

Bibliotheca Alexandrina

Quarterly Issue No.10, January 2011

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IMPLICATIONS OF THE NEW KNOWLEDGE REVOLUTION*

Ismail Serageldin

"We are entering a new age where the production and dissemination of knowledge, its storage and retrieval, its understanding and manipulation, its interpretation and reinterpretation, its integration and reinvention, all necessary parts of a functional cultural legacy and a dynamic cultural scene, will be different."



IF the diagnosis is correct, then we should be thinking from now as to how to design the infrastructure of knowledge in our societies taking into account The Seven Pillars of the New Knowledge Revolution, as I have chosen to name them in my article in the 9th issue of the BA Quarterly Newsletter, and their implications. By the infrastructure, I mean the education system from pre-school to post-graduate studies; the research institutions in universities, independent labs and in the private sector, and the supporting structures of knowledge and culture that are libraries, archives and museums. The most important and far-reaching impact will be on the book as we know it.

The Book

The most profound implications of The Seven Pillars of the New Knowledge Revolution are for the foundation of the recording and transmission of knowledge for the last few millennia: The Book—the parsed, “dead” codex (book form) that relies mostly on text. Since the transition of written knowledge from scrolls to codex, it has been the mainstay of knowledge. The schoolbook is the basis for the formal instruction of children. The book is the mainstay of research and higher learning. The cultural output of a society is frequently gauged by the number of important books they have produced and continue to produce.

However, the Book will remain, albeit in a different role. It is clear that electronic books will become the vehicle of choice to convey the parsed and organized knowledge that we will still want to retrieve in book form. I do not doubt that it will be the electronic form of the book that will take over and dominate the market for books.

Some will retain their love for the book as artifact, and this writer is certainly one of them. For such people, true bibliophiles, the book will continue to be produced, enjoyed and lovingly cherished. However, I suspect that we will be a rather small minority. In fact, we have now witnessed the first “bookless library” at the College of Engineering, University of Texas at San Antonio.

Accordingly, the entire industry based on the conventional ways we know of producing and distributing books and magazines will have to be radically transformed. We are witnessing that in music and will also see it coming to Video and Film.

More subtle transformations are already perceptible. Two such aspects deserve mention here, the rise of electronic self-publishing and the emergence of preference software.

Examples now abound of a number of authors bypassing the conventional approach to work through an agent and reach the established publishers to go directly to uploads on Amazon’s Kindle, soon to be joined by others. Print on demand, which should, over time, ensure that no book is ever out of print, is another wrinkle on how the staid business of book publishing for commercial profit is finally being affected by the new technologies.

If all the material will be presented in virtual forms and brought to us wherever we are, at home or at the office, what will become the purpose of the space we now call a library?

The second issue is the emergence of preference software, which allows the website to help the user choose a product, in this case a book or a piece of music. Most of the preference software works by mobilizing the shopping patterns of the users. Very few, such as Pandora.com in music, actually analyze music on the basis of detailed analysis and then searches for pieces that have the same patterns as the one selected by the user.

While many, including this author, find such preference software a useful service, we should be aware of the tendencies that it encourages. Basically, this will reinforce the tendency of sending the crowd towards the bestsellers rather than informing them of the obscure and rigorous gem here and there.

In political matters, it is clear that the new technologies, by providing enormous choice for opinionated expression, finds crowds heading to those writers or commentators who reinforce their prejudices rather than enlarge their horizons.

Will all this create a more opinionated, less tolerant and more narrowly educated and less broadly cultured society? Or will the technologies actually spawn many more possibilities that will nourish contrarian views and novel ideas? Both tendencies are therein our hands. It is difficult to predict which of these will prevail, but what is clear is that the world of book (and music and video) publishing will not be the same.

These major transformations are not for tomorrow. We will see a lot of the old linger on and co-exist with the new, but gradually the new will replace the old.

Education and Learning

The structure of the institutions of education and learning, those that channel the preparation of future generations of humans and the trans-generational passing-on of knowledge, will change. They will not only continue to evolve, they will morph into something unrecognizable to those who think of yesterday’s schools as a model, or those who yearn for their collegiate university experience.

We need to think even more boldly and dream of reinventing education completely. The old model of rigid linear advance through 12 years of schooling, followed by four years of university, after which one receives a degree that certifies our entry into the labor force to practice some profession for forty

years and then retire, will become totally obsolete. Continuous learning will be more than a slogan; it will be an economic necessity.

Education is likely to change profoundly in the coming decades, in terms of content, participants, methods, and organizational setting.



Study Room of the new bookless library at the University of Texas at San Antonio. Credit, Patrick Dunn.

On Content, curricula and syllabi need to be revised to emphasize basic skills, problem solving and learning to learn. Teachers must be much better trained to become enablers who will encourage children to realize the joy of discovery, and be able to utilize teaching methods that allow each individual to change at their own pace.

The educational system of the future will witness an explosion in Content, beyond our capacity to imagine today. New fields of learning already have and will come about. The most important discoveries will be at the intersection of the existing disciplines. In the past we had biology and chemistry. Today we also have bio-chemistry, in addition to biology and chemistry. Totally new fields have come about, such as genomics and proteomics. Beyond the natural sciences, we are discovering how important trans-disciplinary work is. We need the wisdom of the humanities in addition to the knowledge of the natural sciences. We need the insight of the social sciences to bear upon the technical options of engineering.

Participants in our educational enterprise will still involve parents at home, and teachers at school. Students will play a bigger role in their own development. Virtual communities on the Internet will create a new form of peer group affecting the mental and emotional growth of the children and adolescents of the future. I say this, fully cognizant of both its upside and its downside. Perhaps we should be more open to what our children will have to tell us.

**The full version of “The Shape of Tomorrow: The Seven Pillars of the Knowledge Revolution and their Implications” is available on Serageldin’s website: <http://www.serageldin.com/>*

The choice today is between those who would try to apply the new technologies to maintain the system of "copyright", and those who believe that the new digital materials require a different approach.

Methods of teaching in the past fifty years have been almost totally confined to formal instruction in classrooms. Lectures, tutorials and supervised work have been the staples of education from time immemorial. We have barely started to explore guided learning through such instruments as distance learning, the Open University and modular adult education classes. We have barely scratched the surface of the potential that exists in self-learning. There is room to do much more in guided learning, and to help a thorough-going revolution in self-learning.

Although I believe that formal instruction will continue to be important, it will increasingly be supplemented by both guided learning and self-learning through myriad offerings. Driven by curiosity and self-interest, the lifelong learners of the future will alternate between broadening themselves or pursuing hobbies on the one hand, and acquiring marketable skills on the other. The offerings for both will be there.

The organizational setting, the schools and universities, will not be replaced by individuals working on computer terminals or on their mobile phones or other technologies, from home or from elsewhere. This is because they serve three functions: a skill and knowledge imparting function; a certification function; and a socialization function. The first and second will change along the lines I have just described. However, the socialization function, which is an essential feature of emotional development and the formation of effective citizens, will remain.

Museums of Tomorrow

The implications for museums are profound. Everything from storage to retrieval poses problems of technical and physical obsolescence. In spite of its enormous convenience and its ability to expand our mental and physical reach in many innovative ways, the new digital technologies are quite susceptible to rapid obsolescence.

Museums will have to become much more than the storage place of rare originals and the general imparters of knowledge. Yes, there will always be that unique joy, the special feeling of awe that one has in being in the presence of the actual original piece of art, or that rare object that has been recognized as worthy of being a "museum piece". For specialists, there may well be additional, and

possibly profound insights that can be gained only by the examination of the original work.

Museums deal with more than specialists; they have to cater to the needs of the general public. They must take note of the fact that the web will provide excellent materials, in 3-D animations that will look very lifelike, and will provide access to many sources of information.

Thus, the displays of tomorrow will change. They will be more like curated shows, perpetually changing as the institution tries to reach the public in myriad ways. The skill of the curators will be apparent in the quality of the shows they organize. So, rather than standardized fare, we can expect that the museums of tomorrow will have perpetually changing displays, that make full use of the available technologies, but provide an added "oomph" that can only be provided by the size of the exhibition, the excellence of the space, the attractiveness of the surroundings, and the exciting manner in which the building itself provides a sense of place.

Virtual museums can be created allowing the visitor to see and compare pieces that are currently at various museums around the world. In fact, there are things that can be done virtually that cannot be done in a real museum with a real antique: turning the piece around and upside down to see all its facets; and in the future, the 3-D virtual reality character of the presentations will be much better than anything that we can envisage at present, far better than current technologies from holograms to 3-D animations.

We can already see some of the early manifestations of that in the Grand Egyptian Museum (GEM), which is currently managed by the BA Center for Documentation of Cultural and Natural Heritage (CultNat).



Wide courtyard area at the Grand Egyptian Museum, artist's impression. Credit, Heneghan Peng Architects

Today, when we stand at the threshold of the new ICT Revolution and can barely see the contours of the new organization of knowledge, we must be willing to re-invent ourselves and to think of radical change, not just incremental change.

The Future of Libraries

Libraries are a fundamental part of the cultural landscape of any country. The experience of the World Digital Library (WDL) shows glimpses of what the future may hold for libraries. This raises the question that if all the material will be presented in virtual forms and brought to us wherever we are, at home or at the office, what will become the purpose of the space we now call a library?

As we discussed above, some of the libraries are actually going bookless, but librarian services are remaining central to the users. There are at least five special functions that these new institutions of the third millennium will undertake. First, they will continue to harbor the originals, such as manuscripts and first editions.

Second, the library will become a meeting place for the like-minded and the interested in particular themes. A treasured meeting place, evoking the past and surrounded by the treasures of our heritage, it will be an inspiring venue for the literati and for the public at large.

