

en.v

issue 003 - 2008  
Culture & Society Edition



**POCKETBOOK** *Arabish*

**COMMERCE** *Economics of Inequality*

**PEOPLE & SOCIETY** *Profiles of Change*

**THE VERVE** *The Pilgrimage*

**CREATIVE CONSCIOUS** *Radio Sawa*

**IMPRESSIONS** *The Separation Barrier*

**THINK FORWARD** *Coming Soon...*

# Who are we

*One People, One Identity*

issn 1998-1023

*a publication dedicated to social responsibility in the Arab world*



is a



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Naturally, en.v is going carbon neutral.  
We are among the first in the region to do so in our respective field.

It is the only logical step forward for us. After all, we are a group of people who are committed to the environment, always finding creative and efficient ways to reduce our energy use, reuse valuable natural resources, and recycle all kinds of materials, both in and out of the office.

We realize, however, that until technologies can become 'zero carbon', we will always have emissions we cannot reduce. That is why it is now time for us to offset our emissions.

We will do this by investing in carbon mitigation strategies, energy efficiency and renewable energy.

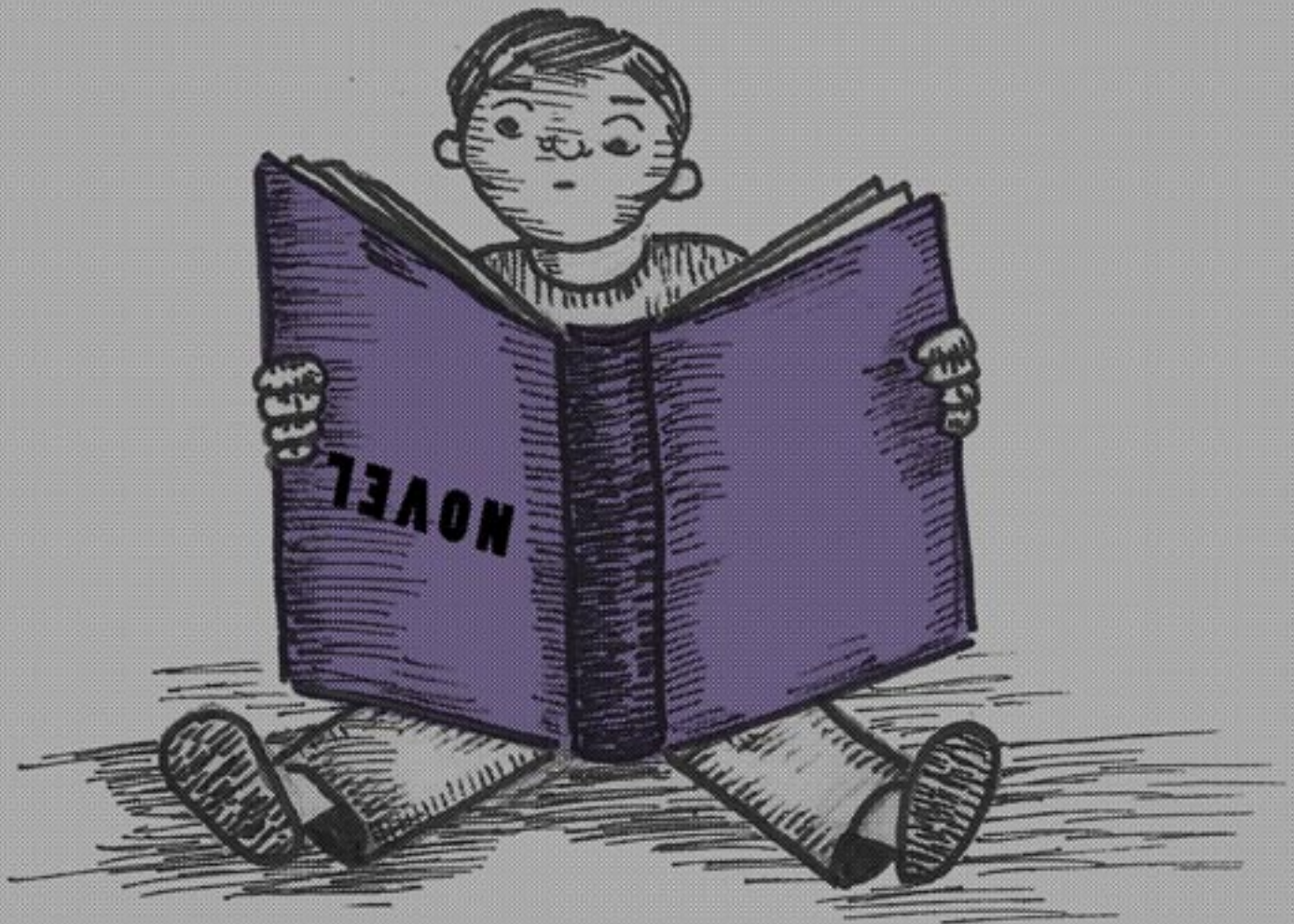
We recognize that climate change is a serious threat to our world. It is our duty, as members of the corporate community, to take responsibility for our impact upon the planet. That is why we have teamed up with a local environmental consultancy in Kuwait to measure, decrease and offset our carbon emissions.

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**AN INITIATIVE DEDICATED TO SOCIAL RESPONSIBILITY IN THE ARAB WORLD**

Publication | Online Portal | Advocacy

**7.5 MILLION CHILDREN IN THE REGION REMAIN OUT OF SCHOOL.**



# TREE OF HOPE

*The Tree of Hope is dedicated to organizations and individuals who support en.v as we embark on a thought-provoking journey. Log on to [envearth.com](http://envearth.com) and download our mediakit to learn more about how you can support en.v's initiatives.*



