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Bibliotheca Alexandrina Newsletter

Issue No. 17, October 2014

Published by the Media Department

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aming the Wild Markets: Steps Towards a Humane Globalization



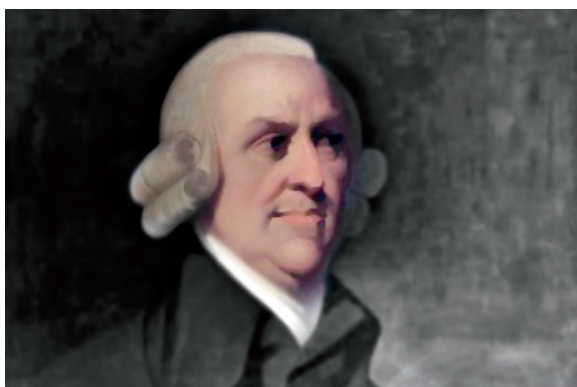
Ismail Serageldin

The recent crisis in the financial markets marks the end of an unprecedented era of naive belief that free capital flows and unfettered markets are the cure for all the world's ills. That the private sector was going to solve all problems, if only governments would get out of the way, forgetting that monopolies, greed, and abuses of all kinds can occur if those entrusted with managing people's money and assets are not supervised and held accountable for their actions. In so doing they falsely invoked the authority of Adam Smith, and they took the world, or at least the OECD countries, into the worst crisis since the Great Depression.

* This article is an edited version of the speech delivered by Dr. Serageldin at the Third Annual Meeting of the Center for Global Dialogue and Cooperation in Vienna, Austria.

However, their positions were founded on a biased and inaccurate reading of Smith and the legacy of economic thinking, from Smith to Keynes. Keynes argued that well-designed and well-timed government interventions could temper the worst impacts of the business cycle rather than exacerbate it. No, those advocating policies of trickle down, lower taxes and deregulation and reduced surveillance of the private sector all follow a political agenda, supported by some economists, and represented in the Washington consensus of the 1980s, and the thrust of the Reagan–Thatcher years to increase reliance on the private sector and reduce the role of government. If indeed those views had validity in the excessive regulation and red-tape that existed in the 1980s, pushing these same ideological arguments in Western countries today is really to swing the pendulum much too far in the other direction. The results are clear in the unprecedented scale of the debacle of 2007/2008, some of whose consequences are still with us today.

Adam Smith was a visionary and incredibly perceptive person who correctly understood that the real wealth of nations was in the production of farmers and artisans, and in the transactions of traders, and not in the accumulation of gold and silver in the coffers of the king. He also recognized the value of the market mechanism referring to his now famous image of an “invisible hand”.



Adam Smith @wikipedia.com

Smith also recognized that public goods will not be produced by the private sector, and that the public must take on that responsibility for the benefit of the nation.

Finally, and perhaps most prescient of all, given the mess we are in with the banking and financial sector today, it is amazing to hear how he called for the proper regulation of the banking sector over 230 years ago. Adam Smith offered these powerful comments on the necessity of prudential regulation of banking, even if it appeared to be a limitation on personal freedom, which he advocated and defended:

“To restrain private people, it may be said, from receiving in payment the promissory notes of a banker, for any sum whether great or small, when they themselves are willing to receive them; or, to restrain a banker from issuing such notes, when all his neighbors are willing to accept them, is a manifest violation of that natural liberty which is the proper business of law, not to infringe, but to support. Such regulations may, no doubt, be considered, as in some respects, a violation of natural liberty. Those exertions of the natural liberty of a few individuals, which might endanger the security of the whole society, are, and ought to be, restrained by the laws of all governments; of the most free, as well as of the most despotical. The obligation of building party walls, in order to prevent the communication of fire, is a violation of natural liberty, exactly of the same kind with the regulations of the banking trade which are here proposed.”

So let me challenge the assertions of those who claim to follow in Smith's footsteps and want only to deregulate the private sector. Let me state the case for a new kind of globalization, one that would advance human welfare as it promotes sustainable development.

Lessons from the Past

"... exploitation of the world market [has] given a cosmopolitan character to production and consumption in every country. ... All old-fashioned industries have been destroyed. They are dislodged by new industries, whose introduction becomes a life-and-death question for all civilized nations. ... In place of old wants, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have interaction in every direction, universal inter-dependence of nations."

Contemporary as they sound, these words are not from the present. They are from Karl Marx and Friedrich Engels' *The Communist Manifesto* of 1848. The pangs we are feeling today are remarkably similar to those felt in the Industrial Revolution two centuries ago. The question before us is whether we have learned from that experience to design a more humane way of dealing with the inevitable wrenching that accompanies such processes of change.

To avoid repeating the problems of the Industrial Revolution, we must harness the emerging universal values of our common humanity, and create a coalition of the caring.

We must recognize that the private sector will not take care of public goods, and that the public must remain engaged to deal with market failures and public goods.

We must change the calculus of our economics and finance, to internalize the full social and environmental cost of our decisions. Some headway is being made on this at the local level, but we have certainly not even begun to introduce the global costs of local actions at the level of national policy. Carbon emissions continue

unabated and are factored as zero costs in investment decisions. We must rectify our national accounts that count a forest standing as zero and give it a positive value only if it is chopped down.

We should measure the growth in our capital stock not just the growth in the volume of our activities. We should be concerned with nurturing natural capital and building human and social capital as much as we are about economic growth.

All of that is possible. It will not diminish the vibrancy of the entrepreneurial spirit, but it will help make new investments environmentally friendly and socially responsible.

Preparedness at the Country Level

To respond to shocks and make effective use of new opportunities, governments must have effective action in some key areas:

First, real participation in global decision making: Problems today confront government beyond their borders. All governments need to collaborate in an effective international machinery of decision-making to take action against environmental problems and the chaotic structure of our markets and the multiple levels and overlapping jurisdiction that govern human action in the world of the 21st century.

Second, credible macro-management of the economy. The preeminent role of government in setting and maintaining the proper macro-economic fundamentals is essential for any effective growth, as well for a well-functioning competitive economy. The costs of severe austerity measures in a period of limited or zero growth is felt primarily by the poor and destitute. It is that just balance that governments should seek to reach and maintain. It is something that requires judgment as well as political skill, but it is an essential part of designing sound policies for the future.

Third, flexible institutions. The one common denominator of the global knowledge driven economy of the new millennium is the pace of change itself. The successful, competitive economies of the future, those that will be creating the jobs and the prosperity for their people will be the flexibility of their institutions.

Fourth, facilitate the flow of knowledge and information. The future will require more access to open communications and information at a speed that will defy our current thinking and that will exceed most of what we can today imagine.

Fifth, investment in human and social capital. Education and health and nutrition of persons are a primary competitive asset as well as being the best investment that societies can make. For both equity and economy, it is essential. Equally important is to strive to build up the shared values, the legitimacy of the institutions of mediation in a society, as that is the essential glue that holds societies together and allows them to function. That is their social capital.

We Need a New Global Paradigm

The capitalist system, the most creative and productive system devised by humanity, is still in need of a profound humanist critique. There are many people, this author included, who believe that the presence of hunger amidst plenty, and other social problems are NOT a necessary price to pay for the robustness of the economy. Many of us believe that the ruthless allocative efficiency of the market must be tempered by a caring and nurturing society.

There are those who still argue for "trickle down" ... but, as John Kenneth Galbraith once said: "Trickle-down theory—the less than elegant metaphor that if one feeds the horse enough oats, some will pass through to the road for the sparrows."

We need insightful critiques of the global markets of the post-modern knowledge-based capitalist society of the 21st century which do not adequately recognize environmental, human and social capital. There is a real need for such a critique to redress the imbalances in thinking that would have us accept rising inequality, marginalization and poverty of the weak, and even reduced economic growth and consumption, as an acceptable sacrifice to the altar of fiscal rectitude ...

Regretfully, that is what is advocated by those who still consider that the holy trinity of fiscal balance, trade balance and (where it applies) exchange rate balance are the essential goals, and who try to achieve them by a standardized recipe of deregulation, trade liberalization and privatization... They are carry-overs from the bygone era of the so-called "Washington Consensus" and the Reagan-Thatcher policies of the 1980s.