Third, there will continue to be certain materials that, for institutional and monetary reasons, will be beyond the reach of most people to obtain for a nominal fee, and that the libraries will be able to provide only *in situ*. In addition, the libraries will have an integrated infrastructure for researchers, artists and critics that will enable them to find in one place, with excellent services, the full gamut of the materials and facilities they need.

Fourth, the library will be the appropriate bridge between the population, and especially the researchers among that population, and the national and international archiving system. There, the sheer scale of the enterprise will pose particular problems, that are likely only to be addressed by libraries and archiving institutions.

Fifth, the library will continue to have special programs that involve children, schools, youth and their parents in the magnificent enterprise of socialization and learning that will continue as long as societies continue to exist.

Finally, libraries will become even more important in this period of boundless electronic information of enormously variable quality. Having too much information is as problematic as having too little for those who do not know their subject matter well.

Libraries will help by organizing coherent domains of knowledge and sharing in the global explosion of information. They will not be just depositories of books and magazines, but will become essential portals through which learners—and the general public—will be helped to explore the vast and growing resources that will be at their fingertips.

Going Digital

Libraries are currently undergoing major transformation in the wake of the Digital Revolution, which opened up opportunities for remedying problems faced by less developed countries regarding access to recent research, reference materials and databases, as never before.

The old approach to have books and other written materials collected in a useable fashion in fixed locations, where interested persons can access the materials has long suffered from several constraints, including the huge costs involved in collecting the materials, cataloging and maintaining them; the limited choice available in any one location; and the difficulty of accessing the material in the truly large collections.

These constraints of space and time are suddenly falling away in the wake of the Information and Communications Technology (ICT) Revolution and the widespread application of new digital technology for the production and dissemination of the products of the human mind.

Within this context, many questions arose for the idea of library, and for the legal framework within which the utilization of the material takes place. The Intellectual Property Rights (IPR) regimes that we have come to know and use increasingly seemed under challenge as the libraries started moving towards hybrid systems where they continued the traditional functions of the lending or reference library of printed materials, as well as the new functions of providers of on-line digital material.

The advantages of digital libraries based on the new technologies are manifest. Several problems are emerging, such as the physical and technical obsolescence of the material; the establishment of common standards for the digitization, filing and maintenance of the material so that it can be easily accessed on a common basis; and the issue of IPR in the Digital Age.

In the domain of research and publishing, the Digital Revolution is so profound that it challenges the very concept of the organization of knowledge.

It is important that those concerned with the less privileged in the world act now to ensure that the benefits of the new technologies allow knowledge to flow easily to all of humanity

The first two of these problems are being handled by a number of major libraries and archives that have a direct interest in establishing a proper system of managing digital resources that are growing much faster than anything we have experienced in human history.

A more complex issue is the management of IPR in the Digital Age. The choice today is between those who would try to apply the new technologies to maintain the system of "copyright" which has evolved during the long era of the print medium, and those who believe that the new digital materials require a different approach that is suited to the possibilities of the new technology.

New approaches, that would protect the rights of the innovators while allowing the convenience and simplicity of access to all, should be developed rather than trying to harness the new technologies (such as watermarking and other techniques) to protect the business model of "copyright" that evolved in a past era. The current system has created many problems, which were highlighted by many studies. New technologies require new business models.

In the domain of research and publishing, the Digital Revolution is so profound that it challenges the very concept of the organization of knowledge. The very presence of a digital archive for the World Wide Web (Brewster Kahle's Internet Archive in California) is already making the issue of available digital material moot. The duplication of this material in several centers, including the Library of Alexandria, will ensure its availability against physical or political disasters that could destroy that record.

Reviewing Concepts

Today, when we stand at the threshold of the new ICT Revolution and can barely see the contours of the new organization of knowledge, we must be willing to re-invent ourselves and to think of radical change, not just incremental change.

Some well-established concepts have to be reviewed in the light of the new technologies. These concepts are Publication, Peer Review, Copyright, Fair-use, and Inter-library loans.

Publication. The ICT Revolution has blurred the distinctions between private and public printing/publishing/distribution. Is material posted on a personal website published? Anybody can post anything on the web, and frequently most people do. Just look at Facebook, YouTube and Flickr. Now even tweets are being collected by no less than the Library of Congress.

Print-on-Demand, already available in its preliminary forms, may well be the way of the future in addition to the e-book. Whatever it will be, I am convinced that the traditional way of publishing and selling books will go the way of the dodo! Our interest here should be that the new models for publication are done in such a way as to ensure maximum access to all information everywhere; while ensuring just returns for the author, and his or her designees (publishers and distributors).



BA Espresso Book Machine

Peer Review. Its practices are among the frequently cited obstacles allowing scholarly digital journals to prosper. Surely it is possible to allow the peer review process to occur on certain postings on certain gateways, and also use some other means of evaluation for the material that may be produced by communities of practice, a needed variation if we are to allow for large volume reservoirs of knowledge to be made available as it comes on-line.

In addition, there is the special case of the BA Science SuperCourse, which has evaluation techniques that involve the community of practice in rating lectures, and the possibility of identifying who does the rating: fellow scientists, academy members, students, or the public at large. Statistics of downloads and other functionalities help round out the system. A different and important variant is the Wikipedia model that allows collaborators to edit the material. A new model of peer review is the Encyclopedia of Life (EOL.org).



Ismail Serageldin and James Edwards, Executive Director of EOL, signing MoU to launch an Arab EOL.

All this is just the forerunners of much more to come. These examples simply show that there is much more to the approach of good practice than conventional lengthy peer review.

Copyright and IPR. Imagine a world where all world writing is available online, consult for free, download for a price; money automatically goes to authors and publishers and booksellers from every download; authors can self-publish directly if they want; tiered pricing systems to recognize purchasing power of entire countries; leasing arrangements for entire territories not single institutions; fair use, inter-library digital loans and other such arrangements are automatic; and so much more...

Fair Use. The doctrine of fair use is under challenge. Between those who see it as a fundamental right once something is made public (published in the conventional sense) and those who see fair use as an exception to an absolute monopoly granted to the author/publisher of the material. I personally stand on the more liberal definition, although many jurists disagree with any such "rights" approach to the fair use issue. Those who agree with this view base it on the idea that the copyright is granted as part of a dual objective: rewarding the innovator and ensuring public access to the innovation.

However, extensive access to the results of scientific research and cultural output can, and should be, used widely—short of plagiarism.

The digital libraries of the future should be handling the gray literature electronically. They should be willing to maintain electronic gateways for sharing and improving teaching materials, which are being made for all.

Inter-Library Loan. Long accepted as a means for libraries to enrich the material they can offer their readers, it is being seen as fraught with dangers when the material is electronic. Yet, this should not be so. Inter-library loans should be encouraged electronically. This would be more efficient and effective, and various models of handling the excess copying fears can be studied, from using established conventions to self-limiting or time-bound software, as well as many other avenues that can also be explored.

It is clear from the above that the institutions of learning, from pre-school to post-graduate, and the systems of research, be they academic or profit-oriented, public or private, will be profoundly affected by the Seven Pillars of the New Knowledge Revolution and Their Implications. So will the supporting institutions including archives, libraries and museums. Therefore, contemporary thinking on the design of these institutions should look beyond the introduction of small incremental changes in the established models, and be bold in exploring alternative visions of the future. We should try to anticipate the directions of change and facilitate transitions rather than ignore or reject the notion of rapid change and profound transformation that lie just ahead. In embracing these changes we may help nurture their possibilities and enable them to serve the majority of humanity rather than letting them be one more manifestation of the digital divide.

Indeed, the new century is full of promises that we can barely imagine. The ICT Revolution is opening doors that were sealed by old technologies. It is important that those concerned with the less privileged in the world

act now to ensure that the benefits of the new technologies allow knowledge to flow easily to all of humanity, not just the privileged citizens of the industrialized countries. We will be repaid many times over by the flow of innovation and knowledge that will be generated by the 80% of humanity that resides in these poorer countries, and whose talents and abilities will be allowed to flourish by the new digital libraries of tomorrow.

The new century is full of promises that we can barely imagine. The ICT Revolution is opening doors that were sealed by old technologies.

A MULTILINGUAL HUMAN TONGUE

Dina Elodessy

Diversity is the magic mirror through which we perceive the self; it is the composition of different melodies that are mere variations of the same theme; humanity. In the same vein, the various languages spoken by the people of the globe build, through letters and words, the cement of bridges. The more multilingual we permit our world to be, the more tolerant we eventually become, for it is imperative to understand that different cultures need different voices of expression. No language should dominate another, for what I may term as "language imperialism" is in fact a signifier of a more intricate form of cultural hegemony. Accordingly, the approximate 6,000 languages spoken by the humans of today testify to a diversity that should be celebrated and secured.



One of the conference sessions

Human language, similar to all human attributes, is a myriad of complexity. It is far beyond being a set of rules that connect symbols to their meanings; it is not only a linguistic portal that opens up an infinite number of possibilities for understanding and misunderstanding, nor is it merely the ship through which one escapes one's insular existence. Language is a theory of other minds and shared intentionality; it is the bridge upon which human ideas cross.

Understanding the importance of such a pressing topic, the BA held the Third Global Seminar on Linguistic Diversity, Globalization and Development during 28–29 November 2010, under the auspices of UNESCO Department of Public Information, Linguamón–House of Languages, and the Roberto Marinho Foundation. The Seminar sought to initiate dialogue on the importance of media, broadcasting and the role that new technologies play in safeguarding linguistic and cultural diversity, seeing that the ongoing revolution in information technology continues to shape the window through which one perceives the self and the not-so-distant other.



Hugo Baretto

The Seminar commenced with a message from Tarek Shawki; Director of UNESCO Egypt, that was delivered by Joie Springer; Director of Memories of the World project at UNESCO. In his message, Shawki emphasized on the importance of linguistic diversity, especially that research indicates that half of the world languages will disappear by 2050. Also, Linguamón–House of Languages Director; Antoni Mir, realized language as an opportunity rather than a challenge, a bridge rather than a barrier, and a solution rather than a problem.

