

CONTENTS

Bibliotheca Alexandrina Newsletter

Issue No. 15, April 2013

Published by the Media Department

Director, Bibliotheca Alexandrina
General Supervisor
Ismail Serageldin

Editor-in-Chief
Khaled Azab

Managing Editor
Sarah Elhaddad

Contributing Writers
Sherihan Aref
Dina Elmahdy
Somaya Abdulwahhab
Ahmed Mansour

Proofreading
Publishing Department

Photographs
Media Department

Graphic Designer
Amal Ezzat

EDITORIAL 2

The Book ... Yesterday, Today, and Tomorrow

BA HIGHLIGHTS 6

Egyptian Translator's Day at the BA

Two Years following Tōhoku Earthquake and
Tsunami: Lessons of Perseverance and Hope
from Japan

Memory of Modern Egypt: Revealing Stories
and Treasures

Women and Democratic Transition in Egypt

BOOK REVIEW 20

Necropolises Memphiticae Inscriptions from the
Herakleopolitan Period

CONTRIBUTIONS 24

Islamic Cities and Streets: The Genius of Urban
Planning

Futuristic Studies: Developments in Thinking
towards the Future

WORDS TO REMEMBER 32



© Bibliotheca Alexandrina 2013

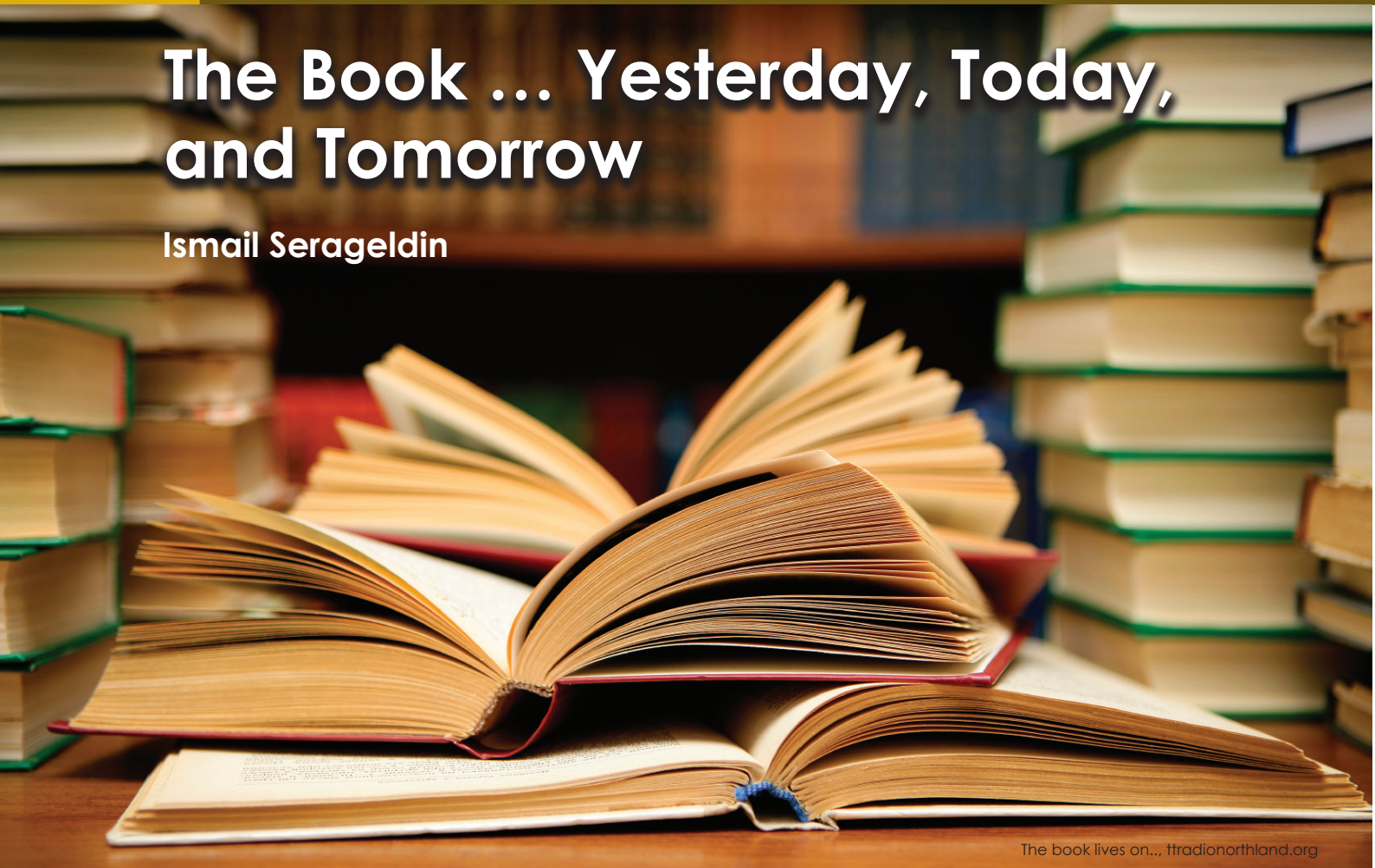
Information in this Newsletter has been produced with the intent that it be readily available for personal and public non-commercial use; and may be reproduced, in part or in whole and by any means, without charge or further permission from the Bibliotheca Alexandrina, with due credit to the source.

Contributions do not represent the editorial views of the Library of Alexandria.
Kindly send your feedback, and contributions to sarah.elhaddad@bibalex.org

Bibliotheca Alexandrina
P.O. Box 138, Chatby 21526, Alexandria, Egypt
Phone: + (203) 4839999; Ext: 2237
E-mail: sarah.elhaddad@bibalex.org

The Book ... Yesterday, Today, and Tomorrow

Ismail Serageldin



The book lives on... traditionorthland.org



The introduction of the mobile phone and the Internet a few decades ago was a minor curiosity. Today, they exist in the most remote areas of the world, as Information and Communication Technologies (ICT) have transformed our lives.

When exactly was the tipping point? Who knows? Who cares? A new reality is here and that is what counts. Will that new reality mark the death of the book as we know it?

I remember studying and carrying out research in libraries at a time when photocopying was a luxury, and we used to take laborious notes on index cards, or when computers were rare at graduate schools, and the IBM 360 at Harvard was the peak of technology and took up a small building with a then-magnificent 8 MB of internal main memory. It was a different world, without e-mail, faxing, printing or scanning and with very limited wet-process photocopying. A world which our youth of 20 years or so would have difficulty imagining or identifying with.

* This article is an edited version of the keynote address delivered by Dr. Serageldin at the First International Summit of the Book at the Library of Congress, Washington DC.

My argument is that the book, as a substantial and significant collection of words, will continue, despite the enormous transformations that we are witnessing in all aspects of our modern existence.

A Brief Journey into the History of the Book

If we embark on a brief journey into the history of the book, we may realize that it was the Egyptians who in the third millennium BCE offered the Ancient World the perfect medium for writing: Papyrus! A thick paper-like material made by woven stems of the papyrus plant which were pounded into sheets, and then glued together to form a scroll. Yes, a scroll. For millennia, the scroll would be the form in which books were kept!

By the 5th century the codex was rapidly replacing the scroll throughout the Roman world. The book in its codex form would survive all forms of new technologies: radio, cinema and television, all were expected at some point to mark the end of reading, the end of newspapers and the end of books. But all these enormously transformative technologies tended to be additive. We have a lot more information from a lot of different channels, and among these reading and books flourished. There are more books today, both in print and being written and issued, than at any previous time in history. There are more readers today than at any previous time in history.

The new technologies have enabled the creation of global virtual book-clubs that connect millions of booklovers, such as the www.Goodreads.com site that has connected over 12 million booklovers in a few short years, who they claim have added more than 400 million books to their bookshelves since joining goodreads.com. The service is quite remarkable in its reach and in the coverage it brings, fueled by the efforts of over 40,000 volunteer editors and

the revenue of some author and publisher advertisements.

What then, if anything, should we be concerned about in this enormous transformation that is hitting our world like a tsunami?

Well, some of the formats we got used to will change, the production and sales channels will change, but the book will remain the book.

Books: From Scroll to Codex

Today, we are witnessing the last days of the absolute dominance of the codex as the primary receptacle in which the book is stored and read. The digital future is here.