Today there are those in the Euro zone for example who still argue that this vision of fiscal rectitude and debt rescheduling, should be pursued ... even at the cost of unemployment rates that exceed a quarter of the labor force, and which among youth reach astronomical levels of over 50%, not counting those who got so discouraged by the long-lasting character of this condition that they stopped looking for work, and therefore do not appear in the statistics.

Free Markets and Competitive Markets

I would like to ban the word "free markets" from our lexicon, because it has been misinterpreted in so many quarters. A totally "free market" is an invitation to predators. What we really mean is "competitive markets".

All competitive markets require an effective State apparatus behind them: property rights, binding contracts and effective judiciary to name but a few. They also require surveillance and transparency with properly audited financial data. Insider trading is criminalized and prosecuted. Anti-trust laws to prevent monopoly are in place, and are enforced.

Envoi

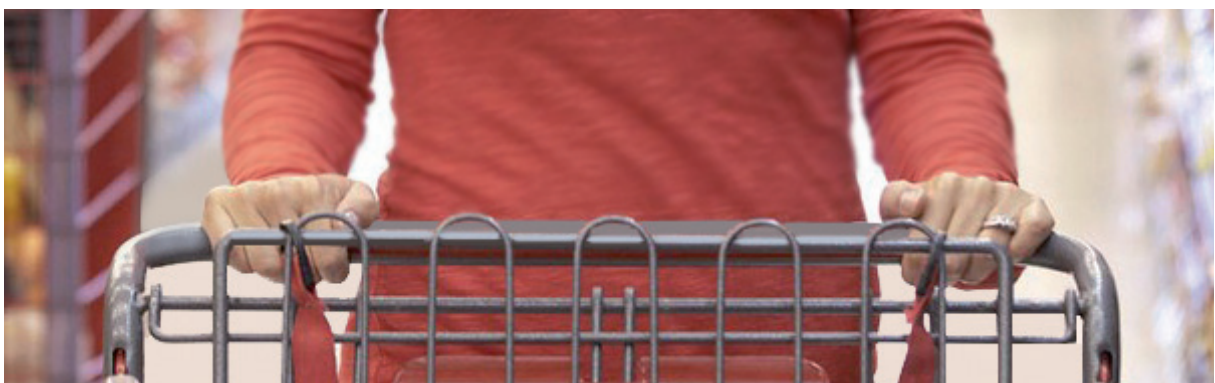
It is time to redesign the paradigm of international governance to introduce a more proper reflection of the power distribution of the world and the ethical representation of the inhabitants of the planet than that which was designed into the UN at the end of World War II. The G-20 is an improvement over the current distribution of the Security Council, but it is not an adequate substitute.

It is time that we recognize the needs of the planet, of environment, of sustainable development in a new framework for international decision-making which would take into account the interaction of human transactions with the global climate and our planetary and local environments.

It is time that we designed new goals for post-2015 that will ensure that the benefits of education, health and nutrition reach all the human family. It is time that ethical views governed how we judge the policies we adopt, in full cognizance of their human and social impacts.

It is time to protect the advantages of the global and local “competitive markets” and nurture equity as much as innovation and entrepreneurship.

It is time that our top political and economic decision-makers act wisely to achieve all that, in keeping with the words often addressed to jurists: “Go forth unto the world and fashion those wise constraints that make people free.”



The Alexandria Declaration for Change in the Arab World Launched at the Bibliotheca Alexandrina

Sarah Elhaddad



Amr El-Shobaki



Ussama El-Ghazaly Harb



Amal El-Qaramy

In March 2004, participants in the “Issues of Reform in the Arab World: Vision and Implementation” Conference, organized by the Bibliotheca Alexandrina, in collaboration with civil society institutions in the Arab World, met to discuss the reforms needed to develop Arab societies. As an outcome, the “Alexandria Declaration” was launched. The document elaborated the inherent Arab vision of Arab reform issues and its priorities. The declaration includes several panels: Economic Reform, Political Reform, Cultural Reform, Social Reform, Civil Society and Follow up Mechanisms.

Ten years later, the BA organized “The Arab World: The Call for Democracy, Development, and Social Justice” Conference, 2–4 April 2014, in order to shed light on the demands for change in the Arab world, especially after what is known as the Revolutions of the Arab Spring.

The conference was concluded by the launch of the Alexandria Declaration for Change in the Arab World, which was issued by the conference participants based on three important pillars: the call for democracy, call for development, and call for social justice.

The aim of this declaration is to pursue the dissemination of demands for reform and change in the Arab world in light of the new developments taking place in the Arab region, and reflect the mounting hopes and aspirations of Arab societies.

Democracy, Development, and Social Justice

The Alexandria Declaration for Change in the Arab World stresses on the fact that the wind of change that stormed the Arab world is a familiar chapter in the book of history. Several countries in the world witnessed such phases in their transition towards democracy, and the Arab world is no exception. Such movements often called for expanding the scope of public participation; social injustice; respecting social, economic, and political rights, reinforcing public freedom, combating poverty; and fostering the role of civil society.

The difficulty of coming up with unified aspects for change in the Arab world was also agreed upon, since each country is going through a different experience, and is affected by various internal and external situations. In this context, the declaration stressed on the right of all Arab citizens in democracy, social justice, and human dignity, in addition to free willingly choosing the political system that best suits their political experience, culture, population structure, and other social and economic

aspects, without any regional or international interference.

It was also very important for the conference participants to note that Arab societies have the maturity and historical experience that enable them to contribute to our common human civilization, and that the pursue of change and democracy shall never be taken as an reason for violence, terrorism in all its forms, or any mode of religious fanaticism.

The Call for Democracy: The Alexandria Declaration for Change in the Arab World states that the call for democracy involves peaceful devolution of power; respect for political, religious, and cultural diversity; protection of private, public rights, and citizenship rights; maintaining a dialogue between political parties and free discussions with citizens. This is also based on freeing the press and media, securing free and fair elections, and judicial independence.

The role of regulatory institutions shall be restored, legislature institutions must pursue activating modern laws, observe executive institutions, and embrace transitional justice as one of the demands of the transition towards democracy.

The Call for Development: Reform and development of Arab societies shall be achieved through visions and strategies to



Salama Keila explaining the situation in Syria

maintain sustainable development, improve the quality of life, and achieve social justice. This can be obtained through a national political will, a productive economy, and effective civil society organizations.

The declaration also noted that the concept of development is not restricted to the economy, but it extends to include political, social, and cultural aspects as well. Every citizen must look up to a society that encourages public participation, enlightening cultural discourse, and steers away from ideas of exclusion that lead to violence and terrorism.

The Call for Social Justice: One of the most distinguished demands of the Arab Spring Revolutions was for the people to finally enjoy social justice. People called for fair living, fair distribution of resources, and improved quality of life for all social classes. This requires aspiring policies that aim at improving the country's administrative system, new investment opportunities, short-term programs to solve current issues, and other long-term programs for building capacities.

Such programs shall include plans for health care, and improving education and scientific research. Science and technology shall be in the forefront of development planning.

These three vital calls were launched in a very critical time, as the Arab world is facing several internal and external challenges, such as violence and terrorism in some countries, an economic crisis in others, in addition to internal security issues. In spite of the challenges, recent events have proven that some countries are on their way to achieving democracy. They are hoping for a future of economic growth, social justice, freedom, equity, citizenship, free political will, and solid human rights.

Arab Spring Countries ... The Road Ahead

The "Arab world: The Call for Democracy, Development, and Social Justice" Conference gathered a large number of intellectuals from several Arab countries, such as Algeria, Bahrain, Egypt, Libya, Palestine, Sudan,





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Syria, and Tunisia. The aim was to provide an opportunity to reflect on the changes taking place in the Arab world.

Delivering the opening speech, Dr. Ismail Serageldin, director of the BA, stated that the call for change in the Arab world forsake a crucial aspect in the development of nations: science. He stated that Arabs must be producers, and not only consumers for technology.

