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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 on 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 5th 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 printed, “bound” 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 education 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 that have been 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 retrieving 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 longingly 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 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 trend on how the stale business of book publishing for commercial profit is finally being affected by the new technologies.

*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 suppress the use of 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 computers on 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 certification function. The first and second will change along the lines I have just described. However, the socialization function that comes be 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 terminal or that 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 space: turning the piece around to see the back or the sides, or in the future, 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 (CulNat).

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 Digital Revolution can bring to 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 call a library?

As we discussed above, some of the libraries are actually going bookless, but library 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 people 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 alike.

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 the future. 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 run of the materials and facilities they need.

Fourth, the library will be the 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 enormity. Having too much information is as problematic as having too little for those who do not know their subject matter well.
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 future of the e-book in addition to the e-book. Whether it will be, I am convinced that the benefits of producing 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 designatees (publishers and distributors).

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 will 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 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 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 already 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.

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 fees 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.

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

Dina Eledessy

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 an "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.

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, Linguasax—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.

The Seminar commenced with a message from Tarek Shawki, Director of UNESCO Egypt, that was delivered by Joe 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, Linguasax—House of Languages Director; Antoni Miel, 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 Barreto, 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, Kiyoko 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 increasingly 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.

Another consequential project, entitled the "Memories of the World", was presented by Joe 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.

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 Moripa, 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.

Kiyoko 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 "Endangered Voices" project that was launched in an attempt to preserve the languages, heritage and culture of indigenous people.
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 disconnetected beings. So, let those silent speak in whatever language they have learnt. Let them bask in the joy of words. Let them be.

Furthermore, a special session was devoted to multilingualism and families, hosting Anna Solé Menà whose research findings maintain that children naturally have an unlimited capacity to learn languages, a faculty 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.

In this context, Sozinho Francisco Matosine, 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.

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 Serri, 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.

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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 (status, 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...
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 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 1,153 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.
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. This is a concept that is not new to the Muslim Brotherhood, but it has been evolving over time. The movement, which was founded in the 1920s, has been under pressure from various groups, including the Salafis, who are known for their strict interpretation of Islam.

The rise of Salafism, which is a modern movement that seeks to return to the purest form of Islam, has been gaining traction in the Middle East and beyond. In Egypt, for instance, the Salafis have become a significant political force, winning seats in parliament and becoming influential in the country's political landscape.

The Salafis believe in a strict interpretation of the Quran and the Hadith, and they reject modernist and secular influences. They are also known for their opposition to democracy and secularism, and they have been involved in various conflicts in the region.

The Muslim Brotherhood, on the other hand, was founded by Hassan al-Banna in 1928, and it was initially a political movement that sought to create a better society through education and social reform. However, the group has also played a role in the region's political landscape, including in Egypt, where it has been involved in protests and political struggles.

The tensions between the two movements have been evident in recent years, with the Salafis accusing the Brotherhood of being too liberal and secular, while the Brotherhood has accused the Salafis of being too backward and intolerant.

In conclusion, the rise of Salafism and the tension between the Salafis and the Brotherhood highlight the complex and evolving nature of religious politics in the Middle East. It remains to be seen how these movements will continue to develop and how they will interact with each other and with other political forces in the region.
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" — Mjambho Hlatschho, 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 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 brainwash 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 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 is making an important decision not to wait to be offered opportunities 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 will be able to improve their lives by helping the unprivileged in their community through raising funds for tutoring, buying clothes, and helping with marriage expenses.

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 activities, 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 help 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 sports of E-course by supporting 'Taking the Initiative,'" added Hurley.

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 contribute to 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 of 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 awarded 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 more and more are thinking through the implications. He has lit the torch and kept it glowing for over 50 years," affirmed Stroud.
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 yawn, reminiscent of Old Testament prophets, predicting 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 Gourna, 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, Sayedeen Village in El-Max for empowering the local community through art and contributing to developing the architectural environment, Desert Alternative Housing (Al-Zahir Al-Sahrawy) in Schag 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 Wakalet Bazaar for following the scientific approach in documentation and restoration. Certificates of Appreciation were awarded to Alhambashia Hotel in Swa for the futuristic vision in restoration, and the restoration project of Said El-Rayess 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 Shalaby and Salwa Hegazy 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.

A special prize was offered to Dr. Yahya El-Zinny 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.
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 1,490,000 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, including global partnerships regarding enormous initiatives such as the Encyclopaedia 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 the Institut d’Egypte, which was established by Napoleon Bonaparte in the House, and where the famous Les description de l’Egypte was compiled. Other initiatives were taken towards the allocation of lands in Antounsides Gardens, Borg El-Arab at the outskirts of Alexandria, and Kota Land just beside the BA premises.

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.

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, Bshara 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, 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, “Mada in Alex” program, marathon, music, fire 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

Australasian professional photographers, and Bibliotheca Alexandrina (BA) friends, Susie Hagen and Darius 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 2006 entitled “In the House of the Muse”, the BA published Hagen 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 Hagen and Darius 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 Sragobin

“Although the two separate series seem at odds conceptually as well as in the cultural rings—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”.

Darius Zam

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

Susie Hagen

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

Lorenzo Montesini; Chairman, Australian Friends of the BA
Contributions

LANGUAGES: A DIVINE GIFT

Antoni Mir, Director of Lingüamón – 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 Lingüamón – 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 tackling 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 Lingüamón – House of Languages, view it as a source of opportunity for all languages.

The history of mankind 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 interdependent 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

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.