If the codex replaced the scroll without significant loss for anyone, why should we be concerned by the disappearance of the codex in its modern printed form and the appearance of the e-book? I think we should not be concerned. I believe that e-books will replace the printed version of the book, and even those who claim the superiority of the printed version for bed, bath or beach, will be overcome by the ability to conjure up a virtual book that will float in the air before our eyes, and where we shall be able to turn the pages just by our thoughts, or maybe if fancy strikes us to scroll down or laterally across its seamless presentation. Images and video will be equally easy to access and may well be interwoven into the unified multimedia presentation that our reading experiences will become.



Conservator analyzing text lines on a Codex leaf, ©codexsinaiticus.org

We should not cry over the demise of the codex, any more than we should cry that great books read for centuries on scrolls began to be read in codex form. That is progress, and it is unstoppable.

Books, Culture and Language

The book has become, through the ages, the standard unit of parsing of knowledge and of those forms of artistic expression that use language as a primary means for communicating their message. The book is also the quintessential instrument of culture. It is the work of art that is composed of the words of our language. It uses a triple level of abstraction: the letter, the word and the sentence.

Our culture is defined by our language, which with its subtleties and its suppleness, is at the heart of everything we do.

Today, our youth are being exposed to more language than any of us could ever imagine. They tend to get it in short bursts that are necessarily superficial exposures to sometimes profound material.

The instruments they use do not encourage them to master exposition and argument. The short SMS, the informal e-mail, the restricted and rapid tweet, all make for speed and quantity of communication, but not for quality of language and thoughtful reflection. It is like fast food rather than gourmet cuisine.

The issue of language is important. Language changes and lives in the present, even as it provides a link to the past. It prefigures the future. It is constantly deconstructed and reconstructed. So that new editions of old works are sometimes needed. Is the revolution we are witnessing just a faster process of the historical changes that pushed the evolution of every language in history? The dominant global language of knowledge, science and culture also changes. We passed from the ancient languages of Egypt and the Tigris-Euphrates Valley to Greek, Latin and Coptic on to Arabic and Farsi and back to Latin to the modern European languages. Currently, English is dominant, even as Hindi, Chinese and Spanish compete for global attention.

Today, the power of the Internet and the new Information and Communication Technologies (ICT) has created an atmosphere where youth can and do communicate with each other, and with the world at large, in a constant world of connectivity and multi-tasking. I am concerned that they do not learn to properly manipulate language with its splendor and its awesome power, any more than they learn to appreciate the beauty of its construction and the studied casualness of its ambiguities. Yet, these are skills that interaction with the texts of the past would provide, and these are skills that will enable them to build the masterpieces of tomorrow.



Supple Language, Subtle Thoughts

Language, the greatest of human inventions, can be both supple and subtle. Reading books allows us to learn to appreciate the fine art involved in the manipulation of language, and helps budding authors master their craft. Books repay our attention and our involvement with insight and gratification.

What about an alternative to the book?

In the past century we invented new art forms, most notably film. It combined visual imagery with dialogue and plot and characterization, along with acting and music.

Powerful as the film is, it will not replace the book. For in the book, by the power of the word, the author invites the readers to create their own mental images. The power of the word is the secret of the book.

The Future of Language and the Books of Tomorrow

Toni Morrison chose to narrate an allegorical story in her Nobel lecture. It is about an old blind woman, who is reputed to be very wise, and young teenagers who want to challenge her, asking her whether the bird they are holding is alive or dead. She does not even know if they are holding a bird at all. However, her answer is true "It is your responsibility". The exchanges between them show that the bird is language, and that it really is in their hands whether the bird dies or flies, and in the following exchanges, it becomes clear that the bird is not only safe with these youth who challenged her, it will indeed soar.

That optimistic parable from one of the all-time greats, reminds us that we must not despair that we leave our precious book in the hands of youth. The book, in terms of the supreme vehicle for that most precious of human gifts, our language, our literature, our heritage, our yesterdays, our tomorrows... will be shaped by that younger generation.

If the challenges we realize coming make us fear for all we love, we should know that this is nothing new...

A poet once said of the next generation:

I see no hope for the future of our people if they are dependent on the frivolous youth of today, for certainly all youth are reckless beyond words [...] and impatient of restraint.

It was Hesiod "the father of Greek didactic poetry", and the year was 700 BCE!

I, as Toni Morrison, believe in our youth. Indeed, I prefer to think of them in this rapidly changing world, as the great Robert Frost already thought of them half a century ago when he said:

*Now I am old my teachers are the young.
What can't be molded must be cracked
and sprung.*

I strain at lessons fit to start a suture.

I go to school to youth to learn the future.

— Robert Frost

The book will survive, not as an artifact of bound leaves between two covers, but as a collection of words, of some length, of unimaginable variety and power. Doubtless, it will take different shapes that we cannot even imagine, but it will be suited to worlds we cannot imagine...

Let us trust youth. They too will need language; they will create the books of tomorrow. They will create the mirrors and windows for their world, part virtual and part real, they will find the ways that suit their times, as we have found the ways that suited ours. Thus, will they also rediscover the great classics, as every generation does, for it is what makes them classics: that they are the touchstones of our memories, and the wellsprings of our imagination. The youth of today will also produce their own great works that will become classics for the generations that will come after them.

The book lives on...and on... and on...

BA Highlights

Egyptian Translator's Day at the BA

Dina Elmahdy



In pursuit of creating a distinctly collaborative space where determined and creative professionals who are passionate about the art of translation gather, a new festivity has been observed by people all over Egypt. It is a day that coincides with the birthday of the Egyptian pioneer, Rifa'a al-Tahtawi (1801-1873), in recognition of his role in establishing the first Egyptian school of translation, as well as other specialized translation departments for mathematics, physics and humanities. It is the Egyptian Translator's Day (ETD).

Held on 15 December 2012, the ETD has become a collaborative venture launched by



Egypt's National Centre for Translation (NCT) and organized by the Bibliotheca Alexandrina as one of its dedicated partners all over Egypt. It has now become a unique annual event staging post within the translation community, and marking the efforts of Egyptian translators who bridge language gaps and act as ambassadors of cultures and civilizations. ETD is an opportunity for translators, students, publishers, booksellers, librarians, bloggers and reviewers to gather and debate significant issues and developments within the field, to discuss challenges, and to celebrate success.

In its role as a center of excellence in the dissemination of knowledge and a beacon of dialogue, learning and understanding between cultures and peoples, the BA has always sought to recapture the spirit of the Ancient Library of Alexandria. Indeed, it was at the Ancient Library of Alexandria that 72 specialists first translated *The Old Testament* from Hebrew into Greek (the famous *Septuagint*). Together these scholars promoted rationality, tolerance and understanding, and organized universal knowledge. It is at the New Library of Alexandria that a Translation Section within the Publishing Department has been established, and a "Specialized Translation Program" has been adopted by the Calligraphy Center. Furthermore, new major translation-related projects have also been undertaken, such as the Arabic version of "Encyclopedia of Life" (EOL) and the "Re-issuing the Classics of the Islamic Heritage in the 19th and 20th centuries (13th and 14th Hijri centuries); and various publications in myriad fields have been translated into Arabic, English, and French. It is also worth mentioning that the BA launched, in 2009, services for deaf and mute, which include translation of movies, plays, as well as lectures in sign language.

Featuring a book display of all BA publications for different age groups, as well as translated and award-winning

publications, this year's Translator's Day brought industry professionals and students together under the same roof to explore new ideas and initiatives. Under the theme "Translator...Ambassador of Culture", the BA held three sessions with keynote presentations and intensive discussions and debates on translation experiences and challenges, led by renowned speakers, such as Samia Mehrez, Nihad Mansour, Mohamed Abdelghany, Azza El-Kholy, and Sahar Hamouda.



Book Display

In her lecture, Dr. Samia Mehrez, Professor of Arabic Literature, and Founding Director of the Center for Translation Studies at the AUC, led a panel discussion with the participation of two of her students Luran Gribbon and Lewis Sanders IV, who contributed to the translation of her book entitled *Translating Egypt's Revolution: The Language of Tahrir* (AUC Press, 2012). It is a unique interdisciplinary collective project conducted by AUC students of different cultural and linguistic backgrounds who continue to witness Egypt's ongoing revolution. Dr. Mehrez spoke about the Center for Translation Studies at the AUC and its various activities and partnerships in translation studies. Her talk focused on her book as an example of the interdisciplinarity of translation studies and as a model of "thick translation", in which the task of a translator is to "carry across" a complex set of different narratives of dialectical relationships, be they political, economic, social, or religious.