"A scientific revolution is taking place around the world and we should be part of it." He said that Arab societies must pay more attention to five important aspects; namely: the science and society, human resources, the role of organizations, the public and the private sectors; and finally, finance. Egyptian scholar Amr El-Shobaki said that one of the most important demands of the 25 January Revolution in Egypt was complete reform in all the country's institution, which unfortunately was not fulfilled until this day. He affirmed that the reason behind this setback is the high level of political polarization, the current state of the Muslim Brotherhood, and the prevailing discourse that aims at failing the political path decided upon.

From Tunisia, Dr. Amal El-Qaramy said that in spite of the challenges, the people in Tunisia were able to take huge steps towards reform. She said that the Tunisian experience was different, as three crucial aspects helped in the transition towards democracy, which are dialogue, strong civil society institutions, and the state of the Islamic Parties. She affirmed that al-Nahda Islamic Political Party was able to learn from the errors of other Islamic Parties in the region, such as the Muslim Brotherhood "Freedom and Justice" Party in Egypt, and learned to compromise and have a dialogue with other political powers.

Palestinian activist Salama Keila spoke about the most complicated situation in the Arab World, the Syrian experience.

Salama Keila affirmed that the situation in Syria is very different from other experiences in the Arab world, due to the nature of the regime, and its ability to take over the military; unlike the case in Egypt and Tunisia, where the military responded to the people's will. He concluded that the situation is now much more complicated, as the conflict continues between the regime and fundamentalists, and the people are the ones who pay the price!



As part of the International Augmented Med (IAM) Project

A 3D Video Mapping Show on the Façade of the Bibliotheca Alexandrina

Randa Ahmed

The Library of Alexandria, is dedicated to recapture the spirit of openness and scholarship of the Ancient Bibliotheca Alexandrina. It is much more than a library. It contains an Internet archive, nine specialized libraries and four museums, a planetarium and ten academic research centers, and fifteen permanent exhibitions, four art galleries for temporary exhibitions and a Conference Center.

Today, this vast cultural complex is receiving about 1.5 million visitors per year. The New Library of Alexandria is located within the city center of the city. It overlooks the historic Eastern Harbor, where remains of underwater archaeology dating back to the times of Cleopatra exists. The Library of Alexandria is a cultural center, a major tourist destination and a landmark of Alexandria.



In an attempt to revive its ancient history, and as part of its cultural role and firmly believing in the dire need to activate the role of the different State institutions in supporting Egyptian tourism during the current phase, the Bibliotheca Alexandrina organized during 21–22 May 2014, a 2-day video mapping show entitled “See Ancient Alexandria with New Eyes: A 3D Tour”, combined with sound and lighting effects. It was projected on the Façade of the library. The theme of the projection was the history of Alexandria from its establishment until the end of the Classical period.

The show included the establishment of the city by Alexander the Great, the planning of the city, general views of the classical city, main landmark buildings of the city, such as the Pharos lighthouse, the Serapium, the Ancient Library and its scientists, the Royal Palaces, it will include also the falling of the Pharos and underwater archaeology.

The goal of this show was to enhance the idea of cultural tourism and introduce this kind of unusual event to be a new product in tourism industry for the promotion of cultural and natural heritage. It also aimed at providing an innovative, different, unique experience to tourists; projecting an image of high quality for the tourism destination; offering the tourist an easily accessible, attractive, entertaining, user friendly way to gain information and enjoy their visit even more; promoting interaction between tourists and cultural objects in an attractive and educational way, and supporting sites that are a bit more isolated, and promote a more even geographic spread of tourism arrivals. In this show, a new technology (Augmented Reality) was used, which enabled viewers to see Alexandria as it was two-thousand years ago.

Augmented Reality means overlaying virtual, digital elements on reality. It refers to



the innovative multimedia techniques that make reality interact with digital constructions and reconstructions, thus modifying and enhancing the perceived world. It includes interactive projections, lighting techniques, virtual architecture and communication and audiovisual instruments. Its applications are numerous, ranging from overlapping virtual components onto reality (geo-localization and referencing, logical and physical mapping) to simulation of virtual reality elements and artistic applications through performances, video projections and installations.

The event is part of the International Augmented Med project, an international cooperation which is funded by the European Union's ENPI CBC Med Program, involving fourteen partner organizations in seven countries around the Mediterranean: Egypt (Bibliotheca Alexandrina), Italy, Jordan, Lebanon, Palestine, Spain and Tunisia.

The event has been posted on the calendar of international tourism events of the "UNWTO World Tourism Organization". This calendar provides a uniquely comprehensive listing of all tourism and trade events taking place at UNWTO and its 153 Member States and more than 350 Affiliate Members.

The International Augmented Med (IAM) project budget is €3,060,650; of which 90% funded by the ENPI CBC Med Program. The partners exchange expertise in two fields, IT/multimedia and heritage/tourism, they support each other and develop joint activities in order to provide innovative services to the tourism sector in each of their countries. By supporting this key sector, they will assist economic development in the Mediterranean region, as it attracts about 30% of international arrivals and tourism receipts, but International competition is threatening its position as a leading destination. Innovation will help maintain and enhance the attractiveness of the Mediterranean destination.

IAM is one of 95 projects funded under the ENPI CBC Med Program. This program is a cross-border cooperation initiative funded by the European Neighborhood and Partnership Instrument (ENPI). It aims to promote sustainable cooperation at Mediterranean basin level by financing cooperation projects to contribute to the economic, social, environmental and cultural development of the Mediterranean region. The European Union is made up of 28 Member States who have decided to gradually link together their know-how, resources and destinies. They have built a zone of stability, democracy and sustainable development whilst maintaining cultural diversity, tolerance and individual freedoms. The European Union is committed to sharing its achievements and its values with countries and peoples beyond its borders.



La Francophonie promoted at the BA Francophone Cultural Activities Center

The Francophone Cultural Activities Center (le Centre d'Activités Francophones, CAF) was recently inaugurated at the Bibliotheca Alexandrina based on the decision of the official annual meeting of the Board of Trustees (BoT) on 23 May 2013. The center was founded under the Outreach Cultural Sector, one of the nine BA sectors.

Inspired by the principles of 'la Francophonie', CAF's mission is to become a center for the promotion of the Francophone culture on local and regional levels, as well as developing and supporting a Francophone network of partnership with prestigious libraries, institutions and centers.

CAF aims to enhance the presence of the Francophone culture in the Alexandrian society, while adopting an ambitious perspective that has a particular interest in collaborating with the Francophone communities at the national and regional levels.

It is not surprising that the Bibliotheca Alexandrina is committed to be the center of Francophone in Egypt and the region. Although it is not the official language of Egypt, the French language in particular and France in general has a long and deep relationship with Egypt; history provides us with a long testimony of this crucial cultural and intellectual link.

The Francophone, is distinguished by its international perspective that also affects all identities on alert to cultural imports of globalization repeatedly threatening national identities.

CAF principally focuses its interest on the local and regional diffusion of the French language and culture, by submitting a considerable scientific, cultural, educational, environmental and intellectual support to the Francophone institutions of Egypt and the region.

CAF also implements a myriad of activities varying between lectures, debates, symposiums, workshops, roundtables, cenacles of researchers and various cultural and scientific activities. It targets the Alexandrian Francophone public, giving priority to pupils and students from Francophone schools and universities; in order to consolidate the Francophone culture and education of the new generations.

During its first year, several activities have been organized by CAF, including fifteen workshops covering different areas of knowledge such as travel and tours, employment, history, manuscripts, literature, general culture; six seminars which discussed many areas such as human rights, law, linguistics, political sociology; and three cenacles of researchers, during which three



researchers presented the scientific content of the Master's and Doctoral theses.

The Francophone Cultural Activities Center also organized two conferences: the first discussed the great work of the French scientist and author Blaise Pascal, and the second celebrated the International Day of Francophonie (celebrated annually on 20 March) in a new way when it gathered under the same umbrella the celebration of the International Women's Day (celebrated annually on 8 March) and the World Water Day (celebrated annually on 22 March).

Two exhibitions were also held. The first celebrated the centenary of the birth of the French writer Albert Camus, and the second celebrated World Water Day with an exhibition donated from the Institute of Research for Development (IRD), France.

