Hospital established a cancer research chair in his name as a tribute to his contributions to cancer research. Castle-Connolly recognized him as one of America's Top Doctors.

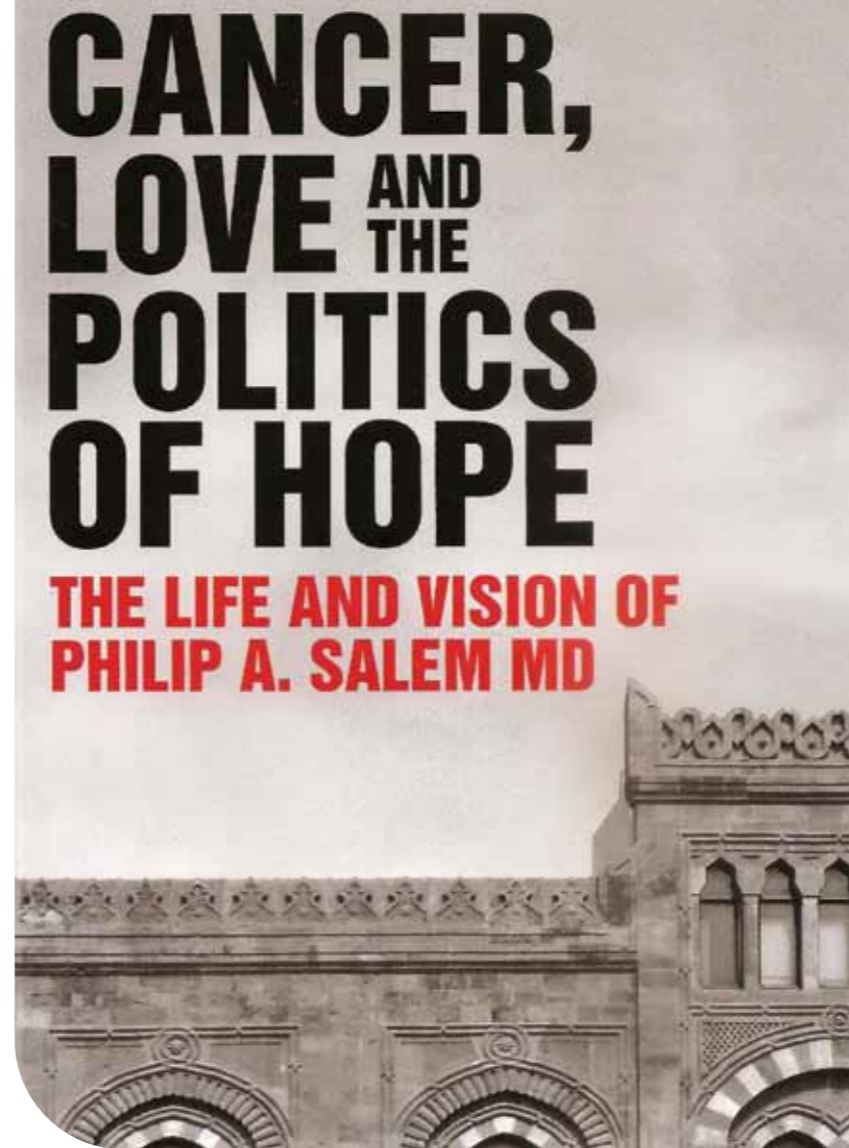
As told in the first third of the book, Salem suffered the cruelties of war in Lebanon and he fell in love with his country. Lebanon became his passion, and he became a Lebanese Nationalist. He spoke and published extensively about the plight of his country and its conflict; about the Lebanese and their agony, and he made recommendations suggesting how Lebanon could emerge from the conflict as a sovereign and independent country.

Part II is about Lebanon. In the introduction to this section of the book, the authors write, "Among contemporary Lebanese thinkers, few have embraced the role of visionary as profoundly as Philip Salem. A few for that matter have been insistent as Philip Salem that the primary role of the intellectual should be to generate the kind of meaningful debate which leads to social and political change." Here, Salem is the doctor who makes the right diagnosis and prescribes the right treatment for his beloved native country.

To him, Lebanon is crucified between Syria and Israel. Syria would like to "swallow" Lebanon; and Israel is fearful about the model it represents, as Lebanon is the antithesis of Israel. While Israel is a state for the Jews, Lebanon is a state for all religions. It is the symbol of religious tolerance and cultural multipluralism. This is where East meets West, and this is where Islam embraces Christianity. Eighteen different religious sects live harmoniously in Lebanon. Philip Salem argues that the war was not a manifestation of religious intolerance but of political chaos and lack of leadership. Lebanon has become a hostage not only to the Arab/Israeli conflict, but also to a new conflict between the West and Iran. He believes that the primary cause of war is the failure of the Lebanese to produce a political leadership that would take Lebanon to the future. Salem considers the sectarian political system of Lebanon a prescription for disaster. Consequently, he calls for separation of religion from state.

Lebanon to Salem is not only a political entity, but also more importantly a cultural one. It is a model for future civilizations as it represents freedom, religion, and cultural tolerance. Beirut is a microcosm of the world. All cultures thrive there. That is why Pope John Paul II said, "Lebanon is more than a country, it is a message." Although Salem is committed to Arab causes, he strongly believes that Lebanon should remain sovereign and independent. He refuses to let Lebanon disintegrate into the Arab World and lose its distinctiveness.