Samia Mehrez, Laura Gribbon, and Lewis Sanders

In her part, Laura Gribbon, who visually translated banners and signs of the Egyptian 25 January Revolution, highlighted the nuanced role of translators as mediators between texts and culture. The banners and signs were wholly about self-expression and an outpouring of emotions: rage, hope, pride, desire, and grief, which made translating them challenging. In order to deliver an accurate translation of the Egyptian 25 January Revolution, she had to fully comprehend the Egyptian culture and etymology of some sentences and phrases, as well as tracking the political events that sparked the Revolution. Encountering these texts and translating them, moving between language and discourse, and locating then contours of signification allow the translators of the book to reflect on both the stakes and possibilities in translation.

In the same context, Lewis Sanders, who translated revolutionary street art and graffiti of the Revolution in the book, stressed that the uprising unleashed a seemingly endless array of graffiti which is an aesthetic product of the Egyptian Revolution, providing a resistance of the dominant narratives that have been subjugated other visual and cultural narratives to a minor role, if not abolished them altogether. He added that these visual narratives demand semiotic translation through workgroups and discussions as they are heterogeneous and increasingly complex.

Dr. Nihad Mansour, Associate Professor of Translation at the Faculty of Arts, Alexandria University and the Acting Director of the Institute of Applied Linguistics and Translation, drew a clear distinction between translation and interpretation in her presentation What is a Translator? What is an Interpreter? to help practitioners gain further insights into the realities of the profession. It is thus an attempt by a practitioner and an academic to unravel the techniques and competencies needed for an interpreter. Far from suggesting a fixed methodology in interpretation, the presentation tackled the debate on interpersonal versus professional skills of trainees in any interpretation training program. Despite the similarity between interpreters and translators, both being social, cultural and linguistic mediators, interpretation requires some practical training that might not be needed for translators, conveying the meaning of the original speech based on their communication skills, enduring the value or textual integrity of the original text.

Dr. Mohamed Abdel-Ghani, former Chairman of the Archeology, and Greek and Roman Studies Department at the Faculty of Arts, Alexandria University, discussed in his presentation entitled "Specialized Translation: Translating History as an Example" the importance of translation in a globalized age, as a bridge between cultures, civilizations, and peoples, highlighting some of the problems he encountered through his long experience in translating historical texts. He focused on specialized translation, drawing an example of the challenges he faced in translating a volume of The Cambridge History of Greek and Roman Political Thought in cooperation with Dr. Magdy ElKilany. To him, competent translators should pay attention to quality and integrity, besides having some knowledge of specialized texts to improve the quality of their translated works.



Dr. Sahar Hamouda, Professor of English Literature at the Faculty of Arts, Alexandria University; and Chairperson of the English Department at Alexandria University, discussed in her lecture *Translation to Cross Boundaries: Personal Challenges and Institutional Achievements* the important role translation plays in bringing cultures together, across both space and time. Dr. Hamouda highlighted her own experience of translating fiction by switching back and forth from one language/culture that she may not even know to another, and the challenges she faced in culture-specific words and concepts in some Arabic dialects into English; while the second part of her presentation tackled the translated works that were published in the Alexandria and Mediterranean Research Center, one of the research centers affiliated to the Library, which undertakes the translation of national heritage from German and French into English, then, into Arabic to reach a wide Egyptian readership in low price editions.

In her lecture entitled "Translation: Creating the Right Choice", Dr. El-Kholy, Professor of American Literature and the Director of the Center for Democracy and Social Peace Studies at the BA, focused mainly on her experience in translating literary and non-literary texts, highlighting the dilemma of making the right choice in order to transfer the meaning in the best possible way. Through the presentation, she demonstrated how translation is in itself

an act of creation, analysis, criticism, and re-creation of the original text in the target language, rather than a simple process of transferring meaning, which requires thinking, planning and a lot of time. She believes that translation contributes to shaping the world, as well as its being part of the continuous process of constructing it; in other words it elaborates new realities.

Sadly, many might not think about how translation affects our everyday life; but in reality, there is hardly anything in our life that is not touched in some way by translation. Only a few know what translation does/ can do in/to the world. Translation has been often overlooked, though critical to society as we know it.

That said, the BA in collaboration with the NCT celebrated the role a translator or an interpreter as they are out there, each day, touching our lives in ways that are unseen, but that truly shape our world. At ETD, translators got a sense of a momentum gathering across the translation sector. Providing the audience with plenty of opportunities for debate and networking inside and outside the conference halls, the event being a platform for participants to exchange experiences; make the most of this reciprocal learning environment; engage in the new translation movements taking place in Egypt during the Arab Spring; and hit new ground in the vibrant and interdisciplinary field of translation theories and practices.

Two Years following Tōhoku Earthquake and Tsunami:

Lessons of Perseverance and Hope from Japan

Sarah Elhaddad



© www.eqclearinghouse.org

On 11 March 2011, Egypt was taking serious steps towards reform, exactly one month after the fall of the ruling regime as a result of the 25 January Revolution. Japan, on the other hand, was living a tragic day, as a 9.03 magnitude earthquake hit the Pacific coast of Tōhoku, triggering powerful tsunami waves that reached heights of up to 40.5 meters.

Two years later, the Bibliotheca Alexandrina (BA) held a seminar on 11 March 2013, to commemorate the lives of those who passed away in the tragic event, and to shed light on the courageous efforts exerted by the Japanese people to rebuild their country, spreading the word on what hard work, perseverance, and hope, can accomplish to rebuild what was severely devastated.

The “Japan Day” was attended by a number of Japanese officials, who spoke

about the progress made in restoring the areas worst affected by the Earthquake and Tsunami, as well as a public audience eager to listen to the stories of relief and reconstruction.

H.E. Norihiro Okuda, Ambassador of Japan in Egypt, said that as the “Japan Day” is intended to extend condolence to the victims of the earthquake that led to 15,881 deaths, it also highlights the reconstruction efforts, in addition to the support Japan gained from many countries, including Egypt.

“Although Egypt was going through a very difficult time, the Japanese Embassy was flooded by messages of solidarity. The Government even offered donations,” he said.



H.E. Norihiro Okuda

He affirmed that following the disastrous earthquake, Japan started a study program in order to actively engage in revitalizing, crisis-management construction projects. He said that roads were quickly recovered and public institutions were reconstructed. "Ninety percent of affected hospitals now resume their services, and 80% of schools continue their educational activities," he added.

Okuda stressed that the most significant challenge faced by Japan was dealing with nuclear problems, as the tsunami led to nuclear accidents at the Fukushima Daiichi Nuclear Power Plant complex. He mentioned that, as a result, several countries banned importing foods from Japan.

"However, today, several countries have lifted or eased restrictions on the importation of foods from Japan, and we are now back to our global competitive status," he confirmed.

Mr. Hideki Matsunaga, Chief Representative of JICA in Egypt, spoke at the "Japan Day" on his own experience on the ground in the aftermath of 11 March. He said the devastation was startling, as 130,000 buildings were totally collapsed, 270,000 half collapse, 15,881 deceased, 6,142 injured, 2,668 people missing and 2,000 children lost their parents.

He said that the initial efforts focused on finding survivors, in addition to combating

emerging fires, locating shelter for the survivors and providing food supply. He spoke about how people started shelters, with self-efforts, and started posting messages for their loved ones on the walls, and added posters and photos of the missing, hoping to find them.

He added that the reconstruction plan consisted of three stages, the first was the "Emergency and Relief Stage"; which focused on providing shelter, goods, food supply, and emergency employment. The second stage was the "Rehabilitation Stage", which provided temporary housing and infrastructure repair-work". Finally, the "Reconstruction Stage", which aimed at the reconstruction of towns and long-term housing.

Matsunaga mentioned that hundreds of thousands of volunteers were mobilized to join in relief and recovery efforts, and private donations reached more than four million US Dollars. He stated that NPOs and NGOs also played an important role. Overseas countries, individuals, and institutions provided all kinds of assistance.

"More than Two Billion US Dollars were donated from a total of 174 countries and 43 International Organizations. The Middle East and North Africa were the biggest donors," Matsunaga stressed.

Egyptians were amongst the "Japan Day" speakers as well, expressing their solidarity with Japan, and shedding light on how the Japanese experience is a lesson that teaches Egyptians perseverance and hope in such times.

Dr Azza El-Kholy, Head of the BA Academic Research Sector, said that the People of Japan are an example of courage and resilience, as they made resolutions to overcome the destruction and emerge to set a wonderful example around the world. "Today, we celebrate the Japanese-Egyptian strong ties, and stand in admiration

of the magnificent progress made in the affected areas in Japan".