CAF organized a ceremony to celebrate the graduates from the Francophone sections of the Alexandria Universities graduates from, a meeting for the directors of the Francophone and French schools in Alexandria, and the heads of the Francophone departments in the scientific and academic institutions in Alexandria, and a video forum on the occasion of the centenary of the birth of Albert Camus, followed by a seminar, in addition to meetings and guided tours for Francophone students and public.

CAF has ended its first year with a celebration and a musical concert aimed

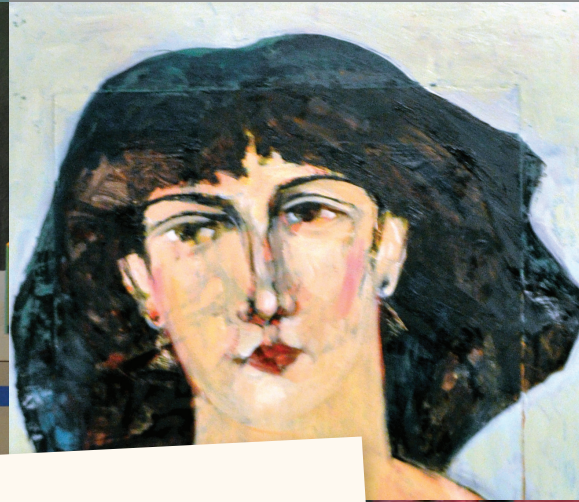
also at commemorating the French artist Georges Moustaki in cooperation with the BA Arts Center and with the honorable cooperation of the French Chamber of Commerce in Egypt.

The center cares to direct Francophone activities to a wide range of age groups: pupils from primary to secondary schools participated in the activities, in addition to university students, researchers and the general public.

On the other hand, one of CAF's main principles is the belief in the crucial importance of teamwork, both internally and externally. Thus, the success achieved was through deep ties between CAF and its prestigious staff and partners. From thirty-seven activities organized, fourteen were held in cooperation with different Francophone institutions. Valuable CAF partners include Senghor University, Institut Français d'Egypte in Alexandria, and the Faculty of Arts (University of Alexandria).

The Hexagone, the French café situated at the BA Conference Center (BACC), is the main location where CAF activities are organized. An important role was played by the Sawiris Foundation to equip the space with their generous fund.

CAF assiduously pursues its tasks in order to fulfill the increasing needs of the Egyptians, Arabs and Africans Francophone for knowing the language of Molière and the culture that assembles more than sixty States and governments all around the world: the Francophone culture.



Unique Artistic Works at “AGENDA 2014”

Over seven years, in February, visual artists of different ages and experiences gather to showcase their artistic works and experiences in the “AGENDA” annual exhibition, organized by the Art Exhibitions and Collections Department, Bibliotheca Alexandrina. “AGENDA” has become an annual meeting point for those interested in Visual Arts in the Winter of Alexandria.

In previous years, each artist presented one or more artistic works allocated within an area of 50 cm × 50 cm. In this seventh round, each artist is allocated area of 1 m × 1 m, which allows more space for variant artistic innovations presented in harmony within a specified area.

This year, “AGENDA” honored two artists who bid the world farewell in 2012: Ali Bakir (1949–2012) and Hani Hagra (1955–2012), for their contribution in enriching the artistic movement in Egypt.

Visual artist Ali Moustafa Bakir was born in Alexandria, November 1949. He obtained his Bachelor Degree in Fine Arts, in 1974, from Alexandria University,

followed by MA and PhD degrees from the same University. He progressed at the University, becoming a professor in the Graphics Section. Bakir was a member of the Visual Artists Syndicate. He held four solo exhibitions and participated in many local and international collective exhibitions. He also received a number of local and international awards. Bakir passed away in 2012, yet his art collection still expresses his contribution to enriching Egyptian visual art.

Visual artist Hani Mohamed Hussien Hagra was born in Cairo, in November 1955. He studied Art at Helwan Atelier, where he was a student of Mohamed Hagra and Safiya Helmi Hussien, and specialized in pottery. He was a member of both the Visual Artists Syndicate and Cairo Atelier. He held two solo exhibitions in Cairo and participated in four local collective exhibitions. During 1990–2012, he contributed to establishing art centers for people with special needs in both Cairo and Alexandria. Hagra passed away in 2012, leaving behind a fine artistic legacy still celebrated in artistic events.