Other speakers accentuated the importance of language in preserving cultural identity. In fact, Hugo Baretto; Secretary General of the Roberto Marinho Foundation, said "In such a globalized climate in which we live, the challenge to preserve the mother tongue is even greater...just as nature, language should be preserved; it is the air of our culture and the raw material of communication and education."

On the other hand, Kiyo Akasaka; UN Under-Secretary-General for Communication and Public Information, tackled the Digital Revolution and its growing impact on the multi-lingual cyberspace which we virtually occupy and alter every single day. He expounded on the different UN efforts and activities in promoting diversity and protecting the freedom of information, and described how UNESCO and its partners are contributing to more research that will help dispel some myths. "Contrary to earlier estimates," he said, "English may not be as dominant a presence on the Internet as originally thought. The digital world, it appears, including enormously popular social media, is becoming more and more multilingual every day." Akasaka added that, by the end of 2010, there will be an estimated 5.3 billion mobile cell phone users sending from 1.8 trillion to 6.1 trillion text messages.



Kiyo Akasaka

The Seminar proceedings tackled many themes related to multilingualism, linguistic diversity, and the Digital Revolution. Of the success stories showcased by the Seminar, Chris Rainier, Fellow, National Geographic Society, stated that half of the world languages are at risk, commenting on the "Enduring Voices" project that was launched in an attempt to preserve the languages, heritage and culture of indigenous people.



Chris Rainier

Another consequential project, entitled the "Memoires of the World", was presented by Joie Springer, Director of Memories of the World project at UNESCO, who clarified how the project works on documenting the recorded collective legacy of the peoples of the world.



Joie Springer

Azza Ezzat, Head of the Publishing and Research Unit at the BA Calligraphy Center, presented the Digital Library of Inscriptions; a digital record found on historic buildings and works of art throughout the ages. The Library includes more than 5,000 inscriptions in a variety of languages. Correspondingly, Robert Moropa, Representative of the Library of Congress, presented the World Digital Library, featuring the world's best cultural contributions. With 32 partner organizations from all over the world, the project aims at narrowing the cultural gap and promoting understanding between different cultures and peoples.



Azza Ezzat



Robert Moropa

Furthermore, a special session was devoted to multilingualism and families, hosting Anna Solé Mena whose research findings maintain that children naturally have an unlimited capacity to learn languages, a facility that would necessarily suggest the ability to absorb new cultures as well as be inculcated into the much-needed values of tolerance and plurality. However, it is hard not to remember that multilingualism may sometimes infer negative connotations, especially in postcolonial societies.



Anna Solé Mena

In this context, Sozinho Francisco Matsinhe, President of the African Academy for Languages, discussed the multilingualism of the Black Continent, resulting from various indigenous and colonial languages.

Multilingualism, as has been evidenced throughout the Seminar, is a global phenomenon. Every passing second, thousands and thousands of words are being sent from one part of the globe to the other, carrying thus human communication and interaction to a totally new and unprecedented level. Using the much-used cliché, the world has actually become a global village that houses different cultures and tongues. This is no hyperbole; linguistic diversity is a prerequisite and an outcome

of globalization. As a matter of fact, social networks and renowned websites now appeal to that growing demand for multilingualism. Translation has now become part and parcel of business transactions and Hollywood movies may be rendered in different languages. It is a small world after all.

The 2-day Seminar, bringing together experts from different parts of the globe, celebrated cultural diversity through sharing the initiatives and experiences of the participants. It reminded us that the language we often take for granted is the air through which our thoughts live, and without which the world would have become such a silent and lonely place. Words, either written or spoken, communicate our essence and join together otherwise disconnected beings. So, let those silent speak in whatever language they have learnt. Let them bask in the joy of words. Let them be.



Discussions during the conference

A NEW WEBSITE FOR THE BA ANTIQUITIES MUSEUM

Showcasing more than 1,000 monuments

The Bibliotheca Alexandrina (BA) Antiquities Museum launched its new website (antiquities.bibalex.org) with a database of more than 1,000 ancient monuments.

Mona Serry, the Antiquities Museum Director, stated that it is the first museum in Egypt to display most of its holdings on-line in Arabic, English and French. Moreover, on the website main page, an overview of the site content and what it offers in 13 languages is presented.

The Museum comprises a number of sections for Ancient Egyptian antiquities; Greco-Roman antiquities; Byzantine antiquities; Islamic antiquities; the artifacts discovered at the construction site of the New Bibliotheca Alexandrina, in addition to a number of temporary exhibitions.

Website browsers can access any of these sections online, and read a historical and artistic introduction on the era to which the pieces displayed belong. This is followed by a display of the most important objects in the Museum presented comprehensively and in a simple style suitable for non-specialized users. Website visitors can also take a virtual tour through the different halls of the Museum, and view panoramic photographs of the various sections.



Fragment of a wall from a tomb depicting a man and his wife



Mosaic depicting a sitting dog

Patrons can use the Simple Search or the Advanced Search in which they can follow more than one method. For example, users can search by the category under which the searched-for item falls (statue, coin, funerary furniture, etc.), or the historical era it belongs to, or the material it is made from. Not only that, it is also possible to search through the Museum Hall; an interactive plan of the Museum appears, and by clicking on one of the Halls, the showcases available in the Hall appear, and another click on the showcases displays all the available pieces.

The website also includes links to various events related to Egyptology along with related lectures, conferences, and exhibitions all over the world. Moreover, it offers links to websites of the most important international museums that

BA Highlights

display Egyptian collections, in addition to links to various research centers specialized in Egyptology, as well as various resources for scholars of Antiquities. In another page, users view the various archaeological discoveries taking place.

The extraordinary idea of housing the Museum of Antiquities within the cultural complex of the Bibliotheca Alexandrina was initiated when several exquisite pieces dating back to the Hellenistic, Roman and Byzantine Eras were discovered during the excavation works at the construction site of the Library.

The BA Antiquities Museum is one of the few museums in the world that displays artifacts discovered at the self-same location of the Museum. Its collections were carefully selected to reflect the rich, multi-cultural history of Egypt with its Pharaonic, Greco-Roman, Coptic and Islamic heritage; with special emphasis on Alexandria and the Hellenistic Period. The Museum houses 1,133 pieces, which include two unique collections; the artifacts found during the excavation process at the construction site (1993-1995), and the underwater Antiquities hauled up from the Mediterranean seabed near the Eastern Harbor and the Abukir Bay.



Statue of Aphrodite

The Antiquities Museum is designed in a very modern way, applying the most sophisticated techniques, such as special optic lighting systems suitable for the exhibits, and theft alarm and fire-fighting systems.



In the Afterlife section

Panoramic view of the Antiquities Museum



DOWN THE SALAFI ROAD*

Galal Nassar

A recent study of the Muslim Brotherhood suggests that the group is increasingly leaning towards more puritan interpretations of Islam. The author of this study, Hossam Tammam, argues that Wahhabism (the 19th century Islamic movement still popular in Saudi Arabia) and Qotbism (the militant ideas of mid-20th century Egyptian scholar Sayed Qotb) are now dominant in both the Muslim Brotherhood's thinking and organizational structure. His study, "The Brotherhood Embraces Salafism: The Erosion of the Brotherhood Thesis and the Ascendance of Salafism within the Muslim Brotherhood," appears in the first edition of *Marased (Watchtowers)*, a periodical published by the Future Studies Unit of the Bibliotheca Alexandrina.

The Brotherhood, Tammam says, has undergone the biggest organizational shift since the 1950s and 1960s, especially following the victory of conservatives in internal elections the group held in late 2009 and early 2010. With the conservatives in full control of the Brotherhood, the group's ideology is also undergoing a profound change.

The Muslim Brotherhood has been drifting towards Wahhabism since the early 1950s, when the Salafi trend rose in reaction to the repression of the Nasserist campaign. One reason for this was that many Brotherhood members fled Egypt to Saudi Arabia, the historic hub of Wahhabi Salafism. The trend was to continue during the 1970s, when the growth in the Saudi economy led to the rise of religious conservatism around the region.

It is not that the Brotherhood was against Salafism to start with. Hassan El-Banna, who founded the Muslim Brotherhood in the 1920s, described the group as "a Salafi appeal, a Sunni method, a Sufi experience, a political organization, a sports gathering, a scientific and cultural association, and economic enterprise, and a social idea."

The above definition makes it clear that the Brotherhood thought highly of Salafism. Yet, its original understanding of Salafism does not tally with today's definition of the term. The Brotherhood, let us not forget, was an inclusive group, one that sought to unite rather than to divide, inspire rather than dictate. Significantly enough, the group in its early days also advocated Sufism as part of its theoretical and educational practice.

Tammam argues that the Brotherhood was inspired initially by the reformist ideas of Salafism as espoused by Sheikh Rashid Reda. This brand of Salafism was inclusive and flexible in its approach to religious rituals and textual interpretations.

Also, in its early days, the Brotherhood was pan-Arab in its orientation, which meant that it was particularly respectful of non-Muslims, as they were an integral part of the country and the region. El-Banna was particularly clear on this point.

The traumas of the Nasserist era, Tammam contends, contributed to the rise of Salafism. The first wave of Salafism occurred when the Brotherhood fled Egypt in 1954, following the first clash with the regime. Saudi Arabia offered them safe haven, and often enough passports.

The second wave of Salafism occurred in the 1970s. As Brotherhood members became acclimated to Saudi traditions, their brand of Islam became more puritan than was the case back in Egypt. Their ranks



were soon to swell. For when late President Anwar El-Sadat released thousands of Brotherhood members from prison, many left for Saudi Arabia, where it was easy for them to find jobs and feel accepted.

The rise of oil wealth, as it attracted a lot of workers from Egypt, reinforced this trend. The open-door policies of Sadat, with its stress on financial success, encouraged Egyptians to seek employment in Gulf countries, where religious conservatism was the norm.