Mr. Mohamed Rashwan, Judo Olympic Medalist; and Dr. Walid Mahmoud Abdelnasser, former Egyptian Ambassador in Tokyo, also spoke at the "Japan Day", highlighting Egyptian-Japanese strong relations.



Orientation for Volunteers, @globalgiving.org

Outstanding Progress Reported

According to the progress report issued by the Japanese Reconstruction Agency, the Japanese Government has pledged further financial support to boosting growth and developing a competitive and dynamic regional economy over a sustained period. Following ongoing discussions with local governments, local residents, business leaders and other stakeholders, the Government has reiterated its commitment to expediting reconstruction work. Emphasizing this commitment, the current administration has increased the budget for post-earthquake reconstruction from 19 trillion Yens to 25 trillion Yens over a five-year period (starting from fiscal year 2011). The Reconstruction Agency is also undertaking concerted efforts to ensure that future developments and housing is better protected against the risk of natural disasters.

The report also mentions that in spite of the unprecedented scale of the disaster, vital

infrastructure such as roads and rail networks was operational weeks after the earthquake and tsunami struck. Having restored essential infrastructure and services, progress is now also being made on long-term infrastructure redevelopment initiatives including coastal facilities, following extensive planning and consultation with local stakeholders.

Temporary housing has been made available to all those left homeless or forced to evacuate, which was a task of critical importance in the period following the disaster. Efforts to construct more disaster-resilient communities are now in progress following detailed planning, with construction underway on a number of projects.

The report also tackles the status in Fukushima. It mentions that in total, approximately 154,000 people have been evacuated from Fukushima, of which 109,000 people are from the Evacuation Order Area. Evacuation zonings have been reviewed or are currently under review in areas where radiation is considered to be below safe levels, while decontamination efforts have been accelerated. A total of 11 municipalities are now designated as Special Decontamination Areas, under which decontamination works have been implemented directly by the Government.

Among other initiatives aimed at accelerating reconstruction efforts, in early 2013, the Government established the "Fukushima Headquarters for Reconstruction and Revitalization" to work in parallel with the newly established "Tokyo Headquarters for Fukushima Reconstruction and Revitalization" at the Reconstruction Agency.

The Fukushima Headquarters for Reconstruction and Revitalization brings together the Fukushima Regional Bureau of Reconstruction, the Fukushima Office for Environmental Restoration working to coordinate decontamination efforts in areas impacted by the nuclear accident, and

the local Nuclear Emergency Response Headquarters, focused on reviewing zoning of the area around the Fukushima nuclear power plant.

As for Industry and Economy issues, the report affirms that the gap in the industrial production index between the affected areas and other regions of Japan has been narrowing. Businesses that were damaged in the earthquake, such as those in the automotive industry, are now back on their feet and are set to return to globally competitive status.

Significant efforts have been made to restore local industry along the coastal areas worst hit by the tsunami. Small- and medium-size enterprises are now on the path to

recovery and will continue to be supported through Government backing, as well as additional investment from the private sector. The Reconstruction Agency plays an active role in encouraging and supporting local companies to meet with new partners in the private sector to maximize business and growth opportunities. In the agricultural sector, the restoration plan for farming is on schedule, aiming to have approximately 90% of farmlands back in operation by early 2014. In addition, the fisheries sector is also on its way to a full-scale recovery. There have also been numerous initiatives that support revitalization of local economies through public-private partnerships, many of which are leveraging advanced technologies, such as ICT and clean energy, as well as high-tech agricultural initiatives.



Memory of Modern Egypt: Revealing Stories and Treasures

Sherihan Aref



Poster of Youssef Chahin's masterpiece "Cairo Station" drama film

Wondering about the beginnings of the Muslim Brotherhood in the political life of Egypt? Have you read Napoleon's first publication to the Egyptian people? Do you remember the poster of Youssef Chahin's popular film *Cairo Station*? Have you ever seen the issue of *Time Magazine* with King Fuad I on the cover? These are documented treasures that mark substantial times in history and collected in one digital depository, the Memory of Modern Egypt (MoME).



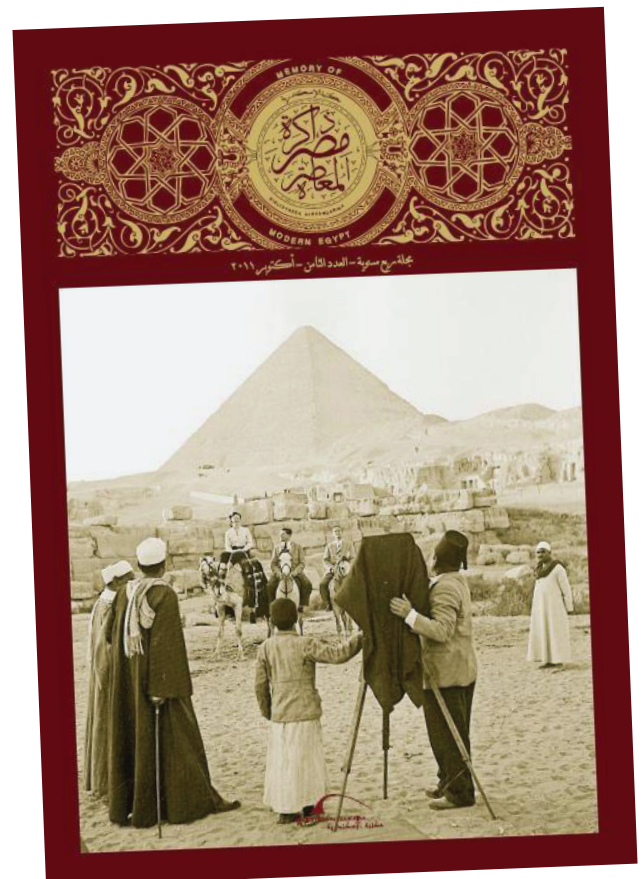
Time Magazine framing King Fuad I on the cover

In its efforts to preserve the past and disseminate knowledge worldwide, Bibliotheca Alexandrina (BA) launched a project that would bridge the gap between generations; a website that would be considered a historical library and present values of modern Egypt times; the political, social and economic context in visual detail. Ever since it was launched in 2008, MoME continues to insert additional material and related projects.

Rich Material

A group of inspiring young researchers at the BA collected thousands of original material belonging to the period starting from the beginning of the reign of Muhammad Ali Pasha in 1805 until the end of the era of President Mohamed Anwar Al-Sadat. Items range from the first photographic picture taken at Ras El-Tin Palace in Alexandria, showing Muhammad Ali amazed at the new photographic device, until the shocking video capturing Al-Sadat's assassination in 1981.

The website includes over 60,000 pictures; more than 40,000 documents and publication clippings; almost 6000 films, recordings and speeches; thousands of abstracts, stamps and magazine covers; hundreds of books, maps, medals, coins and advertisements. Each material indicates a certain event, public figure or illustrates a particular setting.



Issue of the *Memory of Modern Egypt* Magazine

The 14 different types of material are obtained or donated from libraries, private collections of senior Egyptian politicians and writers, private institutions and groups relating to the modern history of Egypt during the past 200 years, that is in addition to the Historical Archive of the Library of Alexandria. Valuable additional material continue to be added whenever offered. The MoME team aim to reach 250,000 items by 2014.

In fact, due to the publicity of the MoME, owners of historical documents have expressed their interest in adding their material to the website. Recently in 2012, Sheikh Mohamed Saud Al-Tahawy donated a large number of documents and pictures that date back to the late 19th century and early 20th century belonging to the Arabian

Tahawiya Tribe, who moved to Egypt during the time of Islamic invasions and played an effective role since the reign of Muhammad Ali Pasha.