# en.v



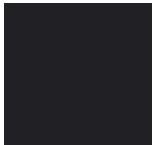
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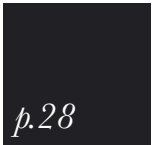
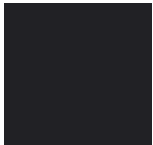
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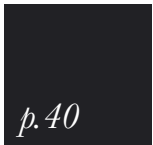
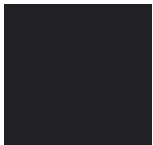
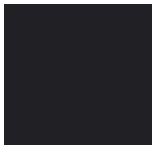
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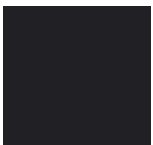
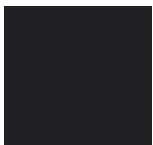
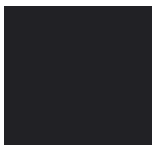
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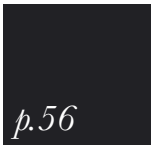
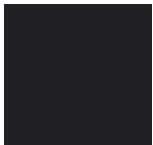
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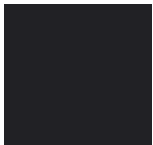
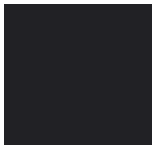
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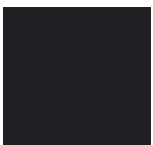
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Kamal Hakim is a Lebanese animator best known for his co-production of *The Celestial Ox*, which won Viewers Choice Award at the 2008 Ottawa Animation Film Festival. Born in Beirut, he initially completed his studies in political science at the American University of Beirut. Driven by his artistic vocation, he then ventured to Canada to complete a second Bachelor of Arts at the Sheridan Technical College of Arts and Design in the Animation program. His passion for politics remains strong and can be seen through his work, which can be viewed along with his accomplishments and other detailed works, on his blog: [www.kamatopia.blogspot.com](http://www.kamatopia.blogspot.com).



## DINA AWAD

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Dina Awad is a law student studying at McGill University in Montreal, Canada. She previously lived in Ramallah in the Occupied Palestinian Territory (OPT) working as the international relations coordinator for the Negotiations Affairs Department of the Palestine Liberation Organization (PLO). She wants to see the day when pieces of the Israeli Separation Barrier get put on art display as relics of a racist past.



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Nur Kaoukji is a Lebanese fashion design student living in London. She is currently enrolled in her third year at the London College of Fashion, which she joined after the completion of a foundation degree at Central Saint Martins. Her main passion is jewelry design and making – a process she became familiar with after working alongside jewelers in a factory in Bourj Hammoud, Beirut. Apart from studying, Nur spends a part of the year in India where she works with the Gem Palace of Jaipur as well as researching and documenting the lives and handiwork of the artisans of the region.



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*“Our dreams for the future remain inextricably linked to the events of our past and realities of our present.”*

**EXECUTIVE EDITOR**  
*Siham Nuseibeh*



*Dear Reader,*

A dreary winter lies ahead as global economies scramble to hedge their losses. From leading financial institutions down to the average citizen, cries for aid are resonating throughout all strata of society. The greater majority is overcome with panic, while the fortunate few perceive vast opportunities on the horizon.

Conscious of the sentiments hovering atop our cities, Issue 003 of our publication pays tribute to Arab citizens who instigated a universal identity still prevalent today. Through their discoveries, inventions, and teachings, the foundations for our societies to “create” were laid. Past and present thinkers, scholars as well as future Arab leaders, are celebrated in this issue, and their achievements highlighted in all facets of the arts and society.

At *The en.v Initiative*, we too are pursuing our ideas and ever evolving dreams. With significant visual and textural enhancements to our publication, we are excited to hear how our growing base of readers will receive it.

As we expand our reach into three new territories – Jordan, Lebanon, and Egypt – we are confident that the challenges these markets bring will only strengthen our appreciation for Arab accomplishments.

Last but not least, the unveiling of our interactive online portal and corporate advisory services are further bringing about prospects for us to truly become proactive incubators for social renovation.

The opportunity to change and be a part of change is invigorating.

Embrace it and stay positive.



**Zahed Sultan**



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# Modernism

## *Refining the Tradition of Yesterday and Tomorrow*

Dalal Al Sane

*According to an article* published in Kuwait's Arabic daily newspaper, *Al Watan*, on July 25, 2008; a proposal was put forth by the local Commission for Sharia Completion to His Highness the Amir requesting the elimination of philosophy as a subject from local high school curriculums. The proposal was made on the basis that an education in philosophy may lead students to challenge the identity of God, and consequently result in their impiety. Based on the same rationale, the teaching of philosophy has been prohibited in high school curriculums throughout Saudi Arabia and Qatar. This represents but one example of how the region's dependence on traditional knowledge influences its understanding of and approach towards numerous cultural matters.

Although a convenient source of knowledge for modern day cultural practices in the Middle East, tradition is at times limited because it provides no rational justification for such knowledge. Even when traditional cultural practices are built upon rational foundations, their rationalization remains bound by a historical context that does not acknowledge any new occurrences of intellectual discovery that could be used to refine these practices. In confining cultural practices solely to traditional perceptions, social progress becomes stagnant.

In adopting the perception of philosophy as a metaphysical science that is only concerned with investigating the nature of God, being, and the world; regional educational institutions have neglected the fact that philosophy is a multi-faceted science comprising of epistemology (the study of knowledge), ethics, and logic – all of which can be used to scrutinize the validity of traditional practices. It follows therefore that in gaining a modern understanding about philosophy as a subject, educational institutions should be able to acknowledge the vitality of teaching it as a means for social progress.

To achieve a contemporary understanding of philosophy or any other cultural, political or economic matter necessary for the facilitation of social progress; an understanding, but more importantly an acceptance, of the notion of modernism must first be attained.

“Modernism is a thought movement which affirms the power of human beings to create, improve and reshape their environment with the aid of scientific knowledge, technology or practical experimentation. Hence, it encour-



*Energize*

*envearth.com*

ages the examination of various aspects of existence ranging from commerce to industry with the aim of finding that which is holding back progress, and replacing it with new and better progressive ways of living.”

Although modernism is a concept attributable to a wave of western cultural movements that took place in the nineteenth and twentieth centuries, it very much describes the humanistic tendency to refine irrationally founded, or supplement justifiable cultural perspectives to achieve social progress.

Nevertheless, regional societies have tended to reject modernism as it pertains to numerous cultural practices due to its western origins. However, when modernism is viewed as a means through which human's natural tendency towards self and social progress is exemplified, it could be adopted and tailored in parallel to the region's rationally founded cultural practices to achieve social development – rather than a concept solely used to differentiate between regional and western cultural practices.