Multilingual 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 multilingual 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 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.

Connectivity means interdependence between the networks and the 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-use 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.
Contributions

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 58 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, Arabic, Japanese, or Spanish).

We may not quite be in a world 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 1.8 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 doubt, one of the most important 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/GBibo 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 wasa'ihi feh nasifiq (one hand alone does not clap).

Is the Economic Relations Between the Islamic World and the West

Khaled Azab
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 spices, papyrus, wine, 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 Sasanids. 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 8th century, an undisputed international currency in the Indian Ocean region, which was controlled by Persians. The Sasanids 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 8th 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 overtake 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, rather they noticed that the Arabs allowed the economic life to proceed in its normal course, nurturing it with their encouragement and care. The Arab Caliph Abu Bakr bin Umar wanted to give the State an Islamic character, as this was part of a plan which he laid with Islamic spirit and skill, and implemented in all the administrative and economic fields. Therefore, Arabization of money was a part of Abu Bakr'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,
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 jewels they desired. Furthermore, many church vessels were precious, being inlaid with gold and silver, or adorned with stones, precious pearls, or precious ivory. These gave churches beauty and glory. Similarly, Christians decorated their homes and palaces. They also used candles manufactur ed in some Islamic cities, such as Damascus, to light their houses and palaces. The Moroccan traveler Ibn Jubayr confirmed that Italian ships carrying passing 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 the church on any Frankish merchant who violates the Church's orders. The papacy upturned its policy of 1354 against 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 Franks of their main source of wealth and power, thus weakening and easily destroying them. Whenever this happened, the East-West trade declined. Thus, Jerusalem without any difficulty, as the traffic 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 Egyptians 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 assistant of the Pope.

The Effect of the Fall of Constantinople

The Mamluk Sultana crossed 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 Mamluk worked in Egypt and in Greater Syria as go-between for necessary products from the East such as spices, slaves, precious stones, drugs, incense, chinsawle, woods, 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 1348, Genoa's people occupied Famagusta, and the Venetians had to leave the island of Cyprus. In 1375, Mamluks conquered the Kingdom of Cyprus, and put an end to the prosperous trade of Lajuzz. Also at the end of the last decade of the 14th century, Timur destroyed Ashkhabad and the other prosperous trade centers on the land route which linked 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 of Egypt to enjoy their commercial activity with the Mamluk Sultanate. By the fall of Constantinople, the trade with Egypt and Syria began to decline, as for the first time, only Italian merchants could obtain spices and other Eastern products.

They were, 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 Trageno". This route linked Tunisia to Alexandria. Merchants from Genoa, Florence, Naples and Acqua 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 in Italian cities in the Mamluk Sultanates in the 15th century, indicate that it exceeded 600,000 gold pieces. This shows the strength of the economy of these cities at this time. The discovery of the Cape of Good Hope made it possible for the Mamluk Sultanate to reach the African coasts, which led to the rise 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 da Gama managed on 20 May 1498, following several attempts that were before him, to discover the route 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 Mamluk and the Portuguese at the time of Gansu Al-Ghuri (AH 906-922, 1501-1516 CE), to break the sti fling siege around the area.

The governor of Gujarat asked the Indian Miram Khan I (1558-1567 CE), for protection, to 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, spread, and the State gave in early to the Ottomans in 1515-1517 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 its 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 various governing States such as Denmark (1758 CE) and Sweden (1783 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.”

E. O. Wilson

“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 Barker

“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.”

Yosri 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

04 January 04 January 05 January

Lecture, Open to the Public
World Braille Day
Location: Main Library, Auditorium
Contact Person: H.B. Fawzy
HBFawzy@balex.org

Lecture, Open to the Public
Solar Eclipse Over Alexandria
Location: BACC, Great Hall
Contact Person: Wessam Sammy
Wessam.Sanny@balex.org

French Play Reading, Registration
On the line between past and present
Location: Arts & Multidisciplinary Library
Contact Person: info@balex.org

09 January 12-14 January 16-20 January

Ceremony, Registration
The Sixth FIRST-LEGO League (FLL) in Egypt 2010
Location: BACC, West Exhibition Hall
Contact Person: Mohamed Gaber
Mohamed.Gaber@balex.org

Concert, Registration
Opera Magic Flute by Mozart in Modern Egyptian Language
Location: BACC, Great Hall
Contact Person: Wessam Sammy
Wessam.Sanny@balex.org

Cinema, Open to the Public
Latino American Cinema
Location: Main Library, Auditorium
Contact Person: afredalnab@balex.org

16 January 16-27 January 23 Jan 03 Feb

Concert, Registration
Augustana Band
Location: BACC, Great Hall
Contact Person: Wessam Sammy
Wessam.Sanny@balex.org

Exhibition, Open to the Public
Visual Arts and Restoration
Location: BACC, West Exhibition Hall
Contact Person: gabi.refaat@balex.org

Training, Registration
Science Olympiad
Location: BA Planetarium & Science Center
Contact Person: Abdullah.Cafer@balex.org

15 February 25 February 26 February

Workshop, Registration
The Liquid Continent
Location: BACC, Small Theater
Contact Person: Suzan,Choucair@balex.org

Conference, Registration
Beacon for Freedom of Expression: Access to Information in a Digital Age
Location: BACC, Small Theater
Contact Person: Malek, Elnasty@balex.org

Conference, Registration
Sixth Arab Youth Forum
Location: BACC
Contact Person: Yusra.Abdel@balex.org

For additional details, kindly visit http://www.balex.org