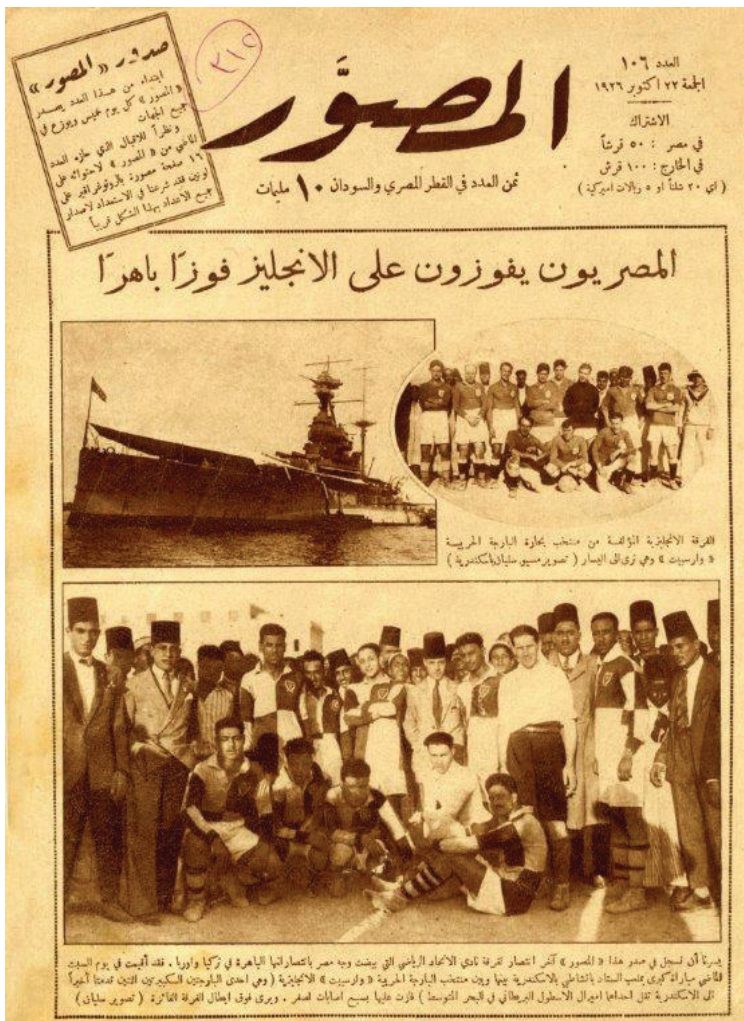
Moreover, another 5000 original documents had been recently offered by researcher and collector Makram Salama. These include old documents that belong to the construction of irrigation projects, and documents for building the Assiut, Jirja, Luxor and Aswan railways.

Agreements are continuously sought with organizations and sports clubs to share their documents as well. The historical Alexandrian Union Club has signed an agreement with the BA to provide documents of the Club archives marking significant events, players and issues relating to sports in modern Egypt.

Further Progression

The project did not end with the launch of the website. MoME further expanded its works by creating associated projects. The compiled material have been displayed in creating the Sadat Museum and two documentary films illustrating the reigns of late President Gamal Abdel Nasser and late President Mohamed Anwar Al-Sadat. That is in addition to an introductory film the MoME project as a whole.

Another remarkable associated project is MoME; a quarterly magazine that portrays articles and topics related to modern Egyptian history. The magazine comprises various sections including, *Our Habits in the Past, Words from the Past, Memories of the*



El Mosawer Magazine showing the soccer team of the Alexandrian Union Club after winning against British club team in 1926

Cinema, Stamps, Medals and Decorations, Tales and Stories from Egypt, Book Reviews, Search in Memory of Modern Egypt, Believe it or not, and others. "The magazine aims to provide further reading in the rich history of Egypt in a simplified manner that makes it comprehensible to all" explained Suzan Abed, *Managing Editor* of the MoME Magazine.

In an attempt to further communicating historical values to the community, the MoME team members conducted secondary schools informational tours around Egypt. The purpose was to present the website and its cherished content to the students, who in return expressed great interest in the history of their homeland. It added a visual illustration to what they read in their history school books.

Social networking has also been playing a great impact in achieving community interaction. Patrons, researchers and students have been visiting the MoME facebook page to provide feedback on new updates, events and magazine issues. Resources in the website are highlighted via facebook posts and MoME Magazine articles that fascinate visitors and increase the number of MoME patrons.

In fact, after gaining great profile-raising from international BA visitors and international cultural organizations, an English version of the website is currently under construction. This will allow non-Arabic speakers to visually learn about the history of modern Egypt in detail. That is, through a video or audio of a significant public figure; an old copy of a newspaper documenting a historical event; or even a poster of a film that reflects the society during a turning point in the history of modern Egypt.

International Attraction

MoME has not only attracted Egyptian youth, intellectuals and national organizations, but also, the valuable archived

material of the MoME website has been attracting international institutions some of which the BA has cooperated with. To mention a few, *The British National Archive Center, Vilnius University Central Library in Lithuania, Lithuanian Parliament, Cultures Centre "In-Actio", Association of International Affairs in the Czech-Republic* and other respected foreign institutions in Austria, Bulgaria, Greece, Portugal, and USA.

MoME has been exhibited in Lithuania at the Vilnius University and represented during the "Arab Cultures Day" event. The website and associated documentaries were presented and valuable items were showcased. Due to its impact, the University reacted to the project by suggesting the addition of Egypt's impressive history to school curriculum in Lithuania. Another remarkable participation for MoME in Europe was "Discover Modern Egypt Event" at the Egyptian Cultural Center in Paris during the celebration of the victory of the 6 October War.

Furthermore, in 2013, MoME is expected to be displayed in Berlin and Montreal. Hence, the next phase of the project is directed towards international presence. Egypt is recognized worldwide for its ancient history and having the earliest civilization. Yet, facts should not end there. Modern history involves important turning points that affected the world and should be well introduced. "The repository seeks to be a digital library of modern Egypt history, however, this is just the beginning. We also encourage public contribution and continue to further develop the project for the benefit of future generations," said Mahmoud Ezzat, Head of MoME Unit. Ezzat added that the international presence offers the opportunity to discover material that could be found outside Egypt, and encourage owners to participate in adding treasures to the depository.

Women and Democratic Transition in Egypt

Somaya Abdulwahhab

A dialogue forum entitled "Women and the Democratic Transformation in Egypt", was held at the Bibliotheca Alexandrina, 23–24 November 2012. The Forum aimed mainly at enhancing dialogue and participation among different social classes and expertise concerned with women suffrage.

Funded by the Swiss Ministry of Foreign Affairs, this Dialogue Forum was organized by the BA Center for Democracy and Social Peace Studies and the Egyptian Feminist Union in Cairo, in partnership with Peace Women Across the Globe (PWAG). Other Partner Organizations include Alliance for Arab Women (AAW), Enlightened Egypt, Karama Organization, Women and Development Association, Appropriate Communication Techniques for Development (ACT), and the Egyptian Center for Women's Rights.

The event seeks to address a variety of topics. Among these are enabling Egyptian women to overcome threats and challenges facing them, advancing the political participation and involvement of Egyptian women in the public sphere and the decision-making process; emphasizing the importance of constructive dialogue; and gender equality in the constitution and legislation. The Forum is to come up with a realistic and effective work plan by means of collaboration between a number of highly skilled women activists, decision makers and Egyptian Government Representatives.



No Women, No Peace posters

Keynote speakers included Dr. Mervet Al-Tallawy, former Egyptian Minister of Insurance and Social Affairs, former Egyptian Ambassador in Japan, and Executive Secretary of the United Nations Economic and Social Commission for Western Asia (ESCWA); Professor Amna Nosseir, Professor of Philosophy and Faith at Al Azhar University; and Professor Georgette Kelliny, former Member of the Egyptian Parliament, and Member of the National Council for Human Rights.

The Forum proceedings took place through three workshops. The first two were



Workshops

held on Friday, 23 November 2012 entitled "Women's Quest for Security and Peace in Regard to their Rights and Freedom"; the first Workshop tackled the laws and legislations concerning women rights. It also discussed the campaigns carried out by civil society organizations to support women suffrage. An important issue highlighted during this workshop also was the way women are treated in police stations.

The second workshop addressed the question of equality between men and women in legislations and constitution. The workshop explored the rights Egyptian constitutions across different epochs (1923, 1956, 1971) have secured for women. However, it highlights the fact that these rights were not amply granted when translated into laws and legislations.

Following these two workshops, two exhibitions "1000 Peace Women Across the Globe" and "No Women, No Peace" were displayed. Both exhibitions emphasized the importance of women in peace processes, showing examples from Burundi, Liberia, Nepal and other post-conflict countries in the world.

The third workshop, held on Saturday, 24 November 2012, was entitled "Women Voices and Representations". The workshop addressed three main topics. The first was the obstacles that hinder women participation in community work and how to overcome them. It also discussed the mechanism required to enhance actual women participation in decision making. Finally, it tackled the issue of the negative images that media presents of women, and how it undermines the role women play to construct society.