Part III depicts Philip Salem, the doctor and the intellectual. As a doctor, he is the cancer physician and researcher, but also the humanist. As a



researcher, he is a great believer in the power of research as the major force that generates knowledge. Without knowledge, medicine cannot save lives. He was one of the first researchers in the world who described the link between infection and cancer. Although he is very committed to research and knowledge, he is more committed to the power of love and care in the treatment of the cancer patient. He is currently leading a movement in America to rehumanize cancer medicine and medicine in general. His motto is "the doctor who does not love his patient cannot cure him." He is also the author of a new book, titled Knowledge Alone is Not Enough.

Salem has changed the landscape of treatment of cancer with his belief in teamwork and the comprehensiveness of care, but that kind of care demands a lot of love, a lot of care, and a lot of time spent with patients. This time is no longer available to the modern physician. Also, he recognizes the power of courage and perseverance in the cure of the cancer patient. Courage and perseverance are not only needed on the patient's side, but more so on the doctor's side. As a physician and a humanist, Salem is working on changing the U.N. Charter of Human Rights. He believes that the most important human right is the right to life. This right is not well delineated in the current charter. The right to life demands the right to medical care. He reckons that you have to be alive to enjoy other human rights and that all other rights fade in significance in comparison to the right to life.

Concerning Arabs in America, Salem calls on Arab-Americans to become engaged in the process of making America, and he urges them to contribute to its civilization. He believes that the only way Arab-Amer-

icans can make a difference is by contributing to the culture and science of America.

The last collection of articles in this book relate to educational reform and the Arab mind. Here Salem proposes a daring concept in education: He calls for a radical overhaul of the education system in the Arab World. He believes that the objective of education is not the transfer of knowledge from the teacher to the student, rather the continuing dynamic challenge to the student's mind with analytical thinking; thus, creating a new mind and consequently a new human being. Education to him is the greatest revolution in history. He thinks that the primitive education system in the Arab World is the major reason why education has remained a shell, a superficial layer in the Arab mind and character. This is also the reason why universities and institutions of higher education in the Arab World have failed to change society and change the status quo. That is why he believes the Arabs have lost direction and deteriorated to violence in their revolution against their dictators.

Reading this book, one realizes that although Salem is anchored with love to his native country of Lebanon, his hands stretch and touch the whole world. Not only does he belong to Lebanon, but to all humanity. Very few are committed to the cause of the sick and to the cause of the weak as Dr. Philip Salem.

From a tiny village in Lebanon to one of the top doctors in America. From an innocent boy to a fierce political activist. Dr. Philip Salem is not only the dedicated physician dedicated to the dignity of the sick, but he is also the renaissance intellectual who is committed to the sovereignty of Lebanon and to the dignity of man.

As so brilliantly illustrated in this book, he is not only a man of vision. He is also a man of heart.

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ARTICLES
IN FRENCH**ABSENTÉISME :
CAUSES, FORMES ET
MOYENS DE
PRÉVENTION**DR. JOELLE KHARRAT
GHANEM

L'absentéisme au travail est un phénomène comportemental de plus en plus observé dans notre société. Il trouve son intérêt principal dans les impacts qu'il génère, aussi bien sur l'organisation, sur les salariés ou sur la société toute entière. On a coutume de dire que "les absents ont toujours tort". Cependant cette logique est non admise en psychologie du travail. Actuellement, l'absentéisme, loin d'être une action sans fondements, est considéré dans le monde du travail, comme une réponse à certains facteurs. Selon Yannick "L'absentéisme n'est pas une fatalité uniquement liée à un état de santé, mais une affaire de management. Au delà d'un seuil incompressible, il est l'expression au jour le jour de la mobilisation des salariés".

Le mot absentéisme nous provient de l'anglais "absenteeism" pour exprimer "l'habitude de grands propriétaires anglais de ne pas résider sur leurs terres, dans leur pays, et d'aller dépenser ailleurs leurs revenus. On comptait l'absentéisme parmi les maux de l'Irlande". Selon le centre national de ressources textuelles et lexicales. Le sens pris pour les salariés n'est venu qu'en 1945.

Pour Monneuse il faut différencier entre absence et absentéisme. En effet l'absence correspond à un phénomène individuel, la non présence physique à son poste d'un salarié, durant les horaires de travail prévus. Mais l'absence peut être autorisée ou motivée. Par contre l'absentéisme, lui, désigne un phénomène collectif tel que stipule Lakehal et une tendance ou un comportement considéré comme contraire d'une attente sociale.



Weiss de son côté le définit comme une idée de se soustraire à un devoir, d'abandonner sa tâche. Si ce terme a une connotation péjorative, c'est qu'il est l'indice d'une situation pathologique pour l'entreprise d'après Thevenet.

Monneuse cite les principales composantes de l'absentéisme qui se résument par les accidents de travail, les accidents de trajet, les maladies professionnels les arrêts maladie, les congés maternité, les congés autorisés ou les événements familiaux : congés fraternité, congés de naissance, mariage, deuil, déménagement, congés pour enfants malades Les grèves, les retards et les absences non justifiées.

**LES CAUSES ET
LES FORMES
D'ABSENTÉISME**

De leur part Jardillier & Baudouin distinguent entre les absences incompressibles et les absences compressibles. Les premiers

correspondent à des droits acquis en matière de conditions de travail : congés payés, repos compensateurs, congés de formation, formation interne, congés pour événement familiaux....ces absences peuvent être planifiées et intégrées dans le fonctionnement de l'entreprise. Les seconds correspondent à un absentéisme non prévu par l'entreprise comme: les accidents du travail, arrêts maladie, absences injustifiées...