Whether in educational classrooms, social discussions, or media publications, much of the region's attention is directed towards benchmarking the Middle Eastern culture against that of the West in order to differentiate between the two cultures, in an attempt to reaffirm the region's distinct cultural identity. Modernism, on the other hand, is rarely adopted to improve upon and evolve this identity. In neglecting modernism, Middle Eastern indi-

viduals simultaneously overlook the dynamic nature of the human intellect and its capability to continuously strive towards improving the conditions under which humanity subsists. In so doing, the region's traditional mentality has implicitly declared the human capacity to reason as static and unaccommodating of a dynamic existence.

*Modernism recognizes the human capacity to improve its social condition and, therefore encourages the use of the dynamic intellect as a means through which such improvement can be achieved.*

Because the path to social progress lies in the continued development and adaptation of a society's cultural identity, modernism must be the conduit behind this trajectory in the Middle East. Modernism will assist the regional culture in ridding itself from irrationally founded traditions, and cultivating those worth preserving for fostering an improved social state of being. Hence, modernity should not be viewed as a notion opposed to Middle Eastern culture, but rather one that reaffirms its practitioners' ability to justify and shape their environment. In adopting the notion of modernism, the regional culture will come to realize and honor individuals' dynamic intellect and, accordingly, be more open to accepting the fact that modern notions will be the traditional ones subject to contemplation and refinement tomorrow. *en.v*





a good education  
will take years of  
commitment from  
them... and us.

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Controlling A/C temperatures  
Conducting an awareness campaign

## The Result:

30% energy savings  
= 9,300 tons of carbon out of the air  
= the electricity use for  
823 homes for one year



**FAHAD**  
The "Khaleeji"  
Arab

Salam

Salam

Shloonik?

Zain, inta shloonik?

Tamam, safart bil zeed?

La walla, gazadt bil balad

**SAMER**  
The "Levantine"  
Arab

Salam

Salam

Keef 7alak?

Mnee7, into keefak?

il-7amdillah, safarit shee makan bil zeed?

La dalayt bil balad

**MUSTAFA**  
The "Egyptian"  
Arab

Salam

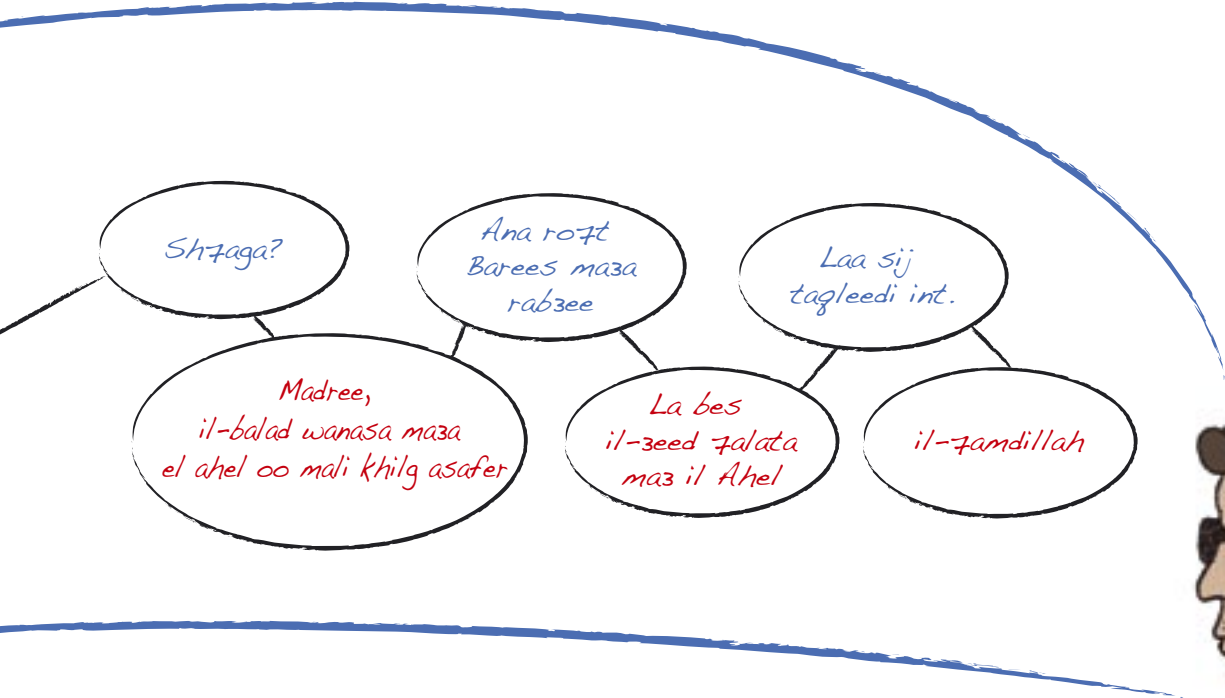
Salam

Izajak?

Quajes, inta izajak?

Quajes il 7amdullilah, roo7t makan fil zeed?

Laza ma roo 7tish makaan



**OMAR**  
The “?” Arab

	1			IN THE LAST 20 YEARS, NO REGION BESIDES SUB-SAHARAN AFRICA HAS SEEN INCOME PER PERSON GROW AS SLOWLY AS IN THE MIDDLE EAST.	
			2		
3					AT THIS RATE, IT WILL TAKE THE AVERAGE ARAB 140 YEARS TO DOUBLE HIS OR HER INCOME.
	IF CULTURAL IMPEDIMENTS ARE BEHIND THE ARAB WORLD'S DISAPPOINTING PERFORMANCE, WHAT EXPLAINS ARAB AMERICANS' INCREDIBLE SUCCESS?	4			THE MEDIAN INCOME FOR AN ARAB FAMILY LIVING IN THE US IS \$52,300 - 4.6% HIGHER THAN OTHER AMERICAN FAMILIES .
5		42% OF PEOPLE OF ARAB DESCENT IN THE US WORK AS PROFESSIONALS, WHILE THE SAME IS TRUE FOR ONLY 34% OF THE GENERAL U.S. POPULATION.		6	
	7		IN THE NETHERLANDS, THE UNEMPLOYMENT RATE FOR ETHNIC MOROCCANS IS 22%, ROUGHLY FOUR TIMES THE RATE FOR THE COUNTRY AS A WHOLE.		MUSLIMS LIVING IN EUROPE ARE POORER, LESS EDUCATED, AND IN WORSE HEALTH THAN THE REST OF THE POPULATION.
8			9		
		IN BRITAIN, THE MUSLIM POPULATION HAS THE HIGHEST UNEMPLOYMENT RATE OF ALL RELIGIOUS GROUPS.		EUROPE'S EASTERN AND SOUTHERN BORDERS ARE HOME TO NEARLY 250 MILLION MUSLIMS - MOST OF THEM ARABS.	
		10			ARABS ALSO HAVE A BIRTHRATE MORE THAN DOUBLE THAT OF EUROPEANS.

a. *The Tsar's Bride, Helikon Opera, Performed at the Al Bustan Festival, Lebanon.*

b. *St. Louis Church, Lebanon.*

b.