Ahmed Abd ElTawab



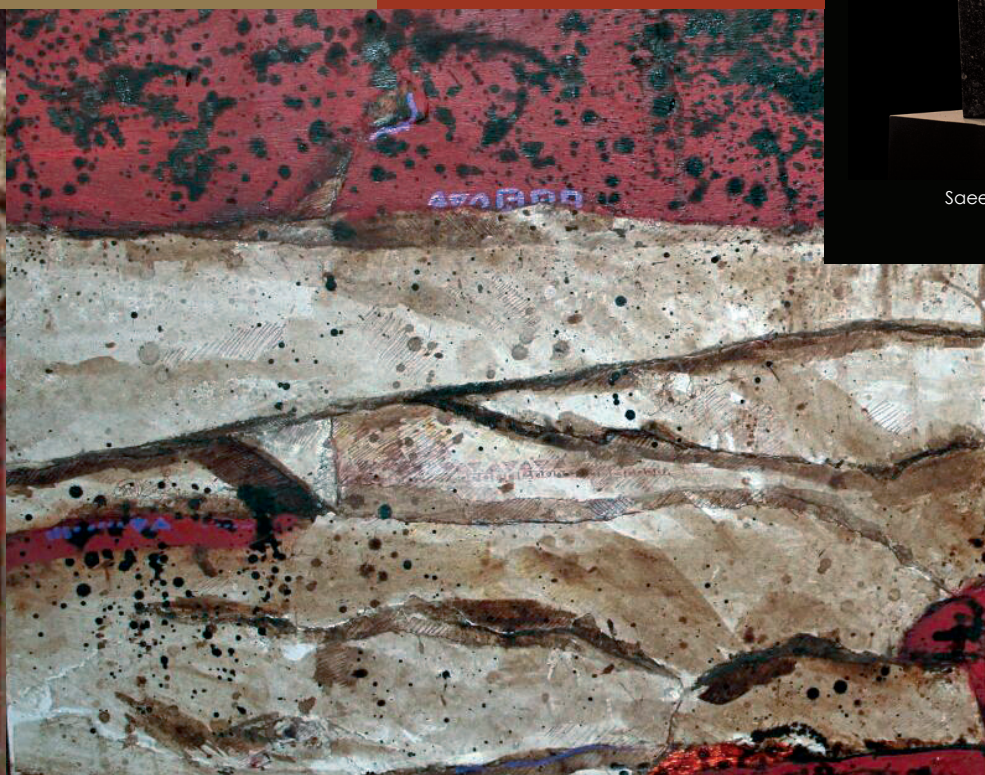
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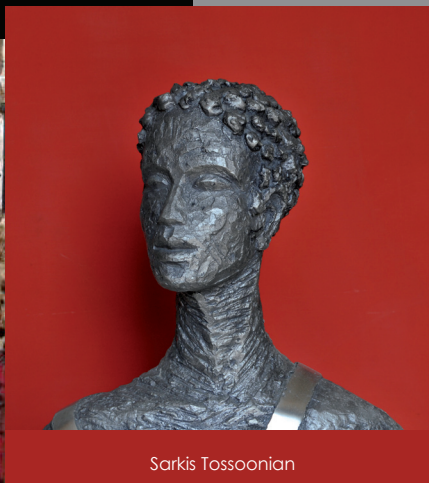
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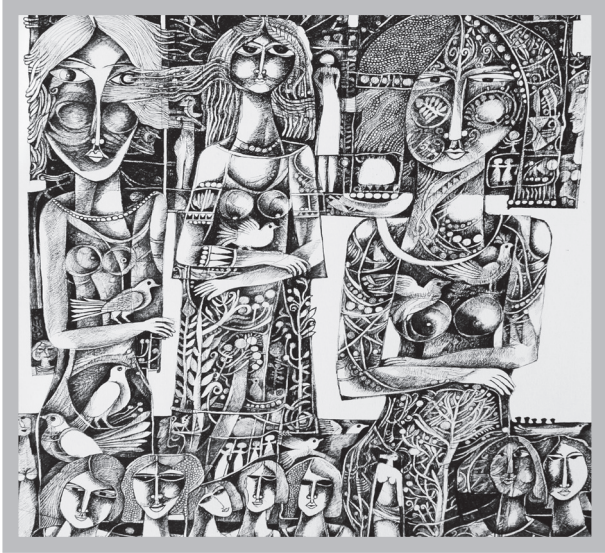
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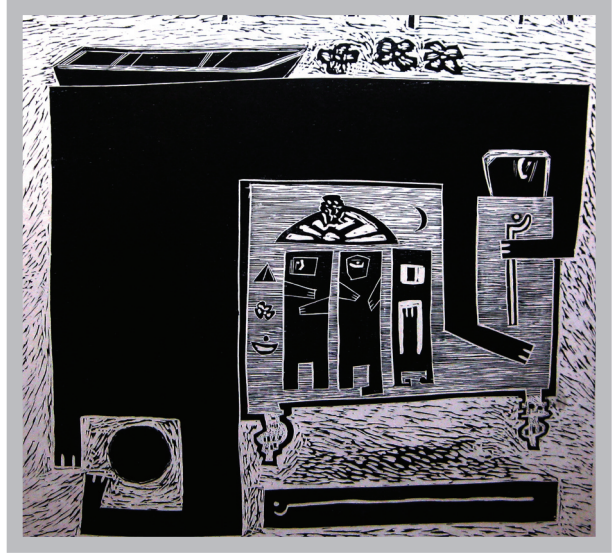
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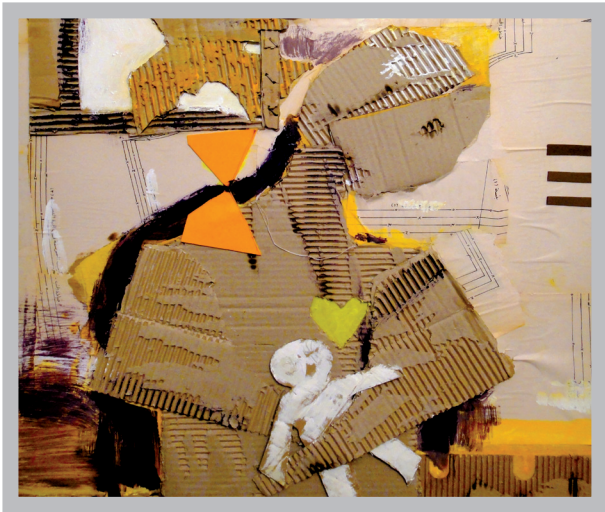
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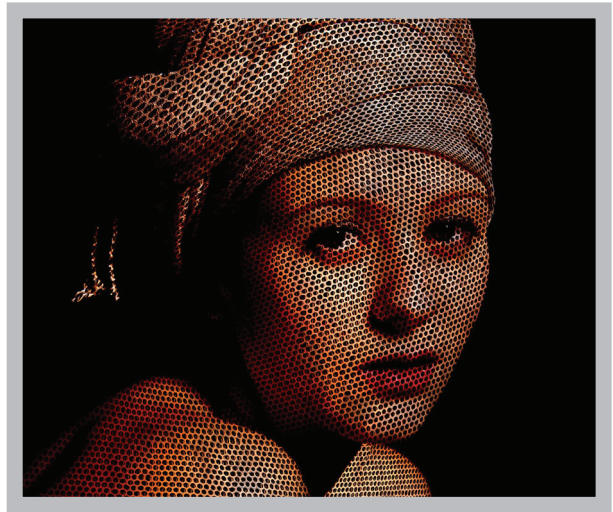
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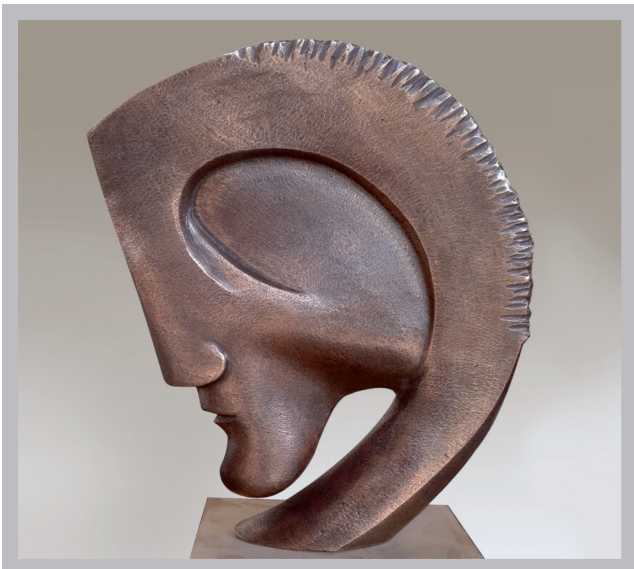
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Tamer Ragab



Abd El Salam Eid

BioVision Alexandria 2014 Takes a Journey into the Next Decade



Dr. Ismail Serageldin



James Moran



Dr. Leila Eskandar



Koji Omi



The Bibliotheca Alexandrina organized its Seventh International Biennial Conference, BioVision Alexandria 2014, 7–9 April 2014, in Alexandria, Egypt.

BioVision Alexandria is an international event organized by the BA in partnership with the World Life Sciences Forum. It is an important gathering that brings together distinguished speakers and Nobel Laureates from the four corners of the globe through rich discussions that commemorate science and the finest achievements of the human intellect. It includes representatives of the greatest minds in the realms of industry, science, policy-making, media and civil society.

The ultimate goal is to provide a platform for exchange of information and dialogue so as to explore the different ways in which life sciences can help meet the challenges of the 21st century; a vital step for global economic development to improve the quality of life for all. BioVision Alexandria aims to increase the participation of developing countries in this important global dialogue. As the BA is a key player in building bridges and fostering dialogue, BioVision Alexandria presents a unique opportunity for North-South collaborations by bringing in new scientific knowledge to the South.

The conference focuses on three major themes: Health, Food and Agriculture, and

Environment. It features a special exhibition entitled "BioFair @ BioVision Alexandria" and a poster session for young researchers and scientists. It also features an interactive event in collaboration with The World Academy of Science (TWAS) for young researchers from the developing world entitled "TWAS/BVA.Nxt". This event takes place during the two days preceding the BioVision Alexandria Conference. The young scientists are also invited to attend and actively participate in the BioVision Alexandria Conference. They are also offered the opportunity to showcase their projects and research in a poster session that is held during the conference.

The theme of BioVision Alexandria 2014 was "New Life Sciences: The Next Decade". It aimed at taking a journey into the next decade exploring new scientific frontiers and conversing fundamental changes in life sciences, as well as next generation technologies, all needed to face our global hurdles and threats.

Over the past decade, there have been many incredible leaps forward in science. Our scientific knowledge and understanding of science are rapidly expanding offering explanations and solutions to intricate life sciences challenges.

Human Genome mapping, Biorobotics, sequencing technologies, stem cells, and DNA, were some of the highlights of the past period. Years ago, we never would have imagined these discoveries. So what is next? How many other astounding scientific discoveries will be made by the end of the next decade? How will they reshape and change the world we now know? New generations will be creating and discovering things we never thought possible.

Almost 2000 participants took part in the conference, with 94 speakers from

different 26 countries, such as Egypt, France, Germany, Japan, UK, and USA. The conference discussed several issues, including: systems and synthetic biology, new models for sustainable agriculture, the coming revolution in higher education, the importance of digital health for better care to all, biotechnological applications of metagenomics-environment, Phage Therapy, green innovation and entrepreneurship, health care and the medical revolution, and new trends in life sciences.

The opening session featured talks by Dr. Ismail Serageldin, director of the Bibliotheca Alexandrina; Koji Omi, founder and chairman of the Science and Technology in Society (STS) forum in Japan; James Moran, head of the delegation of the European Union to Egypt; and Dr. Leila Eskandar, Egypt's Minister of State for Environment.