Monneuse précise dans son livre "l'absentéisme au travail" que l'absentéisme est présenté comme une catégorie fourre-tout. L'enquête Securex en 2008 montre que certains raisonnent aussi en termes de validité des absences : l'absentéisme est blanc lorsqu'il n'y a aucun doute sur l'incapacité de travail du salarié en arrêt maladie, gris lorsqu'il est difficile d'évaluer extérieurement l'incapacité exprimée et noir quand il s'agit d'un abus manifeste. La classification selon l'intentionnalité des acteurs semble la plus pertinente pour décrire la nature des absences.

Nature des absences	Description	Exemples
Normal	Absentéisme avec un taux supportable.	Le taux d'absentéisme de l'employé est dans la normale de l'entreprise.
Irréductible	Il existe une part incompréhensible de l'absentéisme liée à des dispositions légales.	Repos compensateurs, congés pour exercice de mandats.
Autorisé	Chaque entreprise est libre d'octroyer des congés autorisés supplémentaires.	Les jours aux parents d'enfants malades.
Utile	Conserver de temps de pause pour les employés	Des pauses pour les employés en souffrance ou isolés.
Choisi	Il s'agit d'absences délibérées de la part des salariés.	Absences liées à un sentiment d'injustice ou de manque de reconnaissance.
Contraint	Il s'agit des absences évitables.	Absences choisies sous contraintes par un employé.
Micro-absence	C'est le type le plus fréquent et le plus perturbateur pour l'entreprise.	Arrêts de confort ou de récupération.

LES CAUSES ET LES FACTEURS D'INFLUENCE

Il y a autant de causes à l'absentéisme que d'individus qui s'absentent, cela nous conduit aux grandes approches de l'explication des causes de l'absentéisme. Pour Steel, il semble que l'absence de courte durée doit être représentée par une journée d'absence ou moins. Ceci signifie que les causes influençant l'individu à s'absenter, seraient différentes selon la mesure de l'absence. La tradition de recherche associe les absences de longue durée à des causes involontaires et les nombreux épisodes d'absence de courte durée à un processus volontaire de l'employé. Fichman de son côté stipule que l'absence volontaire résulterait d'un processus de prise de décision voire un processus cognitif conscient. Parallèlement, Foucher rattache des réactions affectives en plus du processus cognitif à la prise de décision.

Les facteurs d'influences sont diversifiés. Ils peuvent être personnels ou professionnels. Parmi les facteurs professionnels nous citons : l'âge, la situation familiale, le sexe, les activités extra professionnelles, la proximité du lieu du travail, et les problèmes de santé.

Parmi les facteurs professionnels nous citons : l'ancienneté dans l'entreprise, les qualifications, les con-

ditions de travail, les horaires du travail, le type de management appliqué à l'entreprise, les rythmes de travail, la rémunération, et le secteur d'activité de l'entreprise.

LES COÛTS DE L'ABSENTÉISME

Entre les retards de production, le maintien des salaires des salariés absents et le coût de leur remplacement, les absences coûtent cher aux entreprises. Monneuse décrit des coûts à 3 niveaux:

- au niveau social: effet contagion, découragement des salariés présent et si le management n'agit pas face à l'augmentation des absences, celles-ci vont poursuivre leur progression. L'absentéisme a donc tendance à s'auto-entretenir.

- au niveau de l'entreprise: les coûts directs et ceux indirects. Les coûts directs sont les surcharges de remplacement de l'absent en prenant un intérimaire ou en payant des heures supplémentaires à un collègue. Ceux indirects sont liés à la désorganisation, à la productivité et à l'image de l'entreprise.

- au niveau économique: coût financier pour la collectivité (désorganisation des plannings, discontinuité de la chaîne du travail.. De même selon une étude faite par la fondation européenne pour l'amélioration des conditions de vie et de travail le coût de l'absentéisme touche plusieurs partenaires :

- le travailleur voit souvent son revenu se réduire en conséquence des absences liées à la santé.

- les employeurs sont gênés par le caractère imprévisible de ces absences qui obligent à des ajustements.

- les compagnies d'assurances doivent payer les indemnités dues à l'absence et les coûts induits par la santé des employés.

D'autre part l'absentéisme nuit à l'économie nationale puisqu'il débouche sur une perte de production potentielle impeccable à la réduction de la main d'œuvre disponible.

LES MOYENS DE LUTTE CONTRE L'ABSENTÉISME

Pour parvenir à lutter contre l'absentéisme, il est nécessaire de procéder à une analyse préalable de la situation de l'entreprise. Le management doit réfléchir aux cours du phénomène pour espérer ensuite trouver les moyens d'action les plus adaptés pour faire évoluer la situation « Gérer le personnel » propose trois étapes dans la lutte contre l'absentéisme.

- **Etape 1** : Rechercher les causes d'absentéisme et la manière dont celui-ci se traduit.

- **Etape 2** : Déterminer et mettre en œuvre les moyens d'action adaptés on peut déterminer 4 grands catégories de moyens de lutte contre l'absentéisme.

- Les actions relatives aux conditions de travail : travailler sur l'ergonomie des postes de travail, utiliser l'entretien annuel pour évoquer les conditions de travail avec les salariés, réalisation d'audits sécurité et développement de formations pour réduire les accidents de travail.

- Les actions relatives à l'organisation du temps de travail: veiller à la répartition des tâches entre les salariés, autoriser le fractionnement des jours de réduction du temps de travail en demi-journées, effectuer un suivi

rigoureux des absences durant les périodes de forte activité.

- Les actions relatives à l'ambiance de travail et à l'implication des salariés : informer davantage pour responsabiliser et sensibiliser les salariés.

- Les actions relatives au management : former et encadrer davantage, pratiquer l'entretien de retour après maladie, sensibiliser les délégués du personnel.