Egypt had its own Salafis for decades before that. The Ansar al-Sunna (supporters of the Prophet's traditions) group espoused a brand of thinking that closely resembled that of the Wahhabis. Hamed El-Fiqi, the group's founder, was the first to import Wahhabi thinking to Egypt. Eventually, Ansar al-Sunna preachers became quite popular on university campuses. The Salafi library of Mohebeddin Al-Khatib in Cairo offered ready material for many college students of this generation, who often reprinted the books and sold them at nominal prices.

Having suffered at the hands of the Nasserist regime, the Brotherhood needed new blood, and began to court college students, especially the followers of various Islamist groups. The newcomers to the group brought their Salafi doctrines. So by the late 1970s, the Brotherhood's thinking became more puritan than any time before.

In the post-Camp David Egypt of the 1980s, a fair amount of crossbreeding took place between the Brotherhood and the Salafi movement. Mostly, the Brotherhood brought organizational structure to Salafism, whereas the Salafis infused the Brotherhood with their new-found puritanism.

Consequently, two sub-currents in Salafism surfaced. One is a Qotbi current espousing the Jihad strain of Salafism seen in the Palestinian Muslim Brotherhood led by Abdallah Azzam. The other is the Sahawi (revivalist) current seen in the Syrian Brotherhood led by Mohamed Sorour Zein Al-Abidin. The latter, in particular, maintained the Brotherhood tradition of involvement in public work while borrowing liberally from the Salafi thinking of the Wahhabis.

The rise of the Gamaa Islamiya and the Jihad also had their impact on the Brotherhood, reinforcing a militancy that was mostly short-lived and tentative.

Tammam believes that the changes in the religious and political scene in Egypt in the 1990s left a lasting mark on the Muslim Brotherhood. The group was particularly weakened by a government clampdown on Brotherhood-led labor and trade unions and the confiscation of Brotherhood-run companies. Meanwhile, the Egyptian religious

scene was becoming more tolerant of Salafism. As the mainstream largely embraced stricter forms of religiosity, the Brotherhood had to keep up.

Salafi preachers became all the rage, and Brotherhood-affiliated preachers benefited from the Salafi-friendly media and the attendant boom in Islamist websites and television programs. Some became talk show hosts, whereas others appeared regularly on cultural and religious programs. As a result, the Brotherhood drew closer to Salafism.

A Salafi component began to assert itself within the Brotherhood. This was not a development with which all Brotherhood members agreed, and some of them felt alienated as a result. This created some tensions within the Muslim Brotherhood, with the Qotbis demanding a stricter interpretation of the letter of Islam. As Brotherhood organizers tried to maintain unity within the group's ranks, the gap between the conservatives and the reformers continued to grow.

In the Brotherhood's internal elections of 2008, reformists within the group expressed the concern that their organization was being "hijacked" by the Qotbi current. Their evidence was not hard to see: the supreme guide and two of his three lieutenants are ultra-conservatives.

The Brotherhood, the author argues, is becoming too conservative to be inclusive. The resurging Salafism, with its obsession with outward piety, is generally unappreciative of the arts and literature. According to Tammam, the Brotherhood has changed from a group that "wished to reclaim Islamic identity from the Wafd Party in the 1930s and 1940s to the concept of hakimia [theocracy] in the face of State and society in the 1970s, to a defender of public morality in the 1990s, to a proponent of exclusive orthodoxy today."

The Salafis may not be dismissive of political participation, but they miss its point. As a result, Tammam says, they "will throw confusion into political doctrine... and hinder the progress of the Brotherhood in the coming years." Interestingly, Tammam does not blame the rising Salafism on the Wahhabis. He says the trend is a natural outcome of the course Egyptian society has been taking for years. The Egyptian brand of Salafism maintains certain traces of the pluralism, openness, and social vitality that still exist in Egypt, despite setbacks.

Tammam expects the Muslim Brotherhood to lose much of its flexibility due to its new orientation. In particular, it will be unable to maintain diversity in its ranks for long. As the Qotbi and Salafi doctrines prevail, the Brotherhood may have to spend much of its energy on cultural indoctrination. To put it briefly, the Brotherhood is drifting farther from its original goal. The organization that once had an ecumenical appeal is now hindered by its own ideology.

*This article was originally published in *Al-Ahram Weekly* in December 2010. (<http://weekly.ahram.org.eg/2010/1027/eg2.htm>)

YOUTH VOLUNTEER THEIR WAY TO A BETTER FUTURE

Sarah Elhaddad

"I am very excited, this gathering is very essential in teaching us how to communicate effectively in civil engagement matters" — Rana Sabry, Egypt.

"I have a lot of expectations, I hope I can take home new useful experiences, approaches, and youth programs to be implemented" — Onesmus Upindi, Namibia.

"I believe that youth services, and their engagement in the society, is a key tool for national construction. That is why I am here" — Mfankhon Hlatschwaya, South Africa.

More than 200 people from around the globe shared the same hopes and aspirations, as they took part in the "International Association for National Youth Service (IANYS) 9th Global Conference" at the Bibliotheca Alexandrina, 25–27 October 2010, in partnership with the John D. Gerhart Center for Philanthropy & Civic Engagement at the American University in Cairo (AUC), and Innovations in Civic Participation (ICP), and the IANYS secretariat.



The Conference Opening Session

The global conference was a unique opportunity for professionals in youth service from the Middle East and 32 countries worldwide to exchange program solutions, research, and policy recommendations with government officials, university faculty, practitioners and youth themselves. Important themes of the Conference included discussing the links between youth service and employment; youth participation in peace and conflict resolution, and the prospects for national youth service programs.

Dame Elisabeth Hoodless, Executive Director of Community Service Volunteers (CSV), and Chair of the IANYS Global Council, said during the opening session of the Conference that after being involved in volunteering for over 45 years, she realized that the best value that should be planted in every child at a very young age is volunteering, and the passion for community service.

Hoodless also affirmed that at this age, it has become much easier for youth to connect and find different channels to start their service programs and announce their progress to community members. "The media and the Internet have been of a tremendous effect in the field of volunteering, and those powerful tools can now establish a new platform for launching youth services around the world," she declared.

The United States Secretary of State Hillary Clinton addressed the audience via video to highlight the importance of national youth service. "This Conference is a great opportunity for youth to exchange ideas and be creative, and find ways to brainstorm some of the best service programs and initiatives that can be implemented in their own community, through each other's experiences" said Clinton. She added that she believes that youth, the large majority of the world's population, can be the driving force in their community, through their talents and enthusiasm, to establish initiatives for addressing



Susan Stroud

critical national and community needs, and pave the way for a better future.

Commenting on Hillary Clinton's address, Susan Stroud, Founder and Executive Director of ICP, said that Hillary Clinton's message to the Conference is a testament to the world leaders given to harnessing the power of young people to improve their societies through service, and that the large gathering of policy-makers, researchers and practitioners for the IANYS Conference in Egypt signals the importance of this goal.

As the Director of the John D. Gerhart Center for Philanthropy and Civic Engagement at the AUC, Dr. Barbara Ibrahim spoke about the projects implemented in the Center to monitor youth service programs in Egypt. She mentioned that the new generation of Arab youth made an important decision not to wait to be offered opportunity and tools in order to give a hand to their community, instead, they have formed their own youth service initiatives and organizations.

Ibrahim stressed that research data shows that 95% of those who volunteer in Egypt witnessed a remarkable career change, increase of income, and most of them were able to work and volunteer at the same time. Those youth were able to improve their lives by helping the unprivileged in their community through raising funds for tutoring, buying clothes, and helping with marriage expenses.



Dame Elisabeth Hoodless and Barbara Ibrahim

In a session entitled "Youth Civic Engagement and the Connection to Employability", Ashok Regmi, Global Director for Social Innovation and Citizenship at the International Youth Foundation, said that studies show that the social skills gained by youth during their participation in services and programs contribute greatly in qualifying them for the job market.

The Conference also provided a free space for discussion, which featured different perspectives from foundations and the private sector, aiming to explore reasons for and the importance of investing in youth civic engagement programs. Kathy Hurley, Senior Vice-President of Pearson Foundation,

said that Pearson works with over 37,000 people in 60 countries around the world, in order to create projects that promote community activism, and dedicating a large percentage of the Foundation's charity to youth and community service engagement projects.

"Our 'We Give Books' project is one of the many literacy and education initiatives that helps give away over three million books a year. In addition, we strive to stimulate critical thinking and service action in students in Asia through the 'Pennies for Peace' program, and funding the initial development of the innovative sprout of E-course by supporting 'TakingITGlobal' initiative," added Hurley.