**DUBAI INTERNATIONAL FILM FESTIVAL**

December 11-18, 2008  
Dubai Media City, Dubai, UAE  
[www.dubaifilmfest.com](http://www.dubaifilmfest.com)

**SKYWARDS DUBAI INTERNATIONAL JAZZ FESTIVAL**

February 18-27, 2009  
Madinat Jumeirah Outdoor-Amphitheater  
Dubai Media City, Dubai, UAE  
[www.dubaijazzfest.com](http://www.dubaijazzfest.com)

**HALA FESTIVAL**

February 1-28, 2009  
Kuwait  
[www.hala-feb.com](http://www.hala-feb.com)

**FAJR INTERNATIONAL FILM FESTIVAL**

February 1-11, 2009  
Tatr-e Shahr  
Tehran, Iran  
[www.fajrfestival.ir](http://www.fajrfestival.ir)

**DOHA CULTURAL FESTIVAL**

February 1 - March 31, 2009  
Doha, Qatar  
[www.dohafestival.net](http://www.dohafestival.net)

**DESERT ROCK FESTIVAL**

March 6 - 7, 2009  
Al Sahara Desert Resort  
Dubai, UAE  
[www.desertrockfestival.com](http://www.desertrockfestival.com)

**THE AL BUSTAN INTERNATIONAL FESTIVAL OF MUSIC AND THE ARTS**

February 18 - March 22, 2009  
Al Bustan Hotel  
Beirut, Lebanon  
[www.albustanfestival.com](http://www.albustanfestival.com)

**ART DUBAI**

March 18 - 21, 2009  
Madinat Jumeirah  
Dubai, UAE  
[www.artdubai.ae](http://www.artdubai.ae)

**JERUSALEM INTERNATIONAL BOOK FAIR**

February 15 - 20, 2009  
Jerusalem International Convention Centre  
Jerusalem, Palestine  
[www.jerusalembookfair.com](http://www.jerusalembookfair.com)

**JERASH FESTIVAL OF CULTURE AND ARTS**

July 1 - August 30, 2009  
Jerash, Jordan  
[www.jerashfestival.com.jo](http://www.jerashfestival.com.jo)

**MAZAYIN DHAFRA CAMEL FESTIVAL**

April 2 - 10, 2009  
Zayed City  
Abu Dhabi, UAE

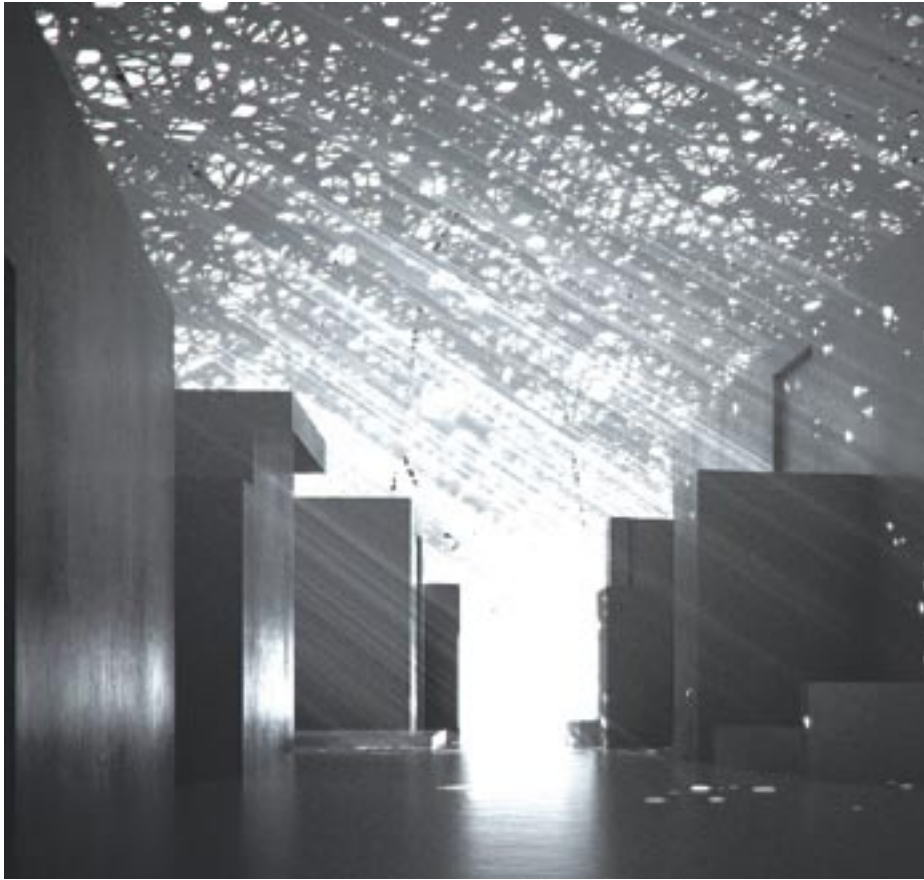
**DISTANT HEAT**

July 28 - 29, 2009  
Aqaba, Jordan  
[www.distantheat.com](http://www.distantheat.com)



Commerce  
Initiatives  
Economic  
Business





*The Louvre, Abu Dhabi.*

*Importing Culture  
The Abu Dhabi Authority  
for Culture and Heritage  
Leen Al Zaben*

*Away from the buzz of Dubai* where skyscrapers abound and incandescent light emanates from traffic zipping through the city, the Abu Dhabi Authority for Culture and Heritage (ADACH) has been working hard to present itself as Dubai's more refined cousin.

Abu Dhabi, through the ADACH, has been promoting initiatives in order to bridge the cultural gap present in the United Arab Emirates (UAE) and the region as a whole. The Authority has been taking steps to heed the call of this dire need for a taste of culture by developing a plan that aims to ameliorate the cultural landscape of Abu Dhabi, and transform it into the cultural epicenter of the Arab world.