- **Etape 3** : mesurer l'évolution du taux d'absentéisme de l'entreprise : chaque entreprise peut utiliser les indicateurs qu'elle juge les plus pertinents. Une méthode de calcul.

Pertinente peut consister à établir une formule qui prenne en compte les absences pour lesquelles l'entreprise peut agir et qui entraînent un coût direct pour l'entreprise.

En pratique cela pourra se traduire par les étapes suivantes :

- Mettre en place l'entretien de retour après maladie.
- Impliquer davantage la hiérarchie intermédiaire.
- Formation continue.
- Une approche systématique.
- Développer les compétences des salariés au sein du groupe.
- Un rôle actif accordé aux employés et la recouvrement des employés en tant qu'experts.
- Une bonne information, une bonne communication en direct de tout le personnel.
- L'implication du service du personnel, du service médical de la société, du comité d'entreprise, du comité d'hygiène, de sécurité de bien être ou des syndicats.
- Motiver ses collaborateurs de façon autonome.

- Eviter l'harcèlement moral au travail qui a un impact direct sur l'absentéisme et ceci en favorisant l'allègement des charges de travail, l'égalité du fonctionnement des équipes et l'amélioration des pratiques managériales.
- On a de même l'approche processuelle de gestion de l'absentéisme maladie qui donne du sens et de l'importance au travail et de la visibilité à l'absentéisme

Pour conclure, l'absentéisme au travail représente un problème couteux pour les entreprises. Il constitue un indicateur de leur fonctionnement organisationnel. En Europe, les conséquences économiques de l'absentéisme au travail sont estimées à 20 milliards d'euros par an.

Confrontée à un absentéisme croissant, la psychologie du travail s'est attelée à la compréhension de ce phénomène. Un premier pas vers la résolution de ce problème est pris lorsque les entreprises reconnaissent leur part de responsabilité dans l'évolution de cette épidémie. Étudier ce sujet s'avère alors une nécessité : Construire une définition objectivée de l'absentéisme qui met l'accent sur toutes les formes d'absence et leurs liens avec les conditions de travail, utiliser des indicateurs récurrents pour identifier la nature des absences, leur durée, leur fréquence, hiérarchiser et mesurer les évolutions et finalement adopter une méthode de petits pas curatifs combinée à une prévention sur le long terme liée à l'organisation du travail, à l'implication, au management, à la reconnaissance...

L'absentéisme est certes un sujet sensible, mais il n'est pas une fatalité.

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WADIH EL-SAFI CHANTRE DE L'ÂME LIBANAISE OU LE CÈ- DRE QUI S'EST BRISÉ.

DR. GEORGES LABAKI

Les grands hommes qui tombent font un grand bruit qui résonne au loin au-delà des montagnes, des forêts et du temps comme un arbre centenaire qu'on abat au crépuscule. Ce n'est pas par des lamentations qu'ils convient de célébrer leur mémoire, mais plutôt par le chef-d'œuvre qu'ils nous ont légué.

L'œuvre musicale de Wadih El-Safi s'est élevée pierre par pierre au cours des 75 années de sa vie active. Il a abondamment produit : plus de 6000 chansons selon ses propres propos. Je me souviens dès mon jeune âge, que ses chansons résonnaient sur les radios et les télévisions. Je me rappelle également du Liban paisible des années soixante où l'on vivait sur les mélodies des frères Rahbani, Feyrouz, Sabbah et Wadih El-Safi. A eux seuls, ils réussirent à imposer la chanson et le dialecte libanais dans tout le monde arabe où, inlassablement matin, midi et soir les chaînes nationales de radios et de télévisions répétaient les chansons libanaises. Quelle différence avec le monde d'aujourd'hui où l'on ferait souvent mieux de regarder les clips des chanteurs et des chanteuses sans les écouter... Et, si l'on est

arrivé là, c'est à cause d'une stratégie préconçue qui cherchait à éclipser la chanson libanaise en investissant sans compter pour promouvoir d'autres dialectes en utilisant les nouvelles technologies de communication. Tout cela bien entendu en achetant à force de pétrodollars des chanteurs ou plutôt des pseudo-chanteurs pour inonder le marché avec des clips de qualité fort douteuse. Mais on n'échange pas l'or purifié par le feu avec du toc.

J'ai connu Wadih El-Safi à Paris où je poursuivais mes études supérieures. Le destin l'a conduit dans cette capitale de la culture, du bon goût et du savoir vivre. En effet, la guerre libanaise qui a dérégulée la vie économique, sociale et culturelle au Liban a jeté beaucoup de libanais sur le chemin de l'exil. Beaucoup de poètes et d'artistes se sont retrouvés du jour au lendemain sur le carreau dépourvus de tout revenu. Et, quand on est artiste on n'est pas généralement bien pourvu financièrement. Wadih El-Safi déploya beaucoup d'efforts pour gagner son pain à la sueur de son front sans jamais compromettre la qualité de son art.

Wadih El-Safi venait assister tous les dimanches à la messe à l'Église de Notre Dame du Liban située à la rue d'Ulm au Cinquième arrondissement de Paris à l'ombre du Panthéon dédié aux grands hommes de la Patrie française reconnaissante. Il chan-

tait la messe d'une voix pieuse et angélique. Il entonnait toujours à la fin de la messe le chant Maronite dédié à la Vierge Marie, accompagné de son fils sur le violent : Ilayki al ward ya mariam, yuhda min Ayadina (Maria on t'offre des roses de nos mains). Ces yeux s'ouvraient tout grand comme s'il vivait personnellement les paroles de la chanson.