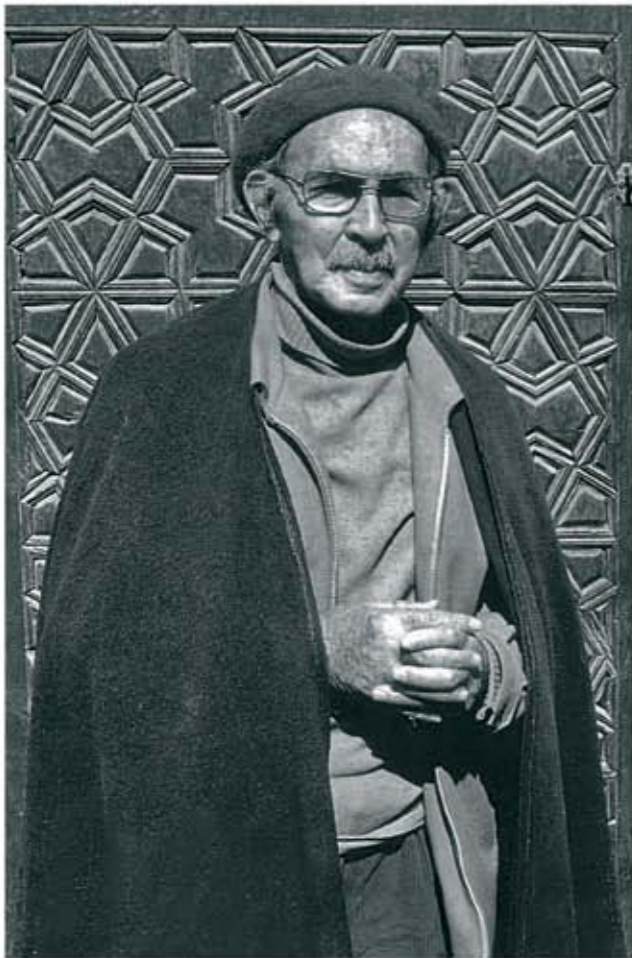
Youth Interacting at the Conference Opening

Mohammed Sabry, President of the Alexandria Business Association (ABA), spoke about the importance of the private sector's role in creating training opportunities for youth. "Private business organizations must realize that providing training and internship opportunities for youth in their community will participate, on the long-run, in providing the same business with a very powerful and enabled working force, and eventually developing the business climate and achieving economic reform," he affirmed.

Esther Benjamin, Associate Director for Global Operations, Peace Corps, stressed in the closing ceremony, that youth should always be treated as an asset, and as mature partners of the international organizations working with community service. "Governments, civil society organizations, youth, and the private sector must all be aware that youth service is the key to developing communities, and start creating suitable programs based on this awareness," she added.

On the fringe of the Conference, Susan Stroud announced that the recipient of the IANYS Lifetime Achievement Award was offered to Donald J. Eberly, Founder and Honorary President of IANYS. "Don Eberly's dedication, vision and skill have influenced a number of nations to set up National Youth Service programs, and still more are thinking through the implications. He has lit the torch and kept it glowing for over 50 years," affirmed Stroud.

HASSAN FATHY: THE AWARD AND THE LEGACY



Hassan Fathy

To most Near Eastern architects, Hassan Fathy was the dominant figure in the architecture of Egypt in the 20th century. He was a controversial figure and one whose impact was widely acknowledged but not quite understood, although he had been a continuous presence on the scene for almost 60 years. Nevertheless, during those six productive decades he had always been peripheral to the mainstream of building activity in Egypt, of architectural education in Egypt, and of decision-making on urban matters in Egypt. However, peripheral to the mainstream does not mean easily discountable. His persistent presence had sometimes infuriated, sometimes disconcerted, always challenged those who were most influential in building matters in Egypt. His intransigence baffled some, who saw him as a lonely guru, reminiscent of Old Testament prophets, promising that the world will reap misery for not listening to the truth of his message.

His strength was the strength of ideas more than buildings. In his long and illustrious career, he had built only about 30 projects. Furthermore, with the exception of Gourni, his most well-known and widely respected work, few of Hassan Fathy's buildings were known to the wide public. Yet, his name and ideas are widely acknowledged.

Ismail Serageldin, *Hassan Fathy*, 2007

Commemorating his legacy, the Bibliotheca Alexandrina (BA) organized a ceremony on 15 December 2010 to announce winners of the Hassan Fathy Award 2010.

Held for the second successive year, the award is co-organized with the Architecture Committee of the Egyptian Supreme Council for Culture in an aim to promote contemporary Egyptian architecture.

Dr. Ismail Serageldin, Director of the Library of Alexandria and Head of the Jury Committee, gave an opening address about the Late Architect Hassan Fathy, who was the first to call for architecture for humanity as opposed to mechanized architecture. Hassan Fathy also believed in the value of heritage at a time when demolishing it was equivalent to modernization.

Twenty-four projects participated in "low-priced housing projects for medium- and low-income persons in existing or new cities" and "architectural heritage preservation" fields in addition to seven nominees in Lifetime Achievements, and 60 different publications and websites in architectural literature.

The first prize in low-priced housing projects was withheld this year, while four projects received certificates of appreciation, namely Zayed Gardens for innovation in the architectural idea, Sayadeen Village in El-Max for empowering the local community through art and contributing to developing the architectural environment, Desert Alternative Housing (*Al-Zaher Al-Sahrawy*) in Sohag for following the plan-on-stages methodology,

and Haram City for the pioneering role of the private sector in developing low-priced housing projects.

In the field of architectural heritage preservation, the prize was offered to restoration of *Wekalet Bazaraa* for following the scientific approach in documentation and restoration. Certificates of Appreciation were awarded to *Albabenshal Hotel* in Siwa for the futuristic vision in restoration, and the restoration project of *Beit El-Razaz* for minimizing the restoring techniques to preserve the originality of the historic building.

Magaz Magazine received the first prize in architectural literature for the variety of its subjects and its analytical coverage; while Aly Rafaat, Zakeya Shafey and Salah Hegab received the Lifetime Achievement Award, namely for contribution in teaching and supervising academic papers; designing health care buildings; and spreading architectural and urban awareness respectively.



Attendees of the ceremony

A special prize was offered to Dr. Yehya El-Ziney in recognition of his role in supporting architecture and arts.

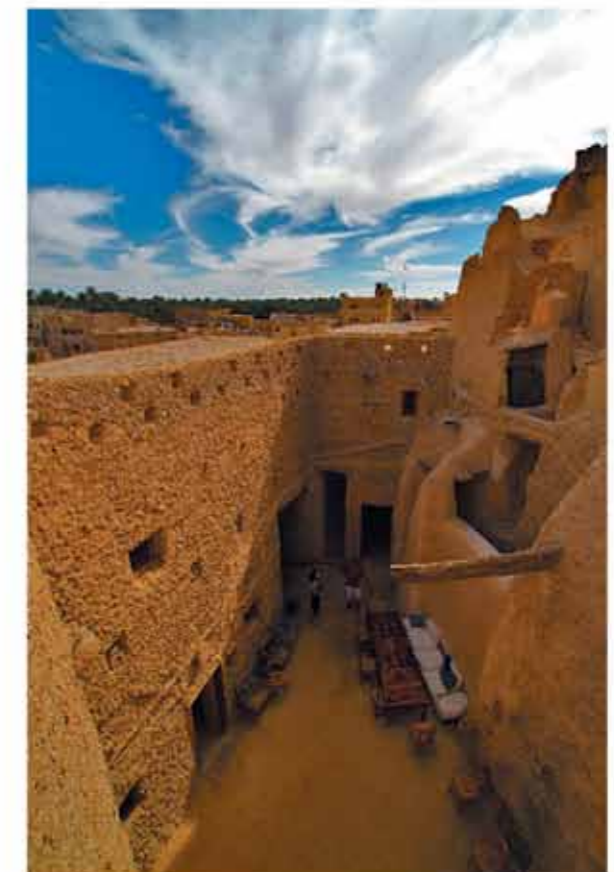
The 2010 Jury Committee included representatives from the Bibliotheca Alexandrina, Egyptian Supreme Council of Culture, Aga Khan Award for Architecture, Egyptian Association of Architects, Mies van der Rohe Award, and the Egyptian Syndicate of Engineers.



An exhibition for the submitted projects



Sayadeen Village, Alexandria



Albabenshal Hotel, Siwa



Sayadeen Village



Zayed Gardens



Wekalet Bazaraa before restoration



Wekalet Bazaraa following restoration



Beit El-Razaz before restoration



Beit El-Razaz following restoration

SEVERAL ACTIVITIES ON THE OCCASION OF THE BA FRIENDS MEETING

Kholoud Said

Gathered only for the love of the Bibliotheca Alexandrina (BA), the International Friends of the Bibliotheca Alexandrina held their 13th meeting, 8–11 October 2010, on the BA premises. In their annual meeting, the worldwide friends discussed ways of supporting and promoting the BA in their own countries, and observed the Library's latest achievements.

The year's achievements include receiving more than 1,400,000 visitors annually, holding 700 various events, and one million daily clicks on the BA website. Dr. Ismail Serageldin, Director of the Library of Alexandria, gave a presentation in which he updated the BA Friends with the ongoing projects,



AlexFest 2010 Opening Ceremony

including global partnerships regarding enormous initiatives such as the Encyclopedia of Life (EOL), the Universal Networking Language (UNL) and the World Digital Library (WDL), as well as establishing the BA Studio and its own FM radio channel.

The BA also plans to expand geographically. Preparations are currently held for Beit El-Sennary (El-Sennary House) in Sayeda Zeinab, Cairo, aiming at reviving the role of L'Institut d'Egypte, which was established by Napoleon Bonaparte in the House, and where the famous *Le description de l'Egypte* was compiled. Other relocations were taken towards the allocation of lands in Antoniadis Gardens, Borg El-Arab at the outskirts of Alexandria, and Kota Land just beside the BA premises.



Group Photo of the BA International Friends during their 13th annual meeting



Nubian folk troupe performance at the BA Plaza during AlexFest 2010 Opening Ceremony

On the fringe lines of the meeting, the BA Friends in Minnesota, USA, donated 22,000 books to the BA, comprising different domains, languages and fields of knowledge. Coordinated with "Books for Africa" Association, the donation is currently being catalogued; it will soon be available to the users, and included in the BA's collection. In addition, the BA also received other collections from the Friends in Australia, France, Germany, Greece, Italy, Norway and Sweden.



Ismail Serageldin receiving the 22,000 books gift from the BA Friends in Minnesota, USA

Following the inauguration of the Meeting, a book launch of "In the House of the Muses" took place. Australian professional photographers, and BA Friends, Susie Hagon and Darian Zam, were inspired by the enthusiasm of the BA staff, and the welcoming faces of many people in Alexandria during their visit in 2006.