The ADACH was created after the implementation of the Abu Dhabi Cultural Management Strategy in 2005 – a five-year strategy created by the United Nations Educational, Scientific and Cultural Organization (UNESCO). In an effort to overcome the cultural clichés of the Arabian Gulf, the five-year strategy was initially formed in order to promote Emirati culture and identity. It aims to nurture the creative energy of Emirati civic society and create an arena where artistic and cultural expression can be presented. ADACH believes that original intellectual creativity is the cornerstone of every society, and has taken a more chaste approach to marking its territory on the global map through culture rather than real estate.

*The authority will unveil the richness of Arab and Islamic heritage through various projects on a national and regional scale;*

The Authority will unveil the richness of Arab and Islamic heritage through various projects on a national and regional scale; and through the preservation of architectural and archeological wealth, and the fostering of institutional cooperation. The first phase will be the establishment of New York University in Abu Dhabi (NYUAD). NYUAD expects to enroll its first class of students by 2010, and will be a fully integrated liberal arts and science college.

In addition, the ADACH is currently developing the Cultural District – a comprehensive residential and cultural development off the coast of Abu Dhabi on Saadiyat Island. The Cultural District will be home to five cultural institutions designed by internationally renowned architects. The district will include the Guggenheim Abu Dhabi, which will house modern and contemporary art; the Louvre Abu Dhabi, which will play host to universal art; and the Zaha Hadid Performing Arts Center, which will house five theaters, a concert hall, an opera house, a musical theatre, a playhouse theatre, an experimental theatre and an Academy of Performing Arts. Lastly, the Cultural District will host two local museums for the promotion of Emirati culture – the Maritime Museum and the Sheikh Zayed Museum, which will honor the late ruler of the UAE as well as exhibit art relating to the culture and heritage of the UAE.

The museums will be launched with much ceremony and fanfare in hopes of attracting aficionados and avid art patrons to admire art from Abu Dhabi and beyond. Meanwhile, the university will focus on nurturing the next generation of Arab thinkers, which will hopefully affect change in the Middle East and perhaps bring about a greater shift in promoting Arab culture worldwide. *en.v*

a.



a. A disgruntled worker.

b. A worker finds a place to rest.

c. Workers being transported to a construction site.

## The Economics of Inequality

Deena Al Shatti

b.



*We interact with them every day* – the tea boy at the office, the cleaner on the street, the housekeeper at home. All of these roles are undertaken by migrant workers, and nearly all face the same bleak situation in the Middle East. Migrant workers are frequently mistreated – they go for months at a time without pay, while suffering from the burdens of debt they incur just to get there. Their accommodations are unhygienic and cramped. Often, they work overtime with no compensation. This reality is unseen by many in the region. But how did we get to this point and what can be done to rectify the situation?

### Background

The oil boom of the 1970s created an enormous amount of wealth for the GCC states (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates). As a result, there was an enormous demand for labor in the construction, oil and industrial sectors. This initiated an influx of migrant labor from Southeast Asia.

Today, it is estimated that there are approximately 10 million migrant workers in the GCC alone. The vast majority of workers come from Asia: Domestic workers primarily come from India, Sri Lanka, the Philippines and Indonesia; while laborers generally come from India, Nepal, Bangladesh and Sri Lanka. These migrant workers are recruited through recruitment agents, found both in the host countries as well as their own home countries. Once they arrive in the region, they are legally attached to a sponsor/employer for the duration of their contract.

These workers are essential to Middle Eastern economies – they do the so-called “grunt work” most would be unwilling to undertake. Women are generally employed in the home as domestic workers, while men are generally employed as laborers in the field.

### What are the Problems?

The problem with the labor situation in the region begins with the recruitment process. Workers are regularly charged for the cost

of their visas and flights to the host country, on top of other unidentified recruitment fees by agents (located in both the home and host countries), who are looking to save costs. As most do not have the funds to pay these fees, they are forced to take out loans with exorbitant interest rates. As such, workers often begin their contracts with debts of US\$ 2,000 or higher – an amount that is at least half of what they make in a year, if not more.

In an Al Jazeera news report on migrant labor in the region, an unidentified Dubai-based recruitment agent was secretly filmed admitting to the fraudulent charges. “Every contractor, every subcontractor has workers who paid [these fees]. We will charge the [workers]. It’s okay, they don’t mind,” he says.

Al Jazeera goes on to report that “the ... clients do not mind because they are saving substantial sums, while the worker has no option but to take on crippling levels of debt just to secure a job.”

Unskilled laborers – those who work outside

the home, often on construction or oil sites – are paid, on average \$5 to \$7 per day. Oftentimes, they are not paid. Their accommodations are often crowded and unhygienic.

These problems are widespread throughout the region. In addition to the GCC, issues such as the withholding of passports and nonpayment of wages happen in Jordan, Lebanon and Syria as well. As a result, there have been large-scale strikes throughout the region. Most recently, Kuwait had over 5,000 Bangladeshi workers go on strike due to underpayment and overtime; while major strikes also occurred in 2007 in Dubai where thousands of construction workers went on strike due to unpaid wages and abhorrent living conditions.

*What is Being Done?*

As the situation garners more attention from the press, both regionally and internationally, governments are stepping up to try and resolve the problems facing these migrant workers. To date, the Indian, Filipino and Bangladeshi governments have imposed a minimum wage for

their workers in the Gulf. However, implementation of these wages is spotty, and different embassies have negotiated different wages. Of the three, the Philippines embassy has been the most aggressive by running programs to educate citizens of their rights and trying to ensure workers are paid their wages.

Meanwhile, pressure has been mounting on GCC countries to implement changes in their labor policies and standards. According to the 2007 Trafficking in Persons Report, issued by the United States Department of State, eight countries in the region have implemented awareness campaigns and taken action – but these actions still are not enough.

The report classifies countries into three tiers with regards to the actions and policies these governments assume when it comes to migrant labor rights. “Tier 1” countries are those that are taking the correct steps to meet the minimum standards necessary to eliminate human trafficking and labor abuses – not a single country in the Middle East was listed in this tier.

However, Bahrain, Jordan, Lebanon and the United Arab Emirates (UAE) are all listed as “Tier 2” countries – that is, countries that are not “fully compliant with minimum standards for the elimination of human trafficking trade.” All of these countries have taken steps to change labor relations in their countries, but these steps remain insufficient.