Le fait de savoir qu'il chantait la messe attirait des foules de fidèles. L'église était pleine à craquer. Il lui arrivait parfois de se mesurer -avec beaucoup d'aisance - à certains prêtres qui avaient comme lui une très belle voix. La foule des fidèles comprenait alors le sens de l'adage de Saint Augustin : Bien chanter c'est prier deux fois.

Après l'office, Wadih El-Safi se rendait au salon du Foyer de l'église de Notre Dame du Liban pour partager un café avec la foule des fidèles. Il était très modeste et fort aimable. Parfois, il lui arrivait de se saisir de son Oud pour chanter quelques-unes de ces chansons ou un mijjana qu'il commençait par un ooooff qui nous faisait tressaillir jusqu'au fond de nous-mêmes et nous transposait vers les profondeurs de l'âme du Liban. Je me souviens d'un de ces chants ou il s'élança :

Ya Mijjana Ya Mijjana haya El-Foyer Ili jama ana Bi Baadina
(Que soit salué le Foyer qui nous a rassemblés)

C'était une période très mouvementée de l'histoire du Liban. Les Libanais de Paris étaient à l'affût de toutes les nouvelles du Liban et de tout ce qui leur rappelait le bon vieux authentique Liban menacé de disparition pure et simple. Wadih el-Safi était un de ces symboles libanais qui rassurait par son art et sa voix ses compatriotes de la pérennité de la nation libanaise.

Je me souviens d'une scène amusante dont Wadih El-Safi était le héros. C'était en 1983. Le Président de l'époque Amine Gemayel donnait une conférence de presse en langue française à l'hôtel Lutécia à Paris. Le Liban était alors la proie de combats intenses. Wadih El-Safi assistait à la conférence et était assis à la première loge. A la fin de la conférence, il se leva et pris la parole en langue arabe en tarissant d'éloges sur le discours du Président Gemayel disant : Ya Cheik Amine, je vous félicite pour tous les propos que vous venez de tenir, ils sont admirables et fantastiques et témoignent d'un grand amour du Liban. Moi, je ne comprends pas le français mais je peux chanter pour le Liban et sur le champ même chercha à entonner une chanson.

Il m'arriva par la suite de faire sa connaissance et de le visiter dans l'appartement où il résidait avec sa famille à Paris. Ce jour là, il m'offrit une cassette de champs religieux qu'il venait de chanter et bien entendu qu'il distribuait gratuitement. Il me parla de sa foi en des termes qu'on trouve rarement chez les grands de ce monde. Il me dit combien Jésus était généreux avec lui et comment il lui sauva la vie à plusieurs occasions notamment une fois qu'il voyageait en avion où il ressentit une force divine qui le rassura et sauva l'appareil d'une chute inéluctable.

Il me raconta cette autre histoire où le Bon Dieu lui sauva la vie :

- J'étais au Maroc à l'occasion de l'anniversaire de l'accession du Roi du Maroc Hassan II au trône. Je chantais avec le chanteur égyptien Abdel-Wahab au Palais Royal en présence de l'élite dirigeante du Maroc quand j'entendis subitement une voix intérieure qui me disait : lève-toi et quitte le Palais Royal tout

de suite. Au début, je n'y ai pas prêté attention mais la voix intérieure se faisait plus pressante. Finalement, je suis levé pour partir. Je fis signe à Abdel Wahab que nous partions. Surpris par ma précipitation, il suggéra qu'on restât encore quelques temps. Mais, je le pris par la main et nous nous dirigeâmes en voiture vers la sortie. Arrivés à la porte du Palais Royal, on croisa des voitures militaires bondées de soldats bourrés d'armes qui y entraient. Il me répéta deux fois la même phrase : on croisa les soldats **à l'entrée même du Palais Royal**. En réalité, il s'agissait de soldats mutins qui opéraient un coup d'état militaire contre le roi Hassan II sous la conduite de son ministre de l'intérieur Oufkir. Ce soir-là, il y eut un grand massacre au Palais Royal. Des centaines de personnes et d'invités furent massacrés sur les lieux mêmes ou se trouvait Wadih El-Safi qui échappa à la mort à une seconde près.

Wadih El-Safi était un artiste pourvue d'une grande voix que la Providence divine lui a accordé. Il sut en faire bon usage pour chanter le Liban, l'amour, les grands sentiments humains avec décence, candeur, finesse et respect. Bon père de famille, il ne laissa pas la gloire le détourner des siens qu'il chercha à promouvoir par tous les moyens. En effet, ce n'est pas peu que d'être fidèle à sa famille quand on est un chanteur célèbre auquel toutes les tentations sont à la portée de main. Son art et sa vie sont un exemple vivant pour tant d'artistes qui se vautrent dans la luxure, la drogue, le divorce, le concubinage, le satanisme, l'adultère et tant de contre-témoignage à la vérité. Oui, c'est un acte héroïque de rester intègre quand on est une icône vivante qui peut tout se permettre et que la foule vénère et adule sans limite, tolérant toutes ses incartades.

C'est cet esprit de vérité qui anime l'œuvre de Waid El-Safi, une vérité faite de beauté, de ferveur, d'amour, de grands sentiments humains profondément moral qui reflètent la société libanaise authentique, la quiétude de son cadre de vie et les nobles sentiments de liberté et de dignité qui caractérisent le Liban profond.

Waid El-Safi nous quitta, par un matin lugubre emportant avec lui l'amour du Liban dont il portait l'âme, au plus profond de son être. Ce Liban était pour lui le pays de la culture et de la civilisation par excellence. Il le chanta jusqu'au bout.