In its final session the Forum announces a number of recommendations and suggestions. Among these are:

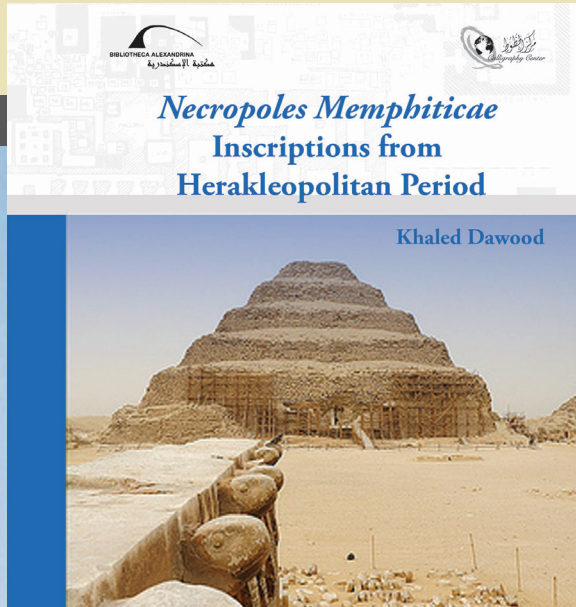
- Eliminate the discrepancy between legislation and the actual implementation.
- Enhance women's awareness of the role they play in society, and how they should convey it to their posterity.
- Enlighten police officers about women suffrage and how to deal with them.
- Enlighten the society about women's contribution to the development of national economy.
- Show positive images of women, contrary to the negative stereotypes that dominate about working women.

BOOK REVIEW

Necropoles Memphiticae Inscriptions from Herakleopolitan Period

Ahmed Mansour





The BA Center of Scripts recently published Khaled Dawud's book *Necropoles Memphiticae: Inscriptions from Herakleopolitan Period*. This publication complements the Center of Scripts objectives in publishing serious academic studies within the field of inscriptions and writings in hope of bridging the existing gap in this field. The publication displays a majority of inscriptions through a group of paintings, murals, potsherds, offering tables and stone blocks for the first time.

These paintings, murals, potsherds and offering tables were discovered in the Necropolis of Memphis, but preserved in several places and museums scattered around the world. The city of Memphis was the ancient capital of Egypt during the Old Kingdom, extending more than 30 kilometers in length along the Nile River West Bank, and includes the sites of Abu Rawash, Giza, al-Erian Corner, Abu Gharib, Abusir and Dahshur.

Through this publication, the author was able to compile, publish and analyze inscriptions written on the ruins, and in particular, the funerary paintings. He presented the publication as a study on the development of these funerary paintings and their recorded texts, along with a comparative study of contemporary paintings in other tombs, such as Dandara, Akhmim, el-Ashmonin, Assiut, Edfu and Thebes. In addition to that, the author could study the method of distribution of the tombs from the al-Ehnasi era in the sprawling Necropolis of Memphis, the structure of the individual tombs and levels of their development during that period, and also the architectural remains in order to shed more light on this period.

The *Inscriptions of the Necropolis of Memphis during the al-Ehnasi Period* is in nine chapters. The first chapter includes the topographic distribution for the al-Ehnasi era tombs in the Necropolis of Memphis; wherein it dealt with the tombs located in Giza, Abusir and Saqqara, including the pyramidal group for King Titi, tomb of King Onas; the tomb that was discovered by archaeologist Dr. Zachary Ghanem; and Necropolis Kom al-Fakhari from the New Kingdom and al-Ehnasi eras. The objective of this chapter is to introduce these tombs and the purpose of their existence in the specific place, as well as to introduce their architectural style.

The second chapter discusses the paintings discovered in Giza, wherein the author carried out a methodological analysis for the paintings of Khay, Eiho, Eiri In Akht, and Imbi. It is known that a large amount of remains were discovered in Giza dating to the end of the New Kingdom, meaning that they bear similar characteristics to the al-Ehnasi era.

The third chapter addressed the paintings found in Abusir, wherein the author shed light on two of the paintings "Abi" and "Imbi". The two were discovered with another group

of remains in the tomb of priests linked with Temple of King Ni Weser Ra, dating to the end of the Fifth Dynasty. It seems that they celebrated the worship of this king at the end of the Old Kingdom and al-Ehnasi, as well as the Middle Kingdom, wherein he was considered the local god for these priests and individuals of the area who were buried near his pyramid.

The fourth chapter is considered the core of the publication and one of its most important chapters. The author allocated this chapter to the Saqqara Necropolis, wherein more than 40 paintings were discovered in a pyramidal group for King Titi, which have been analyzed and studied in detail in this chapter. Also, the author discussed booths and familial paintings for "Sak wa Sakht" as it was the first emergence dealing with names and descriptions of Usir in special inscriptions. It also dealt with the paintings that were discovered in the tomb of King Onas and the conjectured gates that were found in South Saqqara.

The fifth chapter deals with paintings discovered in a tomb dating to that era in Kum al-Fakari in Memphis. This methodological analysis included a complete description, audio translation, textual translation for the

inscriptions, which follows the commentary on the inscription.

The sixth chapter discussed the similar artistic styles in the decorated lateral segments that adorned the long, specially decorated walls in the cabinets of offerings in terraces of the Sixth Dynasty. This chapter also deals with a group of stone blocks bearing inscription.

On the other hand, the seventh chapter displays some parts of paintings discovered in the specific pyramidal group for King Titi during the excavations carried out by Firth, Jan and Kobel, as well as parts of imaginary doors found in South Saqqara, selected according to the specific attention to details that distinguished the al-Ehnasi era. The author then analyzed and showed the specific textual features for these paintings.

In the eighth chapter, the author analyzed the inscriptions on offering tables discovered in a specific pyramidal group for King Titi, in South Saqqara, as well as in Kom al-Fakhari, and studied the method of completion and inscriptions on them.

Finally, the ninth chapter presents a study of paintings from museums all over the world, in Moscow at the Museum of Pusckin, Cairo,

The Alabaster Sphinx in Memphis



Louvre, Vatican and Berlin Museums. This study analyzes the styles and textual styles in an attempt to rewrite the history of these paintings.

Lastly, Khaled Dawud displays the most important results reached through his study. He shows that there were many tombs discovered from the al-Ehnasi era around the pyramids of the Fourth, Fifth and Sixth Dynasties, including those of pyramid Cheops at Giza, pyramid of Ni Wasr Ra' at Abusir; the pyramids of Titi, Unas, Bibi the First Mari In Ra' Isis, and Bibi the Second in Saqqara.

The study also revealed four kinds of tombs that emerged in the al-Ehnasi era in the Necropolis of Memphis which are: large benches with decorations; widespread tombs such as those discovered in Abusir and South Saqqara; small terraces, consisting of a door and placebo surrounded on both sides with cave inscriptions and murals, built with the molds of adobe bricks; and small terraces composed of adobe bricks, including a painting of limestone on the eastern façade.

Despite the fact that the fake doors from the Sixth Dynasty were and still used during the al-Ehnasi period; there were two other forms of doors based on a large panel with six

support beams, and another small painting with four support beams.

There are also some artistic changes that occurred on the drawings during that period where the shape of the offering table and the arrangement of the offerings on it differed from what was customary at the time.

The research also reveals a number of written characteristics that specify particular individual inscriptions; for instance, the arrangement of Usir's insignia in the beginning of its form, and writing of Anubis without specification.

There are also some textual features which distinguished that period, such as the organized appearance of the preposition *n*, and genitival adjective *nt*, and the title *imAx*.

A group of nicknames emerged during that period, two of which were connected with the gods Usir and Anubis, such as the title *nTr aA nb AbDw*, and two others were linked with the deceased such as *mAa xrw*, *iqr mAa xrw*. Inscriptions from that period shed light on these titles that appeared in the Middle Kingdom; wherein it is evident that beginning of some nicknames' appearance return to Era of al-Ehnasi.





Islamic Cities and Streets:

The Genius of Urban Planning

Khaled Azab



The streets of Islamic cities evoke endless questions for those who do not know their governing rules. It was based on the principles of "No damage and no harm" and "adopting customs". With the emergence of the principle of "possession of damage", the Islamic city was comprehensively modeled. "Possession of damage" means that those who build first have a number of privileges that need to be respected by the neighbor who follows, and should be taken into consideration by the neighbor when building his house. Thus, the former building enjoys various rights that others need to respect when undertaking construction, in addition to the rights stipulated by the *Sharia* (Islamic law) in terms of urban organization. Together, they have given rise to a stable urban environment, as can be seen in the streets of Cairo and Rosetta. To illustrate how the plans and streets of these two cities came into being, it is important to remember that the street is the possession of all, and as such, taking control of it is the right of the pedestrians and users of the street. The *Sharia* has legislated that removing harm from the street is an act of charity, and considers it part of the lower ranks of faith, let alone removing, or preventing, attempts at establishing buildings in the street.