The conference also featured a lecture by Dr. Farouk El-Baz, director of the Center for Remote Sensing at Boston University, entitled "The Role of Youth in Future Egypt".

Alongside this significant event, the BA organized a major fair entitled: "BioFair@ BioVision Alexandria 2014". The fair offered the exhibitors an opportunity to showcase their products and services to participants, Nobel Laureates, distinguished keynote speakers, eminent scientists, and CEOs of several national and multinational companies, as well as Ministers of Health and Agriculture from the four corners of the globe. All aim to identify and explore new frontiers and fields in life sciences that will immensely serve humanity, and to discuss the finest achievements of the human intellect. The fair thus allowed exhibitors to develop a new business, revisit existing customers, strengthen the relationship with them for future expansion, meet colleagues, share knowledge, and create productive networks.

Football: The BA's New Approach to Cultural Exchange

Sherihan Aref



The teams of the BA and Anna Lindh Foundation

In an attempt to open doors for further cross-cultural activities, "football" was the gateway this time. On the occasion of the centennial of Al-Itihad Alexandria Club (1914–2014), the Bibliotheca Alexandrina and Al-Itihad Club co-organized the Alexandria International Football Tournament for Media and Journalists, bringing together teams of journalists and media professionals from seven nations to meet together, share cultures and play football.

The idea for this competition originated from the International Football Tournament for Journalists that was first held 10 years ago and sponsored by the Lithuanian Press Sports Union. The idea spread to be hosted in a different European country each year parallel with the annual tournament in Lithuania. Recommending to host this tournament in

Egypt arose following the cooperation of the BA and Al-Itihad Alexandria Club to form an Egyptian team of young journalists and media professionals to participate in the International Tournament in Lithuania last year, which for the first time, beheld the exception of the membership of a non-EU nation. Today, and for the first time in the Middle East, this tournament was hosted in the cosmopolitan city of Alexandria.

An opening ceremony took place on the BA premises on 16 March 2014 marking the start of the tournament. It witnessed the gathering of all the team members, ambassadors and consuls of the participating countries, a number of athletes and media professionals from around the world. The ceremony was welcomed by BA and Al-Itihad Club organizers,

representatives, board members, centennial committee and Governor representatives. In a welcome speech, BA representative and consultant Dr. Yehia Halim Zaky expressed that this tournament is a new further step in the path the BA has chosen for supporting the exchange of culture, media and sports between Egypt and countries worldwide. He also hoped for this tournament to be executed with honor and accomplishment of its great purpose. Furthermore, Mr. Ahmed Shawky, representative of the Governor of Alexandria Tarek El Mahdy, also greeted the tournament participants and organizers in his speech. He concluded his words by stating that the significance and success of this tournament is that it is able to be carried out despite the delicate political status that Egypt is living today. Therefore, this tournament is considered a great achievement towards maintaining the well-being of Egypt. Moreover, Mr. Mahmoud Mashaly, chairman of the Board of Directors of Al-Itihad Alexandria club expressed his appreciation to BA Director Dr. Ismail Serageldin for his great support to the Club in its centennial celebrations, and also thanked one of the loyal club members and head of the Centennial Committee Mr. Mohamed Meselhy. He added that the launching of this tournament in the light of the 100 years celebrations is considered an honor to the club fans, members and the Alexandrians. Likewise, Mr. Mahmoud Ezzat, BA head of Cultural Relations & Information Support Unit and chief coordinator of the tournament, further explained that Al-Itihad Club symbolizes the history of sports in Alexandria. Hence, acting as cultural partner with Al-Itihad Club to organize this tournament is of great value. Ezzat ended his words with a short video introducing the participating teams before they head to Al-Itihad Club to start their matches.

The competition consisted of two team groups. Team one comprised of Al-Itihad

Alexandria Club, Greece, Russia, Egyptian League of Journalists, and Belarus. Team two included Bibliotheca Alexandrina, Anna Lindh Foundation—EuroMed, Germany, Lithuania, and Kurdistan—Iraq. The opening matches were between the press teams of the Bibliotheca Alexandrina and Germany, followed by the press team of Al-Itihad Club versus Russia.

Startling international presence adorned the courts. Team supporters from the different country communities attended the matches to encourage the players, each in their unique way. Among the most significant were the Greek community members who attended wearing their traditional costumes and played their drums to encourage the players to score more goals. The names of the team players of the participating media professionals and journalists are listed in FIFA as contributing in an international friendly tournament. It is also worth to note that the competition committee headed by Mr. Amer Hussein, is affiliated to the Egyptian Football Federation and managed the matches with official referees of the Egyptian Football League.

After five days of playing football, competing, cheering, building cross-cultural relations, and sightseeing in Alexandria, the organizers greeted all of the teams, announced the final results and distributed the medals and certificates. First place was won by Al-Itihad Alexandria Club, followed by the Press teams of Bibliotheca Alexandrina, Belarus, and Kurdistan-Iraq.

The organizers are very much interested to repeat this experience once more in Alexandria. This is expected to be on the agenda list after the Egyptian press team returns from their participation in the upcoming annual tournament taking place in Lithuania. Nevertheless, this competition is a splendid venture that embraces media, sports, and cultures.

Futures Studies in Egypt

Muhammad Al-Araby



Due to the increasing complexities and dynamics of modern societies, the number and quality of challenges is rising and is provoking a stronger attention and thorough reflection about future developments, alternative paths for development, better decisions and policies, and the prevention of crises and negative effects. Therefore, in many countries future research activities are developing, new institutions are established, new approaches are tested. In Egypt, this trend has started slowly and only recently.

"Future studies is a new field in Egypt. Though such studies help rediscover the country's resources and choices, and actually work as an early warning system to avoid mistakes in the future, only four futuristic studies were carried out in Egypt during the last 25 years", asserts Dr. Ibrahim Al-Issawi, professor of Economics at the Institute of National Planning.



Professor Edgar Goell

The "Futures Studies in Egypt" report by Professor Edgar Goell, Futures Studies and Technology Assessment Institute IZT in Berlin, was recently issued in an Arabic translation at the BA Unit of Futuristic Studies periodical *Awrak*. The report sheds light on some of the conditions, institutions, characteristics and trends of future research in the biggest and most influential country in the Arab-Islamic region; Egypt. This paper is based on a two-year period at the Center

for Future Studies (CFS) within the Cabinet Information and Decision Support Center (IDSC) in Cairo, an important think-tank working for the Egyptian Cabinet.

The report starts with tackling the socio-cultural and political ground for the Futures Studies in Egypt, this background is multifaceted and characterized by polarization. In the background, social scientists and intellectuals in Egypt find a certain type of policies, a certain intended or unintended strategy, a kind of hidden agenda, which many other countries have gone through or are still going through in their process of change and survival and progress. In Egypt, nevertheless, a high degree of frustration and fatalism among the citizenship can be sensed, connected to the activities of a political and security elite which reproduces many of the still existing problems and challenges.

Another overall feature of today's Egypt is a dominant conservative and autocratic approach to citizen's participation and democratic procedures which results in developmental deficits. Several development reports underline this aspect, such as the recent UNDP study: "Human development is a way of looking at development that is about much more than the rise and fall of national incomes. It is about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests. It is about understanding that people are the real wealth of nations, and that investing in their human development is the surest way to achieve sustainable, stable economic growth."

Some of the effects of such deficits in Egypt are an "underutilization" of people and their abilities, a high fluctuation of staff, especially experts with high qualifications and aspirations in many institutions. What lies behind these sub-optimal features is a lack in good management, especially with regards to personnel, education and qualification.

The second part of the report focuses on institutions, organizations and experts in the field of future research in Egypt. These are the Center for Future Studies (CFS) at the Information and Decision Support Center (IDSC), Al-Ahram Center for Political and Strategic Studies (ACPSS), the IFS in Assiut, the National Research Center (NRC). There are very few "future research institutions". Most of the mentioned institutions have only a small team or even single experts who are engaged in future research or serious future thinking.