Wadih El-Safi eut droit à la reconnaissance désintéressée du peuple et de l'élite intellectuelle du Liban et du monde arabe. Tous les médias internationaux lui rendirent hommage. C'est une des rares personnalités au Liban qui fait l'unanimité autour de sa personne. Quand à la classe politique libanaise tellement ignare, elle se contenta du minimum et resta sourde aux demandes de déclarer un jour de deuil national comme ce fut le cas avec un autre grand artiste, Mansour Rahbani. La classe politique libanaise ne fit même pas de la récupération politique comme cela se passe souvent en France ou dans les pays développés. En effet, cela me rappelle un épisode arrivé à un chercheur libanais qui voulait offrir ses études sur l'économie libanaise aux responsables politiques du pays pour qu'ils en tirent profit. Aucun d'entre eux n'accepta de le recevoir. A sa vue tellement attristé, je lui dis : laisse tomber, si ton affaire donnait lieu à des commissions ou à des bénéfices financiers, ces politiciens seraient venus eux-mêmes à ta rencontre.

Son départ me rappelle ses vers de Victor Hugo à Théophile Gautier :

*... Je te salue au seuil sévère
du tombeau.
Va chercher le vrai, toi qui sus
trouver le beau.
Monte l'âpre escalier. Du haut
des sombres marches,
Du noir pont de l'abîme on
entrevoit les arches ;
Va ! Meurs ! La dernière
heure est le dernier degré.
Pars, aigle, tu vas voir des
gouffres à ton gré ;
Tu vas voir l'absolu, le réel, le
sublime.
Tu vas sentir le vent sinistre
de la cime
Et l'éblouissement du prodige
éternel.
Ton olympe, tu vas le voir du
haut du ciel,
Tu vas, du haut du vrai, voir
l'humaine chimère...*

*Tout penche et ce grand
siècle, avec tous ses rayons
Entre en cette ombre im-
mense où pâles nous fuyons.
Oh ! Quel farouche bruit font
dans le crépuscule
Les chênes qu'on abat pour
le bûcher d'Hercule !*

Enfin, si nous tenons à demeurer fidèles à sa mémoire nous devons continuer son chemin et reconquérir la place de la chanson libanaise dans le monde. Seul à ce prix, son âme sera apaisée et satisfaite.

DYNAMISER ET CONTEXTUALISER UNE LANGUE À L'AIDE DU JOURNAL TÉLÉVISÉ

NAJAT SALIBI TAWIL*

A l'université, les étudiants adultes ont cumulé un ensemble de représentations culturelles reliées à des réflexes linguistiques difficiles à redresser. Des modalités et des pratiques didactiques émanant d'une conception du statut mal défini, de la langue pratiquée et du niveau à conserver ou à atteindre, sans tenir compte des différentes modifications qui ont altéré sa situation initiale, respectent les directives officielles d'une politique de l'éducation qui n'a pas été révisée, perpétuant un héritage pédagogique qui appuie souvent sur des modèles de pratique et des méthodes utilisées dans les apprentissages d'une langue maternelle. Une confusion entre des structures syntaxiques et sémantiques de cette langue et celles de leur langue maternelle, ajoutée à une méfiance vis-à-vis de cette langue de scolarisation, éloignent les universitaires de la véritable fonction et vocation de la langue qui est l'échange, l'expression et la communication.

«Contextualiser» une langue, d'après la définition du dictionnaire Larousse, c'est la replacer dans son contexte et dans ses fonctions initiales. De même «Contextualiser» sa didactique c'est-à-dire connaître et définir le contexte où elle se fait et les finalités qui en sont visées, s'avèrent les lignes charnières d'une didactique amovible à plusieurs facettes qui permet le transfert des connaissances et l'appropriation de la langue et assure une meilleure motivation.

Le journal télévisé pourrait constituer le support idéal, à plusieurs égards, à une telle visée. En général, le statut d'une langue dans un milieu – pour ne pas dire dans un pays – pourrait être souvent mal défini. Evoluant avec les sociétés et les usages didactiques, un repositionnement régulier s'impose. Elle varierait entre une langue de scolarisation, une langue sur des objectifs spécifiques, une langue de professionnalisation, une langue étrangère, une langue seconde avec toutes les variables et les nuances qui se rattachent à la notion du bilinguisme difficile à cerner (Abboud Zakaria N., Tome II, p.22, 1995). Selon Jean Dubois «le bilinguisme est la situation linguistique dans laquelle les sujets parlant sont conduits à utiliser alternativement, selon les milieux ou les situations, deux langues différentes» (Dubois J., p.65). De leur côté, Ducrot et Todorov considèrent que: « Un individu est dit bilingue s'il possède plusieurs langues apprises l'une comme l'autre en tant que langues maternelles » (Ducrot O. et Todorov T., p.83). W.F.Mackey définit à son tour le bilinguisme de la manière suivante : « Le bilinguisme est l'alternance de deux ou plus de deux langues" (Mackey W.F. p.9). Chacun de ces différents statuts de langue devant avoir son approche et ses méthodes.

Changer ou adopter les pratiques didactiques notamment au cours du parcours scolaire, se révèle presque impossible sans une réforme globale exigée pour la politique éducative du pays.

Outre l'alignement et la standardisation des élèves, des groupes, des enseignants, des sociétés, les méthodes et les supports figés répondant à des choix de facilité, sans chercher à les adapter à un contexte spécifique, des « placages » se font, créant une sorte de surimpression an-

archique décousue et produisant plusieurs lacunes incurables.