When a new city or neighborhood came into being, construction followed upon each other in the areas of this neighborhood. Thus, if the pedestrians in one area abound, this street will be wider, and any building that may narrow the street will be prevented by the pedestrians based on the right of easement and the right of passage. Construction works will then spread, with architectural units will be erected next to each other, until the boundaries of the roads stabilize in accordance with the pedestrians' use thereof. The street reflects the desires, potentials and values of the people.

Thus, we can offer a clear interpretation of how the network of roads emerged in the districts of Islamic cities, without any prior planning by the State. The needs of the inhabitants dictated the formation of this network in some neighborhoods of Cairo, such as El Huseineya, Boulaq and Azbakeya.

Indeed, Rosetta, a city established without any prior planning by any central authority, has a network of streets that reflect how carefully it had been organized. The same network of roads is still used today by the inhabitants of the city, with only minor changes, which is proof that it met the inhabitants' needs.

However, there is a Prophetic Verse that determines the breadth of the road, for Ibn Wahab narrated quoting Ismail Bin Ayash, quoting Rabeia Bin Abdel Rahman and Zaid Bin Aslam, that the Prophet (Peace be Upon Him) said: "If the people disagreed about the road, make it span seven cubits". Ibn Wahab also narrated that the Prophet said: "Every road walked by the people should be seven cubits wide. People may build on its borders, and those who build on a plot own it. Those who live in it own it. Every plot that is not built on, belongs to Allah and His Prophet, and not to you."

One of the most prominent examples is the steps followed by the Prophet's Companions when planning the city of Basra. The city was established under Omar ibn El Khattab, making it a plan for the tribes of its inhabitants. The widest street was 60 cubits wide, while all other streets were 20 cubits wide, and every alley was 7 cubits wide. Each plan had a spacious square for the horse stalls, as well as a cemetery for the deceased. The houses were next to each other. They did this based on an opinion they had agreed upon and a statement that could not be contradicted."

The jurists stipulated a rule for the use of streets that expressed the maturity of city planning in Islamic civilization, namely:

The right of passage: It is the right of each person to have access to his possessions, be they a house or a plot of land, via a street that he may pass through, whether this be a public road or a private road owned by him or another, or by both.

Accordingly, we may categorize the roads in both cities into three types of roads:

The first type is the public roads, known as the *sabela* road (pathway), the public road. This road is open to all people, to rest their animals, to open a window, or as a place for trading, on condition that no harm befalls the passers-by, and not to affect the road itself.

The condition of not harming the pedestrians through the easement of the road is a point all jurists agree upon. Abu Hanifa, indeed, stressed this by adding that no person may file a litigation against this action if it caused no harm.

Al Kasani states that "If a man wants to establish a wing or a gutter in the road, we can say that this does not exclude one of two aspects: the road is either open-ended or a *cul-de-sac*. If it is open-ended, we need to examine if this may harm the passers-by,

in which case he has no right to do so. The same ruling applies to planting trees, building shops, and using the road for trading.

Another example of public roads is the Great Qasabah in Cairo, which connects the Gates of Fotouh and Zoweila. The extension of this Qasabah came naturally as a result of the easement by a large number of the inhabitants of the city along this extension, which is known as El Khayameya, El Megharbeleen and El Serougeya. Other examples include the public roads in the Yemeni city of Thalla, where the public roads were common property open for the use of all locals and all people who entered or left Thalla. They were paved with neatly organized stones in accordance with certain heights and ratios, to obliterate the ups and downs caused by the nature of the place, since the city is located at the foot of a mountain.



The Gate of Zoweila

The second type is the public-private road. It is of a lesser degree than the public road, since the easement is less than the previous type. Hence, the control of the inhabitants increases. This kind of road abounded in Cairo and Rosetta, and usually led to a public road. It also branched off into a network of more private roads. Examples of such roads include El Darb El Asfar, which connected the Great Qasabah Street with Cairo and El Gamaleya, El Hamam Alley next to Wekalet Nafeesa El Bayda, and Musk Alley, branching off Qasabah-of-Radwan, El Makasees Street and Khashkadam Lane. Examples in Rosetta include El Sheikh Youssef Street which connects Tahoun El Talayet Street with Sheikh Qandil Street, and El Bawab Street which connects El Sheikh Qandil Street with the Vegetable Market, and Mohamed Korayem Street which connects El Sheikh Qandil Street with the Aazam Street.

The third type of roads is the private roads. The best examples of this type is the dead-end street, and is the private ownership of its inhabitants only; this is why it is known as a private road. Unlike the second type of roads, it is shared by all the inhabitants of the road and also the public.

The rule adopted by the jurists in categorizing this type of roads is that it is not permissible for any of the inhabitants to dispose of the road without the approval of all partners.

One of the most famous city buildings in Cairo, built in a dead-end road, is the House of El Sinnary in Sayeda Zeinab district (1209 AH/ 1794 CE), which is located in Ming Alley.

This sequence of road levels in Cairo and Rosetta has resulted in these roads being of graded specifications in accordance with their categorization in one of the above three types. The control of the groups owning the roads and their specifications can be seen in the solidarity of the inhabitants to provide security through gates built at the openings of alleys and passages.

The specification of the alley can be seen in the fact that it is a coherent social unit. Life in the alley is similar to life within a house. The members act in solidarity; indeed when a stranger enters this closed community, he is tailed by children who raise alarm to his presence, and indicate that his presence should be for a clear reason.

The types of roads and their rules reflected the extent of social interconnectedness and solidarity which the Islamic city enjoyed.

The aim behind building gates to dead-end roads, passages and alleys was a means to identify the borders for the inhabitants of that road or neighborhood, since they had common interest in the area. In addition, the inhabitants sought security, since the gates to cities and alleys were left open during the day-time and closed at night, directly after the evening prayers, indeed sometimes after the sunset prayers. They were also closed during the day in times of turbulence or civil wars, as happened in Cairo in the Year 791 AH and 923 CE.

The inhabitants would appoint a guard at the gate to protect the alley and its administrative autonomy. The inhabitants would also exaggerate the sturdiness of the gates to protect the alleys and houses.

When anything went wrong with any of the gates, or the need to renew or rebuild it arose, the inhabitants of the road would undertake this at their own expense after attaining the permission of supreme judge.

Despite the destruction and demolition that befell these gates, once at the hands of the French then again at the hands of Mohammed Aly, there does remain a number of them registered with the Commission for the Preservation of Monuments. Some of them still stand today, such as the Gate of Musk Alley in Khayameya, the Gate of Alayley in Ghoureya, the Gate of Tarabey El Sharif (904 AH) in Bab El Wazeer, the Gate of Darb El Mobayada in Gamaleya, the



House of El Sinnary

Gate of Berjewan Alley in Nahaseen, a gate connected with the Dome of Tetr El Hijazeya in Kafaseen in Gamaleya, and the Gate of Beit El Qadi next to Gamaleya Police Station. These gates were protected by guards who received their salaries from the inhabitants of the road in which the gate was located.

In Islamic jurisprudence, this action of establishing gates at the heads of streets in Cairo and Rosetta falls under "the prohibition of evasive legal devices". This means to prevent the permissible since it leads to the prohibited by deciding the very last source of corruption the legislator may fathom. The gates of streets fulfilled this role in both Cairo and Rosetta, as they provided security and privacy to the inhabitants of the street at the head of which the gate was located.

The interest of Muslims in roads was not limited to their width, or the flow of traffic. It extended to facilitating their use, thus many streets in Islamic cities were paved. At times the pavements were marked, as was the case in some streets of Kordoba, and in some cities with heavy rainfall, the streets were paved to prevent the formation of mud, as was the case in Sanaa, the streets of which had sewage systems to dispose of rainwater.



Futuristic Studies: Developments in Thinking towards the Future

Omneya Elgamil



The human brain is always preoccupied with thinking of the ambiguous tomorrow. The uncertainty of the future, and the upcoming fate of humans and societies overran most of the debates, arguments, and conversations historically, due to its direct connection to human awareness and the feeling of time.