A series of lectures and presentations about the continuity of Egyptian heritage, and Coptic and Islamic legacies were also organized on the fringe lines of the event. The final day of the meeting, entitled "Poetry Day, Food of Thought", was dedicated to the discussion and recitation of Arabic Heroic and Love poetry. Egyptian Poet and Writer Ahmed Abdel Moaty Hegazy gave "An Overview on Arabic Poetry Across the Ages" and Poet Fouad Taman talked about "Mu'allaqat and Antara ibn Shaddad". He also read selected verses

both in Arabic and English. This was followed by readings of poems from different countries within the same themes of heroism and love by the BA International Friends.

Two days preceding the Friends assembly, the Second Alexandria International Festival (AlexFest 2010) was inaugurated. Organized by the BA Egyptian Friends, 16–31 October 2010, AlexFest was held on the occasion of selecting Alexandria the Capital of Arab Tourism 2010. AlexFest opening ceremony was held with the participation of Alexandrian Celebrity Samir Sabry, Sharara Group musical ensemble, followed by Egyptian singer Ahmad Gamal, and the attendance of public figures, representatives of cultural institutions, Alexandria fans, and the general public. From the strong community feedback received, it was a most enjoyable evening.

AlexFest sheds light on the various cultural and social merits of the city of Alexandria, in an aim to attract the attention of the local public and promote the stature of the city on the international scale. AlexFest delivers activities, events and performances to inspire, inform and celebrate human creativity, elevating Alexandria's international image and its global profile. There is much to be proud of in the legacy, heritage and traditions passed on from our predecessors in this great city. This is what the logo was designed to capture—Alexandria is a World City that has given to the world, a Global Heritage—and so, Alexandria "World City, Global Heritage".

Held during the month of October that witnessed the rebirth of the Bibliotheca Alexandrina, this year's AlexFest program included around 75 different activities: exhibitions, festivals, presentations and workshops about antiquities, arts, astronomy, cinema, creativity, culture, dance, and folklore, as well as harbor activities, handicrafts, history, jewelry, lectures, "Made in Alex" program, marathon, music, live performances, poetry, science, sporting and water-events, theater, youth activities, and so much more, offered at various venues throughout Alexandria.

AlexFest's aptly selected motto "Sharing Culture, Enriching Lives" could also very much describe both the Egyptian and International Associations of the BA Friends who joined hands only "For the Love of Alexandria", as goes the slogan of AlexFest 2010 inaugural Gala Night.

EASTERN AND WESTERN FACES IN THE HOUSE OF MUSES

Australian professional photographers, and Bibliotheca Alexandrina (BA) friends, Susie Hagon and Darian Zam, were inspired during their visit to the Library in 2006, by the enthusiasm of its staff, and the welcoming faces of many people in Alexandria, thus, creating an enchanting mosaic of portraits of Alexandrian faces, and mixing them with other faces of their own Australia.

After displaying the portraits in an exhibition held at the BA in 2008 entitled "In the House of the Muses", the BA published Hagon and Zam's art in a catalog under the same name, during the Meeting of the BA International Friends of 2010.

The catalog includes a range of very different people working at the BA, and others associated with the Institution such as the BA International Friends, and other Alexandrian personalities and faces, mixed with a collection of Australian faces. The compositions range from clear-cut portraits to surreal images, to form a fascinating array of faces from the East and from the West, mirroring each other across the globe.



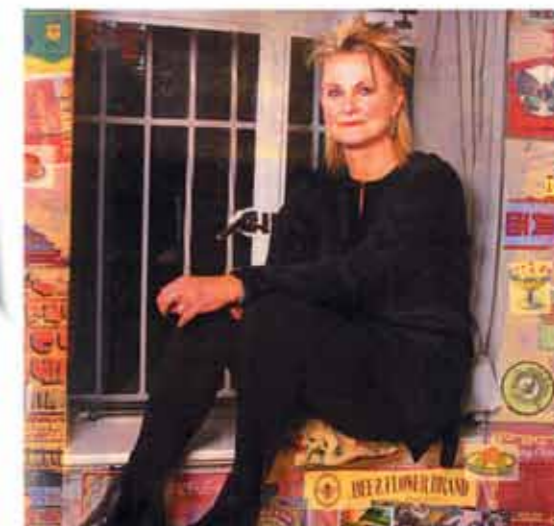
"Photographer Susie Hagon and Darian Zam have worked here in perfect tandem to produce a seamless blend of artwork and photography, where each portrait takes on a charming new dimension".

Ismail Serageldin



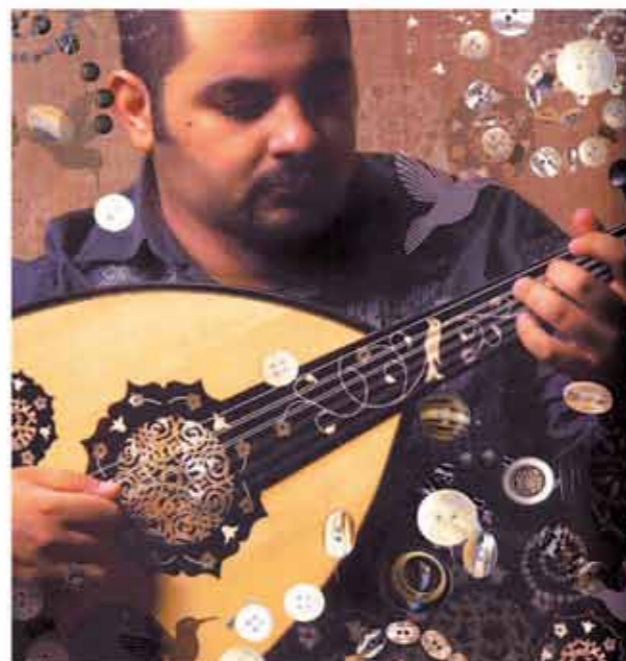
"Although the two separate series seem at odds conceptually as well as in the cultural ring—with East in one corner, West in the other—the universal concept is that both are sharing space under one roof and thus it has become a personal house of the muses of the two creators' inspirations".

Darian Zam



"I want to offer my thanks, to all those who so generously provided help and support, to make the project possible, including all the portrait subjects that gave their precious time".

Susie Hagon



"This iconic project, might be, in a century or two, an interesting historical document linking Alexandria with the antipodes".

Lorenzo Montesini; Chairman, Australian Friends of the BA

LANGUAGES: A DIVINE GIFT

Antoni Mir, Director of Linguamón – House of Languages

“If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.” —Nelson Mandela



The notion of the Tower of Babel is prehistoric. Of far greater relevance in the Internet era is the power of Babel; the power of languages.

Languages are not a divine punishment. It would be more appropriate to consider them a divine gift. They are not an obstacle but an opportunity; not a barrier but a gateway. Rather than a problem, languages are *the solution*.

Such ideas are a source of inspiration for Linguamón – House of Languages; a public body established by the Government of Catalonia and Barcelona City Council in 2005 to familiarize society with the world of languages, to raise awareness of the importance of preserving linguistic diversity, to portray that diversity in a positive light and to convey the tremendous potential that languages and their communities of speakers have to offer. We firmly advocate knowledge of languages and respect for the world's linguistic diversity, and are committed to tackle one of the major challenges facing humankind; that of preserving the aforementioned diversity and guaranteeing its future.

Globalization and Languages

Globalization is having a complex effect on languages. While some regard the phenomenon as a threat to the planet's linguistic diversity, others, including Linguamón – House of Languages, view it as a source of opportunity for all languages.

The history of humankind is the history of linguistic diversity. A veritable explosion in such diversity is taking place on the Internet, where languages are currently flourishing. The Digital Revolution is also a multilingual revolution. In July 2010, for example, the three most widely used languages on Facebook were Arabic, Portuguese and Spanish.

Languages and business go hand in hand in the global economy. Languages constitute markets, and in an increasingly interconnected and intertwined world, markets extend to the four corners of the Earth. Now, more than ever, languages mean business.

We are rational and emotional beings, and our languages are vehicles for knowledge and the expression of our feelings. That is why languages are emerging as markets. After all, what better way could there be to reach someone's heart and mind than through their own language?

By way of example, consider the case of Hollywood. The formidable US film industry has reported a record turnover in 2010, and the key to that success is dubbing. Hollywood has looked beyond the English-speaking market in a bid to boost its profit margins.

Multilateral institutions provide an ideal framework, guidelines and orientation

Spiderman no longer speaks just English in India, with the film having been dubbed into four of the country's languages to-date. Hollywood has also begun dubbing films into Ukrainian, while dubbing its output into Russian has seen its turnover rise by over 30% in Russia.

Social networks are growing at an unprecedented rate and have the potential to alter the way we live our lives.

As clearly illustrated above, languages are indeed markets, as well as business; and that is by no means all. Languages are life. Languages are emotion, communication, science, media, education, politics, human rights, development, memories and dreams. Languages make us human. Languages make us unique.

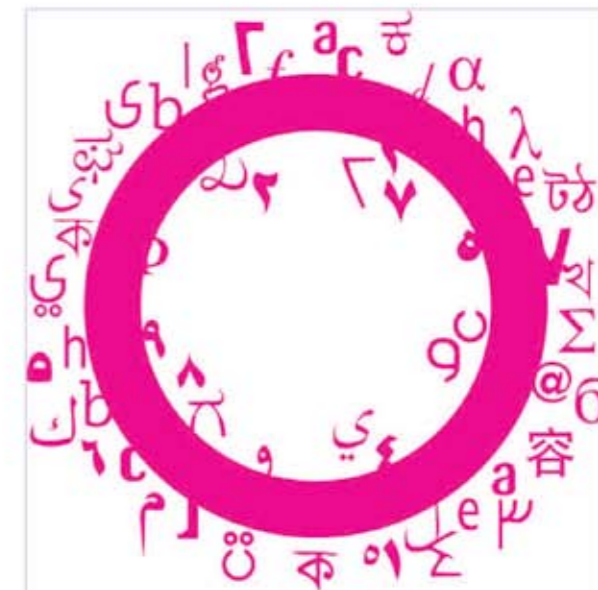
Multilateral institutions, such as the United Nations (UN) and in particular, its scientific and cultural organization (UNESCO), play an important role as custodians of human values, including the values of cultural and linguistic diversity. The UN's *raison d'être*, the goal of its work, is to act as a beacon of human rights, of peace, of equitable development, of security, of the planet's sustainability and of education for all.