Egypt has to overcome several dimensions of underdevelopment and is exposed to a wide array of challenges. Most of the analyses, studies and reports in the broadly defined field of future studies in Egypt are therefore focussed on those challenges. The motivation and expertise to focus on those issues and trends exists, but the resources for their realization are not always available. Most of the financial support for such studies comes from State agencies and public institutions, some of the more critical issues are also funded or co-funded by foreign institutions such as the United Nations and its Agencies, the World Bank, foreign national development organizations and international NGOs.

The most important and pressing challenge for Egypt as for many other countries is the social development, as articulated and presented by the Human Development Index of the UN in its Egypt Human Development Report in 2008. Already the first report on Arab countries and Egypt in 2002 and 2003 had started a hot debate about the poor conditions of the once so powerful country and its stagnation. Also, Egypt has a gender challenge where the overall situation of women in Egypt is very bleak, although among the young generation and since the Revolution of 2011 some changes seem to accelerate.

Moreover, various studies and prognoses about climate change and its regional

patterns and shapes underline that Egypt will be highly affected by climate changes in negative ways. There are two important negative effects discussed in the literature. First mentioned is the Sea-Level Rise (SLR) at the North Coast, especially the Nile Delta. The second effect will very likely be the fluctuation of the Nile river.

The geopolitical location of Egypt is rather special. It is located in the continent Africa, neighboring Asia and Europe. The closeness to Israel and Palestine, the Suez Canal, the Nile (with 9 countries it is "feeding"), and the border to civil war-driven Sudan are indications of a complicated constellation. Therefore, a major issue and continuous challenge is national security and strategic issues. Many institutions, and of course intelligence and military experts, focus on this complex topic. The most prominent, oldest and most influential institution with this focus is the Al Ahram Center for Political and Strategic Studies (ACPSS) which is also the largest think-tank in the region.

The economic, social, ecological, political, cultural and religious challenges for Egypt are immense. The struggle for coping with problems and for many citizens for sheer survival is consuming most of the intellectual energies and other resources of that country. Still, some kind of short-term orientation is dominant as in most other countries, the pressure for immediate action, and be it symbolic, is high. At the same time there is the pride about the rich and amazing past of Egyptian civilization, and there are high ambitions, especially for big projects such as the Aswan Dam, or an idea as the relocation of the capital into a desert area.

The broad and deep changes which are going on after the Revolution of January 2011 are enormous, yet, they have not shown improvements in everyday life of the Egyptian people. Whereas the self-consciousness of most people has strengthened considerably, the institutions

and political-administrative structures have not changed. A coalition of the old elites has developed and is blocking further progressive advancement, civil empowerment and democratic State-building.

With this background, it can be expected that future thinking and future research might become more important in Egypt and that capacities for such thinking will be created in different kinds of institutions and fields—be it in literature, social sciences, the media, and more. There is a great openness for foreign knowledge and experience, for successful cases and good practice. Mainly on the part of the young generation there is a strong eagerness to learn and to experience new things, and the orientation towards "the West". This is problematic, because this means the motivation to repeat a path of development which is destructive vis-à-vis social, economic and cultural relations, and which will transform them into a consumerist and capitalist system, exploiting nature and other sources.

In a time, when most Western capitalist countries, which have been at least in the ideological or the theoretical sphere been something like a model or orientation for many other societies, especially in the global South, are under severe financial and economic pressures (crisis in the EU, USA, Japan). It seems more important and necessary for all other countries to develop their own specific and adequate path into a better, sustainable future.

In several governments of EU-countries, civil activists and scientists are working on transformation concepts in order to find ways for a Sustainable Development. Those concepts include time frames of about 40 years. This is not a luxury. It is becoming a necessity, for poorer countries such as Egypt, even more than for the rich societies. There are many lessons learnt which can be utilized on both sides of the Mediterranean Sea.

Shakespeare in the Arab World¹

Dina Elmahdy

But love is blind,
and lovers cannot see
How sharper than a
serpent's tooth it is to
have a thankless child
My salad days, when
I was green in judgment
I'll not budge an inch
Love looks not with the
eyes, but with the mind,
and therefore is winged
Cupid painted blind
Men of few words
are the best men
The game is up

كورديليوس
Nature teaches beasts to know their friends,
these words are reason to my wounded heart
Out of the jaws of death For the rain I rain with every day
Measure for Measure The Winter's Tale
Henry IV الملك هنري الرابع

The Tempest
Coriolanus
Sonnet 18

The worst is not, so long as
we can say, 'This is the worst'
T'is neither here nor there
Henry V الملك هنري الخامس
Othello عطيل
Julius Caesar يوليوس قيصر
Antony and Cleopatra أنطوني وكليوباترا
A Midsummer Night's Dream
The Two Gentlemen of Verona سيدان من فيرونا
Pericles بريكلس
Though this be madness,
yet there is method in 't
I am a man more sinned
against than sinning

You pay a great
deal too dear for
what's given freely
Much Ado
About Nothing
Everyone can master
a grief but he that has it
The course of true love
never did run smooth
Macbeth مكبث
King John الملك جون
King Lear الملك لير
To be, or not to be:
that is the question
As You Like It على هواك
TO BE OR NOT TO BE
Richard II الملك ريتشارد الثاني
Twelfth Night الليلة الثانية عشرة
Timon of Athens تايمون الأثيني
The Winter's Tale حكاية الشتاء
Romeo and Juliet روميو وجوليت
The Comedy of Errors كوميديا الأخطاء
Troilus and Cressida ترويلوس وكريسيدا
The Two Noble Kinsmen القريبان النبيلان
The Taming of the Shrew ترويض الشرسة
The Merchant of Venice تاجر البندقية
The Merry Wives of Windsor زوجات وندسور المرحاضات
Much Ado About Nothing جمجمة بلا طحن
Hamlet هاملت
The Comedy of Errors كوميديا الأخطاء
Richard III الملك ريتشارد الثالث
All's Well That Ends Well الأمور بخواتيمها
Henry VI الملك هنري السادس
Titus Andronicus تايئس اندرونيكوس
Love's Labour's Lost خاب سعي العشاق
Henry VIII الملك هنري الثامن
Cymbeline سيمبيلين
Brevity is the soul of wit

Shakespeare's plays are set around the globe, Although he never left England, which makes him the world's most famous playwright. In the four centuries since he passed away, Shakespeare has been translated into more languages than any other writer, from Arabic to Zulu; and has become the most performed, translated and adapted playwright on the planet. The translation of Shakespeare from English into Arabic dates back to the end of

the 19th century when Al-Nahda Movement² emerged in Egypt promoting an extensive range of intellectual and cultural activities in different aspects including literature, art, language, the media, and more. Shakespeare translations and adaptations have been a pivot of the modern Arab theater in response to a global medley of international sources and models, not only British texts but also French plays, Italian operas, and American productions.

1- This article is mostly inspired by a keynote speech on Shakespeare and Translation by Patrick Spottiswoode, Shakespeare's Globe Education Director, delivered at "The Literary Translation Summit" in Doha, Qatar. It was held on the periphery of the Doha Book Fair during 8-12 December 2013, under the auspices of The British Council, Bloomsbury Qatar Foundation Publishing and the British Centre for Literary Translation.

2- "Al-Nahda" is Arabic for 'renaissance'; a movement of intellectual reform considered to be the Arabs' counterpart of European Enlightenment. This cultural revival began in the late 19th century in Egypt, then moved to other Arab countries.



A cast of young Syrians performing Shakespeare's King Lear at Zaatari Refugee Camp, Jordan

In response to that cultural revival in education and thought, translation emerged as an intellectual and literary trend, marking the beginning of a new era in the Arab world; where scholars and intellectual institutions started to show an unwavering interest in the “transfer” of all forms of knowledge and art from Europe. To that end, leading thinkers and institutions launched and encouraged different means of communication with Europe, such as cultural exchange and study trips, as well as translating the works of remarkable European literary figures and scholars into Arabic to acquaint Arab people with the cultural heritage of modern Europe, and bring them closer to what was happening overseas when Europe had reached the peak of its enlightenment. Given the prominence of Shakespeare all over Europe at that time, he was one of the first figures to be translated and introduced to the Arab readers, which is quite interesting from a historical point of view since this makes him a key figure in the renaissance of two cultures, with a gap of four-hundred

years approximately separating between Shakespeare's first appearance on the English, Elizabethan stage and his rebirth in the Arab arena. In other words, the translation of Shakespeare into Arabic marks a turning point in the history of Arabic language, literature, and culture, not only because he was the first English dramatist to be presented on the Arab stage, he was also the only English playwright to be widely translated in the late 19th century.