The means of human thinking towards the future differed across the sequential historical epochs. Through the shape of the desirable future and the influence of contemporary values belonging to each era, on the perspectives that seek rendering a conceptual frame to explain the future.

For instance: Plato rendered his vision about the society in the future based on the value of "justice". Plato's ideal state has been described from a philosopher's point of view dealing with specific social, political, and civilizational context.

Meanwhile, Saint Augustine's "City of God" is a society based on love, and induces individuals to build a society of splurge. Although Plato thought that his idea could not be established during his life, Saint

Augustine asserted that his ideal society can be a real fact just by implementing some structural changes to his society.

Thomas Moore, English philosopher, depicted in his book *Utopia* the futuristic society that can be characterized with ideality, where individuals will be affiliated to their societies, and his ideas peaked with the concept of "individuals mutual possession of the resources of the society". Utopia for him is an imaginary island based on tolerance and connectivity.

If we view Francis Bacon's book *New Atlantis*, we will find that he delineated a depiction of ideal society based on human greatness value, in contrast with Thomas Moore's vision that considered individuals submissive to their societies. Bacon depended completely on the individuals and the scientific development that continuously pursue scientific advancement. This book is considered a symbol to scientific foreseeing, in the future thinking; moreover, it can be classified as an inspiration to all technological and scientific future foreseeing patterns in the 19th century.

Moving forward to more recent historical juncture, Karl Marx rendered a comprehensive pattern of ideal solutions to all the economic and social problems that faced people in his era, looking forward to an ideal future that could be achieved by social reforms.

Those authors and others who depicted the ideal futuristic form, never strived for firm definitions to their activities, and ideas of the future pursuit. The need for such definitions was not that significant in their times. Their visions directly focused on the connection of their cultures, hence, their societies. These different obtainable visions of the future emerged from the coexisting social structures, and connected to the people's hopes and needs.

Consequently, the look to the future differed. People moved away from ideal depictions that were mostly illusive, to a different future that does not rely on dreams and imagination, but on choices and construction.

In the 1940s, and following the end of World War II, mankind sought tracing the rapid changes that constantly surprised the world as a result of current actions and policies, through the attempt to anticipate the futuristic dimensions of societies particularly, and the whole world generally, to prevent the world from being ignorantly crushed. Therefore, the urgent need for specific studies concerned with offering a vision for a peaceful future has been ignited.

Initially, the USA has developed the idea of anticipating incidents to a scientific analysis of the changeable indicators and trends during World War II and instantly following its end, followed by the attempts of Bertrand de Jouvenel and other Europeans to address the social and philosophical

dimensions of the futuristic studies, asserting on the significance of possible alternatives of the future beside the detailed long-term anticipations of the particular policies and actions.

By the second half of the 1950s, Gaston Berger established a center for prospective futures. The concept started to spread all over Europe at that time, and Berger defined it as making decisions not only by depending on immediate needs but also on long-term results. After Berger passed away, economist Pierre Masse continued his efforts in this field which led to the adoption of this pattern in the National Developmental Plan of France in 1985.

During the same period of time, Bertrand de Jouvenel reinforced the status of futuristic studies in analyzing power management, ruling methods, and political choices. The main pillar of his thoughts was "time" value with its inclusive dimensions: past, present, and future. Bertrand's main contribution in this field was the establishment of "Association International Futuribles" that played a vital role in adopting and developing futuristic studies.

Several European countries had great and significant contributions for developing the field of futuristic studies, especially forming its philosophical base. In the Netherlands, Socialist Fred Bolak rendered, in his books *The Image of the Future*, 1961, and *Prognostics*, 1971, the birth of futuristic studies derived from epistemology. However, between the years 1966 and 1972 the political aspect has overwhelmed most of futuristic studies' concerns in the Netherlands.

Jan Tinbergen⁽¹⁾ and his team represented a shift on the development of futuristic studies, especially, RIO report⁽²⁾ that prepared for

(1) Jan Tinbergen (12 April 1903 – 9 June 1994) was a Dutch economist. He was awarded the first Bank of Sweden Prize in Economic Sciences in Memory of Alfred Nobel in 1969, which he shared with Ragnar Frisch for having developed and applied dynamic models for the analysis of economic processes. Tinbergen was a founding trustee of Economists for Peace and Security.

(2) RIO report emphasizes development, distribution and improved welfare that will require a good deal of economic growth.

Club of Rome⁽³⁾ which contained his vision about the new international order.

In the UK, the University of Sussex adopted the futuristic studies—especially, the anticipating dimension—in its most researches which covered this new field with a pioneering role that time. In addition to its attempt to create independent futuristic theory through the contributions of a team, all of its members were affiliated to different disciplines in order to enrich the new field with different knowledge.

Scandinavian countries contributed as well in developing this field. Its organizations and institutions rendered the final outcomes to the governments for raising the awareness gradually about the importance of such researches.

In Austria, IIASA⁽⁴⁾ played a vital role that reached all Europe, as this Institution established with the scientific and financial cooperation a number of national academies, especially American Academy of Arts and Sciences, and Russian Academy of Sciences. It also had an outstanding contribution in studying the energy sector with the methods of futuristic studies.

Former socialist countries in Eastern Europe, drew the attention to this field with its efforts to develop it. The usable concept for this field before the fall of the Berlin Wall was the concept of “prognostics”, which considered futuristic studies as fateful process that precede the process of planning and making policies. This was evidently compatible with Lenin’s philosophy that appreciated the scientific communist principles as a planning base. Socialist countries emphasized on analyzing technological and scientific processes, and its outcome as elements of social

developments. This approach was totally abandoned after the collapse of the Soviet Union, however, its historical importance cannot be neglected.

Several international associations participated in developing futuristic studies as well. In addition to the Club of Rome and Association International Futuribles. Two international associations have been founded in Europe, basically for the futuristic studies field, namely, Mankind 2000 and World Future Studies Federation. Both of them had a significant role in organizing the first International Conference for the Futuristic Studies which was held in Oslo, September 1967, in cooperation with the International Peace Research Institute and the Institut für Zukunftsfragen in Paris.

Serious attempts to utilize from futuristic studies also started in developing countries such as Kenya, Mexico, Morocco and others. However, understanding the concept does not mean that they were able to apply the field.

For that purpose, the BA looked forward to convey this field of science to Egypt, and furthermore to the entire Arab world, through establishing “The Unit of Futuristic Studies”, founded in 2010, as part of the Special Projects Department. The Unit strives to convey the aims of futuristic studies through rendering to the Arabic reader a series of respectable pamphlets, entitled *Awrak*, which represents reviewed varied studies that introduce this new field of study. The Unit also organizes a number of seminars, workshops, and conferences that target anticipating the future of Arab countries following the Arab Spring. Hopefully, that step could be the start for additional Arab efforts on the road of blooming the field.

(3) The Club of Rome (CoR) is a global think tank that deals with a variety of international political issues. Founded in 1968 at Accademia dei Lincei in Rome, Italy, the CoR describes itself as “a group of world citizens, sharing a common concern for the future of humanity.” It consists of current and former Heads of State, UN bureaucrats, high-level politicians and government officials, diplomats, scientists, economists, and business leaders from around the globe.

(4) The International Institute for Applied Systems Analysis (IIASA) is a scientific research institute located in Laxenburg, near Vienna, Austria. Founded in 1972, IIASA conducts policy-oriented research into problems of global nature that are too large or too complex to be solved by a single country or academic discipline. Website: <http://www.iiasa.ac.at/>

Words to Remember

"Opportunities to find deeper powers within ourselves come when life seems most challenging."— **Joseph Campbell**

"The greatest challenge to any thinker is stating the problem in a way that will allow a solution."— **Bertrand Russell**

"Opposition is a natural part of life. Just as we develop our physical muscles through overcoming opposition, we develop our character muscles by overcoming challenges and adversity."— **Stephen R. Covey**

"Give yourself an even greater challenge than the one you are trying to master and you will develop the powers necessary to overcome the original difficulty."— **William Bennett**

"Challenge is a dragon with a gift in its mouth. Tame the dragon and the gift is yours."— **Noela Evans**

"Life is either a daring adventure or nothing at all."— **Helen Keller, The Open Door**

"Being challenged in life is inevitable, being defeated is optional."— **Roger Crawford**

"A challenge only becomes an obstacle when you bow to it."— **Ray Davis**

"Fortunate are those who take the first steps."— **Paulo Coelho**

"The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy."— **Martin Luther King, Jr**