Similarly, broadcasters and the media play an essential role as providers of multiplatform audiovisual content. Without the media, it would not be possible to transmit the universal values associated with linguistic diversity.

Multilateral institutions provide an ideal framework, guidelines and orientation. They make recommendations and proposals, and offer encouragement. Against that backdrop, however, it is *our* task to act.

In the film *Star Wars*, C3PO; a robot designed to serve humans, spoke of being fluent in “over six million forms of communication”. When drafting the film's screenplay in 1977, its director, George Lucas, could scarcely have imagined that something so utterly unthinkable back then might not seem so far-fetched in 2010. There may not yet be six million forms of communication, but a quantum leap in technology has resulted in the availability of a whole array of products that facilitate communication amongst peoples; such as voice recognition tools and machine translation systems, among many others.

In 2009, UNESCO published an extremely interesting report entitled *Investing in Cultural Diversity and Intercultural Dialogue*. According to the report, the changes currently taking place in the media arena are chiefly characterized by connectivity, interactivity and media convergence.



**LINGUA
MÓN**
CASA DE LES LLENGÜES

Connectivity means interdependence between the networks and global information flows associated with new communication technologies; such as email, the Internet and mobile phones. Connectivity also means opportunities for languages.

Interactivity, the very essence of the Web 2.0 concept, means new forms of communication, encompassing active participation and collaboration via blogs, chat rooms, Internet forums, multi-user websites, etc. Interactivity also means active participation where languages are concerned.

Media convergence means the availability of a wider range of services via a single platform (a laptop or mobile phone, for instance), providing users with options such as watching TV, surfing the Internet, taking and sharing photographs, downloading music, emailing, shopping online and reading the digital press. Media convergence also means a chance to turn the spotlight on each and every one of the world's languages.

In times of crisis, investing in languages is a sound business practice.

It is not hard to find examples that underline just how vital languages are to technology. Wikipedia, for instance, is available in 271 languages. Furthermore, there is scope for any language to have its own version of Wikipedia. Elsewhere on the Internet, Facebook's 500 million users can currently access the website and its services in over 68 languages, a number set to rise by a further 40 in the near future.

Social networks are becoming increasingly multilingual. Like languages, such networks are communities. Social networks are growing at an unprecedented rate and have the potential to alter the way we live our lives.

The summer of 2009 witnessed the launch of Jibbigo, a "bi-directional speech-to-speech translation app" for Apple's iPhone, iPod or iPad. Basically, users speak to Jibbigo in one language and it reproduces their utterances in another. The application is available for four language pairs (English and one of Chinese, Iraqi Arabic, Japanese or Spanish).

We may not quite be on a par with C3PO yet, but we are getting there. As mentioned previously, today's Digital Revolution is also a multilingual revolution.

Languages, meanwhile, are boosting competitiveness and generating opportunities for markets in the global economy.

Further analysis of the entertainment industry reveals that in India, despite the rampant economic crisis, Bollywood produces over 900 films a year, recorded in a variety of languages and dubbed into a host of others. Bollywood employs more than four million people and boasts a turnover in excess of five billion US dollars. Elsewhere, Nigeria's languages and cultures are crucial to the success of Nollywood, the country's film industry, while the strength of Egypt's audiovisual industry is based on the use of Arabic and a cultural approach geared to Arab countries.

In 2006, cultural industries generated 7% of the world's GDP, taking both developing and developed countries into account. The figure in question represents approximately 1.3 billion US dollars, almost twice the sum corresponding to international tourism in the same year.

Culture is tremendously valuable in every sense, and languages and cultures are inextricably intertwined. Languages and cultures are, without a shadow of a doubt, sources of business. In times of crisis, investing in languages is sound business practice.

Going back to *Star Wars*, George Lucas has said that "dreams are extremely important; you can't do it unless you imagine it." That idea perhaps ought

to be qualified by composer Stephen Sondheim's reflection that "everything depends upon execution; having just a vision is no solution."

Linguamón – House of Languages has joined forces with the UN, the European Union, the Roberto Marinho Foundation/Globo media conglomerate and the Bibliotheca Alexandrina to raise awareness of the benefits of multilingualism in a global society, where business opportunities, social integration and peaceful coexistence largely depend on attitudes, empathy and mutual understanding. After all, as the Arab proverb goes, *Yad waahida laa tusaffiq* (one hand alone does not clap).



Jibbigo on iPhone

ECONOMIC RELATIONS BETWEEN THE ISLAMIC WORLD AND THE WEST

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Translated from Arabic by: Mohamed Abdallah

Strong economic relations between the Islamic world and the West, with the Islamic conquests of the Levant, Egypt and Africa, and the economic prosperity of either party became proof of its superiority both militarily and politically. At the same time, a balance of power was clear in the Levant during the Crusades, and in the economic utilitarian exchange between the Mamluks in Egypt and the Levant on the one hand, and the Republics of Venice, Pisa and Genoa on the other.



The Relations before the Islamic Conquests

Syria and Asia Minor greatly prospered under the Byzantine rule, and this prosperity continued until the beginning of the 7th century. Introducing sericulture in late 6th century added more agricultural prosperity, and added more wealth to their cities through trading with all Mediterranean countries.

The Eastern regions' needed seeds originates from Sicily, wheat and olive oil from North Africa, wood and salt from the Adriatic, iron and other metals from Spain, as well as yields and other natural products. The West, on the other hand, needed spices, papyrus, wines, silk, textiles, and other luxurious industrial products manufactured in Alexandria, Syria and Constantinople.

Byzantium completely failed to turn the North trade routes away from Iran; and failed to dispense of importing raw silk by possessing it; and also failed to compel the Persian importers to accept the defined prices for purchasing silk. It, rather, continued to depend on Persia as a commercial mediator, and to send financial grants to the Sassanids. This does not mean that the Empire's gold went to the East. It rather means that the successful industries in Syria and Constantinople created a kind of balance in the trade with Persia, where the Byzantine currency became, in the middle of the 6th century, an undisputed international currency in the Indian Ocean region, which was controlled by Persians. The Sassanids did not issue gold currency, and were satisfied by the silver coin which indicates the economic superiority of Byzantium.

Islamic Conquests and their Impact

Trade continued in the Mediterranean as it was in the first half of the 7th century (first third of the 1st Century AH), and the Islamic conquests did not lead to much change. By seizing Persia and Iraq, the Islamic State inherited the Persian commercial activity in the Far East. By conquering Egypt and the Levant, it came to overlook the Mediterranean, which was an old Persian dream that had not been achieved.

The Island gaps (including Armenia), and the Levant (including the Mediterranean gaps) were significant as distribution points for what Muslims brought by Eastern trade to Western countries. People of the occupied countries realized that the conquering Arabs were not arrogant and barbaric people hindering their economic life, they rather noticed that the Arabs allowed the economic life to proceed in its normal course, nurturing it with their encouragement and care. The Arab Caliph Abdul-Malik ibn Marawan wanted to give the State an Arab characteristic, as this was part of a plan which he laid with precision and skill, and implemented in all the administrative and economic fields. Therefore, Arabization of money was a part of Abdul-Malik's policy.

Since the Umayyad Era, the Islamic economic growth started to increase, and the Byzantine Administration helped in that through its restrictions on the business of its nationals. The Byzantine State did not have a commercial mindset; it was not interested in the commercial activity for trade development and profit,

it rather sought control and influence. This led to gradual deterioration in the economic State of Constantinople, and expansion of the Islamic trade.

The economic prosperity of the Islamic world peaked, as the Muslim international trade led to an unimaginable and apparent wealth, for both the merchant and the State. In the 10th century, historians recorded unbelievable numbers which represented the wealth and progress in the Caliphate State, both East and West. The estimated trade income in Damascus, Jerusalem, and Syria in 908 CE, was approximately two million gold dinars, unaffected by the inflation trends that we know nowadays. We must not forget the global purchasing power of money at that time. Whenever we go West, wealth becomes so incredible, that in Andalusia (according to Ibn Hawqal, a traveler in 976 CE) the Umayyad Caliphate of Cordoba, under the rule of Abdurrahman III, was able to earn income equal to twenty million gold dinars from trading in Sudanese gold.

The Crusades in the Levant

The Crusades imposed a special kind of relations between the Islamic world and the West; following the Crusaders' invasion on the Levant, many political and economic problems arose relating to the disputed areas and the border regions, so it was necessary to issue regulations to ensure the resolution of those problems. They came up with a system that was more developed in its constituents and properties, than what some States have in our modern times. Over time, the situation developed in the Levant, and it became subject to a common Islamic-Frankish administration. This administration was headed by two; one representing the Muslim Sultan and the other representing the Governor or the Frankish prince who signed the treaty of that system, provided that no one of them makes a decision solely without the agreement of the other.

Muslim and Eastern Christian merchants played a key role in transporting goods between both parties. Contemporary sources mention that there were extensive relationships between Muslim and Frankish merchants with no regard to religious factors.

Moreover, some cities under the rule of the Franks, were famous for the production of some certain goods of which Muslims could not dispense. For instance, some sources mentioned that the city of Tiberias was famous for making mats that attracted many Muslims of both East and West, specifically praying mats, which reached the price of five gold dinars.

East Frankish Princes received enormous resources from the shops present in the countries

they governed. These resources were brought by Muslim merchants, as the demand in Europe intensified in the Middle Ages in general, and during the Crusades in particular.