Au Liban, selon la constitution, une langue « seconde » est étudiée en même temps et au même titre que la langue maternelle dès les premières classes. En parlant du français (pouvant être l'anglais), l'apprentissage continue à être pratiqué en tant que langue seconde en adoptant les manuels et les méthodes destinés aux français comme langue maternelle ou bien des manuels imitant les manuels français dans leur conception et dans leurs supports.



Depuis les années 1943, date de l'indépendance jusqu'à nos jours, la langue française est devenue « la langue des salons » comme on l'appelle chez nous, réservée à certains milieux bourgeois ou à un certain « métissage » superficiel et artificiel pratiqué par les parents ou les enseignants, espérant renforcer le niveau de langue des élèves, langue restée comme langue de scolarisation mais devenue une langue étrangère si nous prenons en considération l'ensemble du pays et non seulement la capitale.

Les étudiants arrivent à l'université avec une connaissance de la langue à travers des textes écrits de moins en moins littéraires, de plus en plus courts et « décontextualisés » recueillis comme des bribes ramassées de sources variées. Donc connaissance plutôt visuelle car écrite, sans réelle maîtrise à l'écrit mais inexistante à l'oral.

La langue pour eux est une matière à tiroir, à tirer au besoin, avec peine et sans grand attrait – l'anglais le remplaçant avec plus d'aisance dans leurs échanges quotidiens.

Dynamiser cette langue, c'est la replacer dans sa fonction initiale d'expression d'information et de communication. Une étude de leur milieu et de leurs failles et après un tâtonnement avec plusieurs différents essais, un dispositif d'enseignement – apprentissage ayant comme support le journal télévisé pourrait se révéler efficace dans la démarche que j'ai suivie en première année au département de langue et littérature françaises.

Des consignes de travail sont expliquées en classe: l'étudiant enregistrera (individuellement ou en groupe) une séquence dont le professeur précise la durée entre 8 et 12 minutes d'un journal té-

lévisé de son choix. Il devrait être en mesure d'expliquer tous les mots et toutes les expressions de la séquence.

Il présentera son enregistrement, justifiera son choix et rendra compte en quelques phrases (un court paragraphe) de l'essentiel de l'information soit en gardant l'ordre de successivité soit (si c'est un compte rendu) en les reclassant selon une problématique si le contenu s'y prête. Le journal télévisé étant éclaté au niveau des sujets, le choix pourrait être orienté vers une rubrique ou une thématique.

Un calendrier de présentation sera précisé en fonction des cours et de la disponibilité des salles équipées.

Lors de la séance de présentation qui est plutôt séance d'apprentissage, l'étudiant prend la place du professeur (la durée de présentation limitée à l'avance à 5 minutes) et devant être en mesure de répondre à toutes les questions posées par les autres étudiants de classe et fournir les renseignements nécessaires complétant ce que l'information a avancé ; souvent une discussion à plusieurs voix s'engage avec des interventions et des rectifications.

Le professeur en sollicitant l'avis des étudiants, évalue la préparation et la présentation selon des critères précisés à l'avance, tenant compte: du choix de la séquence, de la qualité d'enregistrement, de la maîtrise du contenu, de la performance et de l'aisance à la présentation, fluidité de l'expression, richesse et variété du lexique et de l'expression, ouverture culturelle (contextualisation de l'information, prise de position et discussion).

Le professeur reprend le contenu avec des mises au point, des explications et des rectifications de tout ordre. Il repose des questions à tous les niveaux et à tous

les étudiants, exploite le contenu de l'enregistrement (reformuler en une phrase ou 2 l'essentiel; relever les indices repériers; le nombre d'éléments constitutifs; les expressions nouvelles; préciser le registre de certaines tournures; etc.).

L'information présentée visionnée sera complétée par l'étudiant: il devra chercher des articles de la presse écrite traitant du même sujet ; il regroupera les titres comportant des figures ou des expressions figées et les interprétera en fonction du contenu de l'article ; il en constituera un dossier avec les articles – sources et des contractions courtes (nombre de mots précisés). Toute recherche élaborée sera reliée à leur contexte (libanais par exemple). Une ou plusieurs interviews avec de personnes référence, se feront (des références à des infos, articles ou textes ou livres en leur langue maternelle devaient être encouragées mais présentés et résumés en français certainement).

Après évaluation et correction de chaque dossier (présentation, contenu...), le prof précisera à chaque étudiant les parties intéressantes qu'il exposera en classe. Un document semestriel se constituera et sera projeté à la cafétéria de la faculté ou à la salle de théâtre, pour les autres classes et les autres départements ; il sera suivi de plusieurs interviews filmées et de certaines présentations précédentes intéressantes de certains étudiants. Des rencontres pourraient compléter cette séance, tout sera organisé, monté, présenté, justifié et défendu par les étudiants.

Plusieurs objectifs sont atteints :

- La langue est remplacée dans son contexte communicatif et dynamique à l'oral

- Elle est pratiquée en tant que langue vivante et non uniquement en tant que langue de l'écrit dans son caractère passif des fois, ou non actuel la plupart du temps.
- Les différents registres de langue sont décelés et une prise de conscience de la distance entre la langue écrite et celle de l'oral s'établira
- Une appropriation de la langue du fait son usage personnel et autonome brise l'appréhension qu'ils ont de la pratiquer.
- Une interaction s'établit, s'avérant essentielle, entre le perfectionnement du niveau d'une langue et l'initiation à certaines techniques d'expression et de communication (compréhension rapide transphrastique, repérage de certains indices, structuration de la réception d'un message, transmission d'un message sous plusieurs formes d'expressions: contraction, compte rendu, synthèse, bilan... s'appuyant également sur l'exercice de certaines méthodes de travail efficaces pour cet apprentissage).