For example, Bahrain opened a shelter in 2006 for female migrant workers. However, the shelter can only hold 60 women at a time, and these women are only able to enter upon referral. This makes it difficult for women to come forward. The UAE, meanwhile, operates a 24-hour hotline and website in Dubai, and runs awareness campaigns throughout the country in order to educate workers on their rights and resources.

The rest of the Middle East (Kuwait, Oman, Qatar, Saudi Arabia and Syria) are listed as “Tier 3”, taking little or no steps to meet the minimum standards. Most countries have only tried to run awareness campaigns, which have largely been ineffective.

Saudi Arabia, for its part, has opened three shelters in the country, however many victims have reported being further mistreated in these so-called ‘safe havens’. Meanwhile, Kuwait has issued a standardized contract outlining worker rights (including wages and the right to retain passports), which they require Kuwait embassies in the home countries to validate. Yet, it is unclear how these contracts will be monitored once the workers are in the country.

*What Still Needs to be Done*

So far, all that Middle Eastern governments have done is take the few first steps necessary to alleviating the situation. There has been a lot of talk on how to change the way migrant workers are treated in the region, but very little has actually been implemented – and what has been implemented has been done on a very small scale. While there are some laws in place, they are generally not strict enough to make a difference. There are too many government agencies in the mix. In Kuwait, the situation is being discussed by four different ministries: The Ministries of Justice, Labor & Social Affairs, Awqaf and Interior. There are, to coin a phrase, “too many cooks in the kitchen.”

Beyond this, there must be a crack down on the corrupt recruitment agents who charge workers fees, which they cannot possibly repay. While the governments of the Middle East should enforce the rules and laws that are already in place, they must also impose harsher penalties on those who break the law. Only after rules and regulations are stringently executed can change begin to take place. *en.v*

C.



*Today, it is estimated that there are approximately 10 million migrant workers in the GCC alone.*

## The Microfund for Women

*Small Loans, Big Change*

*Leen Al Zaben*



*The Microfund for Women (MFW), inaugurated its new branch in Bayader Wadi Seer under the patronage of the Mayor of Amman.*

*Microfinance translates into building permanent local institutions and aims to integrate the financial needs of low-income citizens into the country's financial system.*

*Miriam*, a woman who lives her life with a walking disability, never thought she would end up running her own business – let alone successfully. Growing up, Miriam spent most of her childhood days loitering around her uncle's auto repair shop, dreaming that she would one day run one herself. Unfortunately, the turbulent tides of life, coupled with her less than modest financial background and physical disability, forced her to abandon this dream. For the next seven years Miriam worked at a hair salon to support her family, but was earning an insufficient income to meet their needs.

All this changed, however, when Miriam learned about the Microfund for Women. She took out her first loan of US\$105 in 1994, and used it to set up her own auto repair shop. Since then, Miriam has been granted 15 consecutive loans that have helped her business grow and allowed her to channel the talent she inherited from her uncle.

The Microfund for Women (MFW), whose slogan is "Empowering every ambitious woman," was officially established in Jordan in 1999. (It was first set up in 1994, as a pilot program that was run by Save the Children.) It has since grown and aided thousands of women by providing them with financial empowerment and technical support.

The MFW's aim is to provide sustainable financial, and non-financial, services to micro-businesses in Jordan that are run by women in order to help them gain economic independence and contribute to the country's productivity. The core belief at MFW is that every woman has the right to access financial services to improve her business – even if she does not have the collateral to do so. The MFW regularly conducts training and development programs to complement the loans they give out. By arming women with essential skills required to run a successful business, the MFW believes that it can help breed a new generation of successful business women.

The concept of microfinance is considered to be one of the most successful and innovative alleviators of global poverty, and also provides entrepreneurial women with a sense of gumption. The premise of microfinance is to grant small loans – usually valued at less than \$200 – to individuals in order to help them establish and run small, self-sustaining businesses. Loans are usually repaid after a period ranging from six months to one year. Microfinance institutions focus on the recycling of funds – once a loan is repaid, it is used to finance another project. Microfinance translates into building permanent local institutions and aims to integrate the financial needs of low-income citizens into the country's financial system.

The loans offered by the MFW fall under the Group Guaranteed Lending Methodology, whereby two to three women form a group in order to apply and qualify for a loan. This methodology has proved successful, as it ensures that the women form solidarity groups and keep each other focused on the final goal. The MFW provides three different types of loans that cater to the different stages of the business in question: *Bedaya* is offered to women who are just starting their business and ranges between \$140 and \$280; *Tadamun* is offered to women with existing projects and ranges between \$280 and \$700; whilst the final type, *Seasonal*, is offered when additional capital is required to expand the business.

Since its inception, the MFW has disbursed 182,959 loans to 65,668 individuals – 98% of which are females. The MFW has successfully created unique opportunities amongst underprivileged women who are eager to exhibit their entrepreneurial abilities in their ambient communities, while also supporting their families. The program has shifted the awareness of women across the country, and has left a positive imprint on the life of Miriam and many others like her in Jordan. *en.v*



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## What is an Arab?

*Dwan Kaoukji*

*There are many ways to describe who the Arabs are, but no universally accepted way to identify them.*

On a multiple choice exam, you come across a question that reads; “Who are the Arab people?”. The answers are as follows: a) Arabs are people from the Middle East; b) Arabs are people who speak the Arabic language; c) Arabs are people who share ethnic ties to tribes and families from Arabia; or, d) Arabs are people who ride camels, smoke the water pipe and drink Arabic coffee. Only one answer is acceptable. The question seems relatively simple, and each of the answers is acceptable. (Well, apart from the last one.) But which one is the correct one?

The problem is that they are all valid. There are many ways to describe who the Arabs are, but no universally accepted way to identify them. Capturing the essence of what makes an Arab person “Arab” is a difficult task. It calls for an understanding of how Arabs see themselves, as well as how others see them. For example, a person from Morocco may identify himself as Arab because of the language he speaks, while others may regard him to be African, because of his ethnic background. Which perspective is the correct one?