The translation of Shakespeare from English into Arabic passed through a long journey of development including three main phases: adaptation³, Arabization⁴, and finally translation, in the strict sense. The first attempts at translating Shakespeare into Arabic were for the stage. Those early attempts of translation took the form of mere adaptations of the original texts, which were appropriated to the taste and culture of the audience. To bring the Shakespearean texts closer to the Arab audience, translators dealt with them flexibly introducing various changes to their main components and features

3- Literary adaptation is the adapting of a literary source (a novel, short story, poem) to another genre or medium, such as a film, a stage play, or even a video game.

4- Arabization describes a growing cultural influence on a non-Arab area that gradually changes into one that speaks Arabic and/or incorporates Arab culture and Arab identity.

including the plot, setting, characterization, and more. *Hamlet*, *Othello*, and *Macbeth* are among the Shakespearean plays that were mostly adapted to the tradition of the Arab theater, and there were even translations that tended to drop whole scenes in the play, alter the entire ending, and use the local Egyptian dialect.

In the century since then, a vast variety of directors and adapters in Egypt, Iraq, Jordan, Lebanon, Morocco, Palestine, Syria, Tunisia, and other Arab countries have produced versions of Shakespeare's plays to approach their own audiences and circumstances. The first Arab encounter with Shakespeare was through the Egyptian stage, where Syrian-Lebanese immigrants, many knowing little English, retooled French translations of the plays to please Cairo's emerging middle class. Najib al-Haddad (1867–99) adapted *Romeo and Juliet* around 1892 as a melodrama that depicts a demonstration of the dangers of blood feuds and arranged marriages. Tanyus Abdu's (1869–1926) adaptation of *Hamlet* was based on the French adaptation by Alexandre Dumas, and unlike its source, it ended happily. *Othello* has been adapted as a prooftext about Orientalism, or a tragedy about gender violence.

This made Shakespeare gain great popularity in the Arab world because he was contemporarized by being translated, staged and adapted to the local taste and identity of the area. Most Shakespeare-based works are in standard Arabic, the formal language used by intellectuals for literary and media writing throughout the Arab world. Yet, some Shakespeare adaptations are in colloquial Arabic. For example, *Richard II* was performed in Palestinian Arabic by Ashtar Theatre, a dynamic Palestinian theatre company with a global perspective, who introduced their direct storytelling style to Shakespeare's great masterpiece.

At the beginning of the 20th century, more serious translations of Shakespeare

started to appear in response to the criticism of adaptation which was considered a distortion of the Shakespearean text. This encouraged leading Men of Literature to produce much more reliable translations of the Bard keeping the structure, plot, and characterization intact and limiting their changes to the linguistic content of the play by omitting some sentences or scenes, or rephrasing certain linguistic structures without affecting the course of events or the core of the play. This was referred to later as "Arabization". For people as Ahmad Shawqi and Khalil Mutran, who both played a leading role in bringing up the notion of "Arabization" to the translation of Shakespeare's texts, the main focus of their translations was the thematic content of the text without being bound by the linguistic formalities of Source Language structures. They wanted to "Arabize" the metaphorical language of Shakespeare to make it comprehensible and natural to Arabic language readers; therefore, they were tempted to shift or delete and/or add sentences and paragraphs in the original text to make it more appealing to Arab readers.

During mid-20th century, the translation of Shakespeare's plays into Arabic entered a third stage where Shakespeare's plays started to appear in different Arab countries in new translations sponsored by the Cultural Committee of the Arab League which was founded for the sole purpose of translating the masterpieces of world literature into Arabic. Eminent literary figures and translators in the Arab world were appointed to translate all of Shakespeare's works. Jabra Ibrahim Jabra was the first translator to produce the first authoritative translations of Shakespeare, setting the foundation for translation as an accurate re-production of the original text. To a great extent, the translations that started to appear as of the second half of 20th century were considered sincere to the original because they were committed to translating it as closely as possible without

changing anything in its structure, plot, characterization, sequence of events, or linguistic content.

Prior to the launch of the Arab League's initiative to institutionalize the translation of Shakespeare on the professional level, the translation of Shakespeare into Arabic had reached a mature phase. With translators becoming more dedicated to the accurate representation of Shakespeare's language in Arabic, a new literary movement began to be involved in improving and refining the translation of Shakespeare. This trend aimed at examining the translations of Shakespeare to evaluate their contribution and check how far they match the original texts in form and content. Hence, the interest in Shakespeare no longer remained limited to the themes of his plays and the meaning beyond his words. Shakespeare's language itself became the main criterion for testing the translator's competence in introducing Shakespeare's art to the Arab world. This gave rise to academic and literary critical studies that meant to improve the translation of Shakespeare and producing better Arabic versions of Shakespeare for Arab readers, and to highlight all the major problems which confront translators in translating Shakespeare into Arabic.

The idea that Shakespeare is a global author has taken many forms since the building of the Shakespeare's Globe Theatre⁵ in London. Launched by the Globe Theatre, the Global Shakespeares Video and Performance Archive⁶ provides all productions, translations, adaptations, spin-offs, and parodies, as well as Arab-themed Shakespeare works in the world. The project honors the diversity of the worldwide reception and production of Shakespeare's plays in ways that nourishes

the remarkable array of new forms of cultural exchange that the Digital Age has made possible. It also provides global, regional, and national portals to Shakespeare productions within a federated structure in order to promote cross-cultural understanding and serve as a core resource for the students, teachers, and researchers from all over the world.

Being a global author, Shakespeare has been translated into more languages than any other writer, which makes him the most performed, translated and adapted playwright on the planet. Since Al-Nahda Movement until present, the translation of Shakespeare went through three main phases: adaptation, Arabization, and finally translation. Shakespeare translations and adaptations have been a staple of the modern Arab theater in response to a global medley of international sources and models. Given that most Shakespeare-based works are in standard Arabic, some Shakespeare adaptations are in colloquial Arabic to make it more appealing to Arab readers. Thus, it is more accurate to refer to Shakespeare's appropriation into Arabic literature and theater as "Arab" rather than "Arabic" Shakespeare.



The Globe Theatre, London

5- Founded by the pioneering American actor and director Sam Wanamaker, Shakespeare's Globe is a unique international resource dedicated to the exploration of Shakespeare's work and the playhouse for which he wrote, through the connected means of performance and education. (Shakespeare's Globe official website: <http://www.shakespearesglobe.com/about-us>).

6- Global Shakespeares Video & Performance Archive is a collaborative project providing online access to international performances of Shakespeare from many parts of the world in many living languages as well as essays and metadata provided by scholars and educators in the field that change how Shakespeare's plays are perceived. (MIT Global Shakespeares Video & Performance Archive-Open Access Website: <http://globalshakespeares.mit.edu/#>).

WORDS TO REMEMBER

“My mother said I must always be intolerant of ignorance but understanding of illiteracy. That some people, unable to go to school, were more educated and more intelligent than college professors.”
– Maya Angelou

“The only thing that interferes with my learning is my education.”
– Albert Einstein

“Education is an admirable thing, but it is well to remember from time to time that nothing that is worth knowing can be taught.”
– Oscar Wilde

“The roots of education are bitter, but the fruit is sweet.”
– Aristotle

“Don’t limit a child to your own learning, for he was born in another time.”
– Rabindranath Tagore

“He who opens a school door, closes a prison.”
– Victor Hugo

“It is a thousand times better to have common sense without education than to have education without common sense.”
– Robert Green Ingersoll

“Any man who reads too much and uses his own brain too little falls into lazy habits of thinking.”
– Albert Einstein

“Whenever the people are well-informed, they can be trusted with their own government.”
– Thomas Jefferson

“I would rather entertain and hope that people learned something than educate people and hope they were entertained.”
– Walt Disney

“The direction in which education starts a man will determine his future in life.”
– Plato