Mais pourquoi le journal télévisé et non pas n'importe quel autre document audio-visuel ?

De l'ordre pratique; c'est un document culturel authentique vivant. Il peut être à la disposition de tout le monde car les différentes éditions ne présentent pas de grand décalage du point de vue niveau linguistique; ce qui est favorable à l'apprentissage et à l'évaluation. (A la demande des étudiants j'ai inclus le film documentaire. Le niveau de langue entre plusieurs documents fut trop varié. Sans renier l'intérêt du contenu ni sa grande variété ce qui pourrait être plausible à des étudiants non spécialistes en langue française).

La durée limite pourrait être respectée avec des unités informati-

sées complétées de par sa répartition en séquences et rubriques.

La diversité du choix des sujets qui pourraient intéresser un étudiant adulte; l'actualité présentée de même que la courte durée de sa présentation peut être un élément d'attrait pour un apprentissage qui les ennue. Il se présente comme un moyen bref capable de cibler plusieurs objectifs et de les focaliser.

De par la neutralité des discours informations (du moins apparente), la langue est reçue comme outil et moyen pour s'informer et communiquer. Dans ce contexte elle est dépouillée des représentations reliées aux apprentissages scolaires à l'écrit allant des analyses à la réflexion à la standardisation des réponses et des expressions, des topos de l'écrit.

Cette langue du bulletin d'information est destinée à tous les peuples et toutes les classes et n'essaie pas d'exercer un rapport de force vis-à-vis d'une communauté. Elle va vers l'autre exerçant un attrait et un intérêt particuliers et usant de clarté et de concision.

La langue est ancrée dans son milieu de production, de réception et de reproduction, donc transfert assuré par ce document authentique en avant et en aval de l'apprentissage.

Il favorise la structuration de la pensée reliée à la langue alerte du journal ainsi qu'à sa composition.

Le journal télévisé permet une connaissance de la langue actuelle vivante et non littéraire.

Du point de vue démarche, elle est efficace car elle donne un sens à l'apprentissage et pousse l'étudiant à se familiariser avec la langue orale en écoutant plusieurs

documents, avant d'opter pour une séquence.

Il est autonome dans son choix et essaie de retrouver ce qui l'intéresse et qui l'implique. Souvent elle se présente comme un défi car chacun, à son niveau et selon ses goûts, se trouve obligé de discuter avec les autres, de demander leur avis, de défendre ses points de vue, de coopérer, et de s'exprimer à l'oral. Elle socialise les connaissances et du même coup la langue. Je repense à la façon de concevoir la compétence chez Hagen et Gonczi (96) qui implique que les tâches proposées en classe engagent les étudiants dans des situations complètes et complexes.

L'étudiant ressent le plaisir de se permettre de commettre des erreurs à l'oral (non fixé visuellement), dépassant les blocages habituels, en faisant l'effort de cibler le contenu et de le communiquer ; bien que dans cette démarche, ce contenu soit réellement un outil pour l'enseignant.

Cette démarche permet de briser les frontières entre les langues maternelle et étrangère, par l'intérêt porté aux contenus de l'interculturel et par le transfert des connaissances.

Elle élargit la culture de l'étudiant, car emporté par des images, des voix et des titres du bulletin ; les informations tracent des frontières claires entre les problèmes de sa société et ceux des autres et de leurs cultures. Cette netteté identitaire repose, sécurise et permet une meilleure ouverture, tout en engageant une interaction pluriculturelle et pluri-lingue. A son insu, il associe, compare et superpose différentes informations émises dans plusieurs langues.

Cette démarche remplit les conditions motivationnelles dont :

- La signifiante: l'étudiant est capable de donner du sens à ce qu'il fait en fonction de ses propres buts et des questions qu'il se donne;
- La diversité et l'interdisciplinarité;
- L'authenticité: l'activité ressemble à celles que les étudiants sont susceptibles de rencontrer dans la vie courante;
- L'engagement cognitif: l'activité nécessite l'utilisation de stratégies d'apprentissage qui l'aident à comprendre, à faire des liens avec des notions déjà apprises, à réorganiser à sa façon l'information, à formuler...
- Le défi et la responsabilité: l'activité est difficile à réussir mais réalisable;
- L'interaction avec les autres;
- La clarté des consignes et le respect du déroulement sur une période de temps suffisante; Etc....

Cette démarche présente au prof plusieurs difficultés, car il devrait être prêt aux points de vue linguistique et culturel à expliquer et à intervenir; en mesure de tamponner les divergences d'avis et les frictions ; intervenir objectivement et scientifiquement ; pouvoir organiser les séances et les groupes (choisir des délégués pour assurer la maintenance de l'équipement, le montage des films et leurs projections) ; coordonner avec l'administration pour la disposition des salles et la distribution des heures.

Le grand défi que rencontre actuellement un professeur de langue et de littérature françaises au Liban, serait de devoir concevoir des outils, des supports et démarches nouvelles accompagnant les changements des conditions d'apprentissage de la langue: réviser son statut, préciser le niveau acquis, définir les objectifs, essayer de trouver une méthode qui concilie d'autres formes d'enseignement et qui répondrait de la façon la plus proche aux be-

soins, tout en parvenant à motiver également les étudiants. Le journal télévisé s'est avéré un très bon outil, efficace à plus d'un égard.

N.B. L'auteure a participé par cette intervention au congrès International du 40e anniversaire de la Société Japonaise de Didactique du Français sous le titre, **Plurilinguisme et pluriculturalisme: l'enseignement du français en Asie de l'Est et dans le monde**, 6-7 novembre 2010, Kyoto (Japon), Université de Kyoto.

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