It can be safely said that Arab identity is by no means a homogenous one. It is made up of a range of cultural, political and social facets used to describe a varied group of people. Within the Middle East, being Arab can mean many things. It represents both a national identity and a cultural one. At the state level, Arab identity is very much tied to ideas of citizenship and a shared history from countries across the Middle East, the Arab Gulf and

North Africa. Notions of a cohesive region, such as those expressed by the League of Arab States are primarily based on the political ideologies associated with the pan-Arab nationalist movement that followed World War II. The main purpose behind this movement was to mobilize Arab states, and the various groups of people living within them with the intention of intimidating and preventing foreign forces from occupying the area. In addition to its political interests, the Arab League also acted as a platform to improve economic and cultural cooperation between countries. Thus a campaign for one identity fits this purpose well.

While it may seem idealistic, a shared identity at the national level also has its problems. One issue is that it fails to recognize the heterogeneous characteristics of the population living within it, and the identity of its non-Arab minorities. For example, in a country like Iraq the majority of its citizens speak the same language and share the same history. However, identifying Iraq as an Arab country ignores the presence of the Kurdish and non-Arab populations that also live there.

But how is Arab identity defined by those living in the Middle East? And, does it resemble the one defined by the state? To most, being Arab is associated with the heritage people share in the region, as well as the ability to speak the

same language. So, a Palestinian person is able to communicate with a Yemeni, in the same way that he can communicate with a Libyan. But apart from this, the similarities are limited. Palestinians have different histories and social experiences from Yemenis. As a result, a Palestinian’s visit to Yemen for the first time may make him feel just as alienated from the local culture as he would if he was visiting Uganda.

In reality, the way in which Arab identity is defined at the national level does not necessarily correspond to how it is defined at the local level. Arab identity, as expressed by nation states and used to promote shared political and cultural ties between their populations, has proved challenging for people to identify with thus far. Therefore, any efforts for the state and its people to communicate over commonly agreed goals are difficult. For example, bilateral relations between Libya and Lebanon may be useful politically, but will have very little effect on the way the Lebanese and Libyan people relate to one another.

Outside the Middle East however, Arabs are often perceived to share the same identity. Who the Arabs are and how to identify them is based on pan-Arab homogeneity as reflected by Arab nation-states. It is also based on ideas of a shared ethnicity suggesting that Arabs are ethnically the same people. So, an Australian person is likely to see very little difference between an Egyptian and a Tunisian, particularly in their understanding of Egyptian and Tunisian culture and history. While this per-



*...achieving a single Arab identity is not realistic.*



*The many faces of the Arab world.*



spective is not inaccurate, it does not coincide with the way in which Egyptians and Tunisians actually identify with each other, or what they understand Arab identity to be.

Clearly, views on what constitutes an Arab at the global, national and local levels do not necessarily match. This is primarily because a universal definition for Arab identity does not actually exist. So, any person's attempt to define Arab identity as they know it, is ultimately an accurate one.

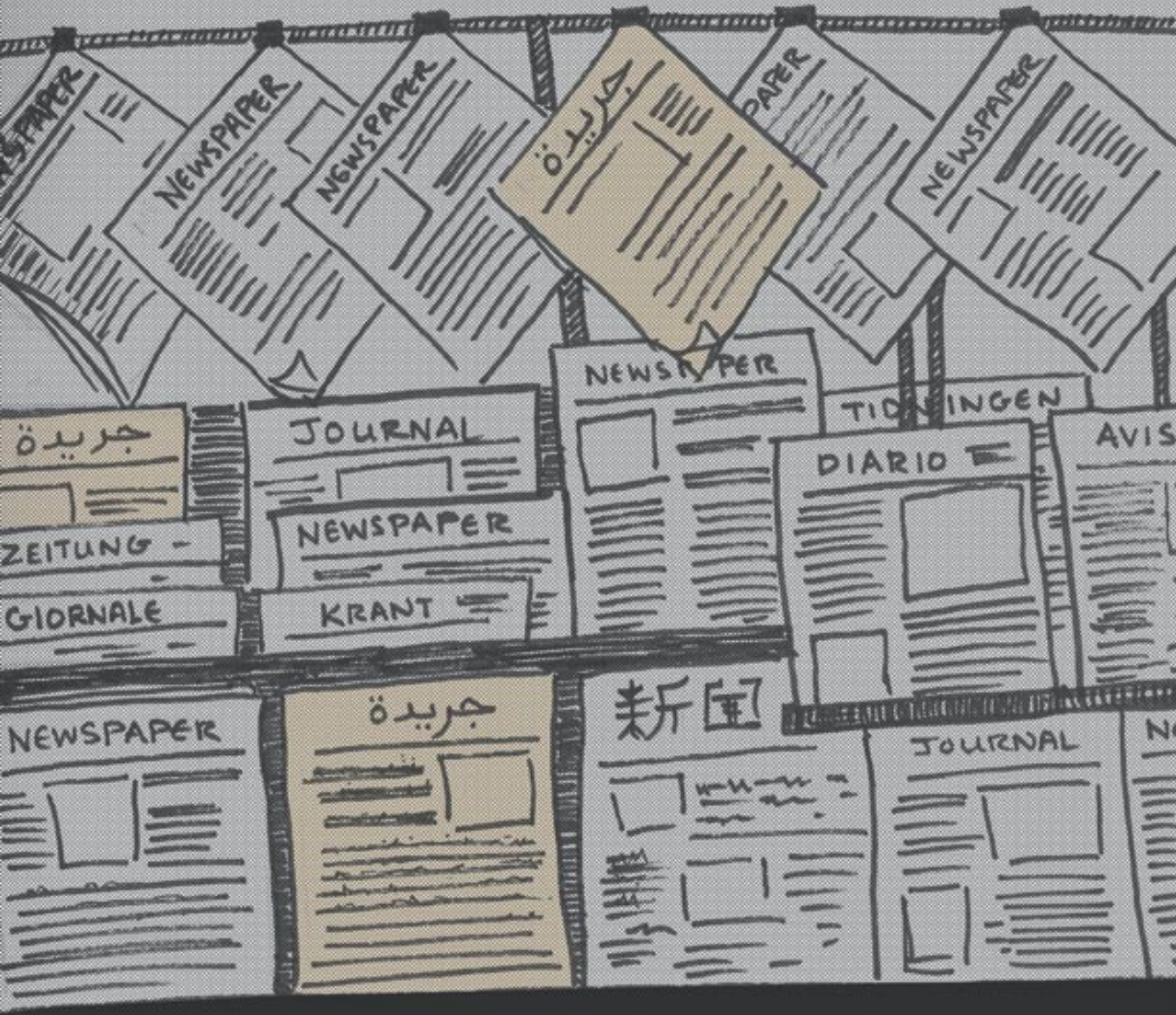
Are there benefits to finding a single concept for Arab identity? Such a concept could reduce the differences between the way Arabs are perceived and what is actually happening on the ground. Promoting a single concept that people can agree on may also help to improve how Arab states relate to their populations. It demands for people and politicians to believe in the same ideas and values that make up who they are, regardless of their differences. A process such as this is featured in the development of religious identities. Muslim people for example vary in ethnicity, race, and language. However what unites all Muslims is a shared faith and belief in the religions' principles. As a result, Muslims and non-Muslims, are able to identify who is a Muslim equally in the same way.