The Frankish nobles frequently requested from jewelers of the Levant, in areas under the Muslim rule, to produce the jewels they desired. Furthermore, many church vessels were precious, being inlaid with gold and silver, or pounded by stones, precious pearls, or precious ivory. These gave churches both beauty and glamor. Similarly, Christians decorated their homes and their palaces. They also used candles manufactured in some Islamic cities, such as Damascus, to light their houses and palaces. The Moroccan traveler Ibn Jubayr confirmed that Italian ships carrying passengers visiting the Holy land in the Levant, returned home with various products from the Levant.

The Mamluks and the Italian Republics

The 13th century ended with the liquidation of the Crusader's princedoms in Palestine, and the 14th century witnessed the reaction of the papacy in Rome. They prohibited trade with the Mamluk Sultanate, threatening to enforce the resolutions of deprivation by the church on any Frankish merchant who violates the Church's orders. The papacy implemented its policy by sending armed ships to confront the Frankish ships that did not abide by the orders of the Church.

Strategically, the Catholic Church thought that stopping the trade between the Franks and the Mamluk Sultanate would deprive the Franks from their main source of wealth and power, thus weakening and easily destroying them. Whenever that happened, the West would be able to regain Jerusalem without any difficulty, since the traffic trade between East and West in medieval times was the main resource for the Mamluk Sultanate.

Italian cities and republics were interested in their maritime sovereignty in the Mediterranean Sea, thus, they continued to deal with the East in various ways preferring material gain over religion. The Mamluk authorities welcomed the Frankish merchants in general, and the merchants of Venice, Genoa and Florence in particular; and treated them well, including an abundance of trade concessions in treaties with their States and republics.

They also sought permission from the Pope to resume dealing with Egypt to avoid ruin of the Italian cities, especially Venice. Indeed, the Pope Clement VI of Venice gave permission to transport licensed (non-military) goods to Alexandria and other cities of the Sultanate.

To obtain the license required, Venice had to pay a lot of money to the assistants of the Pope.

The Effect of the Fall of Constantinople

The Mamluk Sultanate prospered commercially due to the vitality of the sea and land routes which linked it with the East on the one hand, and the West on the other, especially in the second half of the 15th century. The Mamluks worked in Egypt and Greater Syria as go-betweens for necessary products from the East such as spices, slaves, precious stones, drugs, incense, Chinaware, wood, etc. Thus, the Eastern trade was closely linked to the Sultanate's wealth, power and prestige.

Trade with the Mamluks has its ancient roots. Political transitions occurred in the Eastern part of the Mediterranean making the Red Sea again the main trade route between India and South Europe. No doubt, deteriorating security conditions in Iran was the most important reason for that transition, though not the only one. In 1434, Genoa's people occupied Famagusta, and the Venetians had to leave the Island of Cyprus. In 1375, Mamluks occupied the Kingdom of Armenia, and put an end to the prosperous trade of Lajazzo. Also at the end of the last decade of the 14th century, Timur destroyed Astrakhan and the other prosperous trade centers on the mainland route which links Central Asia to the Black Sea.

The Ottoman expansion into the Aegean Sea and the Balkans and the closing of the Black Sea, made Venetians, Genoese and other commercial States in South Europe intensify their commercial activity with the Mamluk Sultanate. By the fall of Constantinople, the trade with Egypt and Syria became the main artery of Eastern trade. At that time, only Italian merchants could obtain spices and other Eastern products.

Thus, Alexandria and Beirut became the major trade centers, and Venice and other European States had to sign conventions with the authorities to obtain various trade privileges and benefits. After 1453, trade ships increased in the East of Mediterranean, and the Republic had three routes with the East, in addition to a fourth route starting from 1461 called "Di Trafego". This route linked Tunisia to Alexandria. Merchants from Genoa, Florence, Napoli and Acona gained privileges, and sailed with their ships and goods to Alexandria and Beirut, and established their trade there and in other trade centers in the Mamluk Sultanate.

The commercial exchange between Mamluk and Italian cities, made Italian money important in the Mamluk markets. Italian gold money was the basis of any agreement or commercial exchange

between Italian cities, and Mamluk authorities. It was an International currency which the Mamluk Sultanate accepted to deal with. This reflects the economic superiority of Italian cities. The estimates of the investment of Italian cities in the Mamluk Sultanates in the 15th century, indicate that it exceeded 800,000 gold ducats. This shows the strength of the economy of these cities at the time. The discovery of the Cape of Good Hope route signaled the end of the Mamluk State and the end of the economic prosperity of the Islamic world, as well as the beginning of the Western control over international trade. This new discovery was a threat to the main source of income for the Mamluk State, and was, thus, one of the direct reasons the Mamluk State fell in the hands of Ottomans.

Vasco de Gama managed on 20 May 1498, following several attempts that were before him, to discover the road to India and reach Calcutta by three Portuguese vessels. This discovery was a great event. However, its results did not appear until later, when the Portuguese were able to control the shores of the Indian Ocean, and make the Ocean a closed area. They then took control of the Indian trade and the trade routes going from the East to the West. Numerous clashes occurred between the Mamluks and the Portuguese at the time of Qansuh Al-Ghuri (AH 906–922, 1501–1516 CE), to break the stifling siege around the area.

The governor of Gujarat asked the Indian Mahmud Khan I (1458–1511 CE), for urgent assistance to face the Portuguese Ombudsmen and their attacks. The Mamluk Sultan sent his fleet which was defeated in the famous naval battle of Diu on the shores of India in 1509 CE, in which Portuguese Captain Almeida smashed the Mamluk fleet. The Portuguese tried to attack the Arab shores in the Red Sea and the Arabian Gulf, but the Ottomans succeeded in reducing their influence and activities in these areas.

The loosening of the Mamluk control over the international trade routes negatively affected the internal situation in Egypt; complaints and epidemics spread, and the State gave in easily to the Ottomans in 1516–1517 CE, and with the Ottomans in Egypt, a new phase of the economic relations between the East and the West began. The Islamic world did not give up the global economy to Western domination, and the existence of the Ottoman State helped by unifying it under one rule, and making it a great commercial market. Morocco resisted the military ascendancy of the West and attacked the shores of Europe, forcing some European States such as Denmark (1757 CE) and Sweden (1763 CE) to sign commercial treaties with Morocco.

Words to Remember

"It is that range of biodiversity that we must care for—the whole thing—rather than just one or two stars."

David Attenborough

"No piecemeal solution is going to prevent the collapse of whole societies and ecosystems ... a radical re-thinking of our values, priorities and political systems is urgent."

Maudie Barlow

"There is something fundamentally wrong with treating the Earth as if it were a business in liquidation."

Herman Daly

"I really care that so many species have been wiped out, like genocide of entire races. I believe in the divine right of all species to survive on this planet."

Leonardo DiCaprio

"Biodiversity is the greatest treasure we have. Its diminishment is to be prevented at all cost."

Thomas Eisner

"It is not enough to celebrate the Earth and all its inhabitants, we must restore what we have destroyed."

Ismail Serageldin

"For if one link in nature's chain might be lost, another and another might be lost, until the whole of things will vanish by piecemeal."

Thomas Jefferson

"In the area of species protection, we should concern ourselves with what is right as opposed to what might be easier, or popular in the short term."

Richard Leakey

"We develop our beautiful planet in such a way that we brush aside the species... we risk creating a wasteland, where our aspirations will ultimately wither and die."

Queen Noor of Jordan

"When I hear of the destruction of a species, I feel just as if all the works of some great writer have perished."

Theodore Roosevelt

"Uniformity is not nature's way; diversity is nature's way."

Vandana Shiva

Bibliotheca Alexandrina

CALENDAR OF EVENTS

Selected Events, January-February 2011

<p>04 January</p> <p>Lecture, Open to the Public World Braille Day Location: Main Library, Auditorium Contact Person: Hebatallah.Hegazy@bibalex.org</p>	<p>04 January</p> <p>Lecture, Open to the Public Solar Eclipse Over Alexandria Location: BA Plaza Contact Person: Reem.Sassy@bibalex.org</p>	<p>05 January</p> <p>French Play Reading, Registration On ne badine pas avec l'amour Location: Arts & Multimedia Library Contact Person: info@bibalex.org</p>
<p>09 January</p> <p>Ceremony, Registration The Sixth FIRST-LEGO League (FLL) in Egypt 2010 Location: BACC, West Exhibition Hall Contact Person: Mohamed.Gaber@bibalex.org</p>	<p>12-14 January</p> <p>Concert, Registration Opera Magic Flute by Mozart in Modern Egyptian Language Location: BACC, Great Hall Contact Person: Reem.Kassem@bibalex.org</p>	<p>16-20 January</p> <p>Cinema, Open to the Public Latin American Cinema Location: Main Library, Auditorium Contact Person: ahmed.nabil@bibalex.org</p>
<p>16 January</p> <p>Concert, Registration Augustana Band Location: BACC, Great Hall Contact Person: Reem.Kassem@bibalex.org</p>	<p>16-27 January</p> <p>Exhibition, Open to the Public Visual Arts and Restoration Location: BACC, West Exhibition Hall Contact Person: galal.refay@bibalex.org</p>	<p>23 Jan. 03 Feb.</p> <p>Training, Registration Science Olympiad Location: BA Planetarium & Science Center Contact Person: Abdallah.Casper@bibalex.org</p>
<p>15 February</p> <p>Workshop, Registration The Liquid Continent Location: BACC, Small Theater Contact Person: Sabrina.Ghorayeb@bibalex.org</p>	<p>25 February</p> <p>Conference, Registration Beacon for Freedom of Expression: Access to Information in a Digital Age Location: BACC, Small Theater Contact Person: Heba.ElRafey@bibalex.org</p>	<p>26 February</p> <p>Conference, Registration Sixth Arab Youth Forum Location: BACC Contact Person: Esraa.Adlan@bibalex.org</p>

For additional details, kindly visit: <http://www.bibalex.org>