The truth is that achieving a single Arab identity is not realistic. There are too many ideas for what makes up an Arab, and they vary globally, nationally and locally. Attempting to bridge these ideas is practically impossible, but also has its benefits. It allows countries in the Middle East to develop unique identities independent of each other. For example, an Arab country like Egypt is recognized as a country that is distinctly different from another Arab country like Algeria, and is appreciated for its unique history, culture and traditions. Not having a single identity also gives people the freedom to identify themselves in the way that they choose to, and not see themselves as a single type of people.

Despite the differences in views about identity, Arabs have been able to maintain strong relationships with each other and a connection that brings people together. This bond will continue to exist for generations to come. [en.v](#)







**NEWSPAPERS PUBLISHED PER CAPITA REGION-WIDE IS 1/5 OF  
THOSE PUBLISHED IN DEVELOPED COUNTRIES.**

## *Arabs Made Abroad* *Authenticity in Question*

*Randa Serhan*



*Arabs continue to celebrate their diversity outside of their home countries.*



*Arab and American* are often conceptualized as dichotomous identities. It is stereotyped that Arab reflects family, religion, and community, while American represents individualism, secularism and a market economy. Depending on one's vantage point, one of these two identities is necessarily superior to the other when presented in this manner. Historically and empirically, this binary is simplistic at best and dogmatic at worst. Yet, both critics and defenders of the Arab world have accepted this perspective, albeit for very different reasons. Critics suggest the irrationality of collective behavior and its effect on stunted economic development. Defenders, conversely, extol the morality of cohesion and the superiority of Arab culture.

Most Arab immigrants to the United States are deeply concerned with preservation of their culture, both for approval of those "back home" and for future generations. The by-product is a sense of a mind/body split, whereby they feel their souls and thoughts remain in the Arab world while they work and reside elsewhere (Cainkar, 1988). In turn, the resulting anxiety has shaped the way those in the second generation, the American-born, are raised.

It is plausible to generalize these sentiments to all recent Arab immigrants, but the evidence provided in this article is based on findings

from a larger research project conducted by the writer on Palestinian-Americans living in New York and New Jersey between 2001 and 2007. The writer compared first and second generations within the community on their management of this seemingly intractable Arab-American binary. The first generation was afraid of losing its children to American individualism – especially its young women. As such, modesty was stressed in their childrearing and reinforced with religion. Despite all their efforts to instill exclusivity of Palestinian identity in the second generation, the latter never appropriated the mind/body split. At the same time, they did not choose being American over Palestinian. Instead, they formed a dual identification as Palestinian and American – at least the most adjusted did. Those who skewed towards one end at the expense of the other ended up fitting in neither. While others, although limited in number, who believed in the binary, were rejected by the group they abandoned as well as by the group they attempted to join.

The question still remains: What makes the second generation Palestinian and American? The Palestinian part is seemingly easy to resolve, the parents defined Palestinian in terms of the kufiyeh (black and white head covering), Palestinian flag, Palestinian cuisine, and love of family. The writer stresses seemingly because these represent a sliver of Palestinian



*Most Arab immigrants to the United States are deeply concerned with preservation of their culture, both for approval of those “back home” and for future generations.*

culture as it is practiced in the West Bank. It is no wonder that the second generation is often perceived as foreign when they visit the Arab world and in turn feel uncomfortable there. Older relatives view them with suspicion assuming they are hiding their true selves when visiting. Younger relatives think of them as “old-fashioned.” In reality, they are not pretending and are not old-fashioned; they are just dutifully absorbing what their parents have communicated to them as their culture.

Similarly, being American is not to be found in hip-hop, Nikes, fast food, or even American accents, since “American” would include large segments of the world’s youth who have no connection to the United States besides its pop culture.

This formulation of culture is what sociologist Herbert Gans has coined “symbolic ethnicity” or the expression of cultures through specific symbols that do not interfere with the immigrants’ ability to make a living in their new homes (1979). Beyond cuisine and some language proficiency, religion often becomes symbolic in this instance for it is taught without depth or knowledge, and often to reinforce the control of parents. As one person I interviewed noted, “when ‘ayb [shame] stopped working, my parents turned to haram [sin].”

Thus one must look elsewhere to find Palestinian and American. Setting aside the symbols without dismissing their significance as reminders of one’s identity, being Palestinian and American come through daily practices and commitments. They are Palestinian because of the connections they maintain, the remittances they send, and the political aspirations they profess whenever they are given the chance. They are American by birth rather than by naturalization like their parents, which legally and socially bestows upon them more rights. Second is their schooling where they learn about American history and about their rights and privileges as Americans.

Basically, they are American because they develop a sense of entitlement to demand their rights at every turn and they understand the system of work and law often better than their parents. If one thinks of being American in these terms, then being an American is an asset to these immigrants – they have voice and they can use it to demand recognition of their places of origin. Ironically, both those in the Arab world and those in the first generation continue to fear that becoming American means a loss of Palestinian or Arab culture. Perhaps the issue is too narrow a focus on the externalities of identity, which most people label as ‘culture’ without realizing how limiting the elements they include are. Before rushing to blame parents for their “failures,” it

is crucial to consider the by-product: children born in the United States with a sincere attachment to their families and a pride in their Arab homeland. The second generation examined throughout this six-year study voted in American elections and generously donated to building schools and clinics in West Bank villages they only knew through summer visits. Ultimately, the second generation resolves its parents’ soul/body split by learning to be committed to both worlds – even if not fully fitting in either. Is something lost in the process? Absolutely. Is it the most critical aspect of being Palestinian or Arab? That’s highly debatable. *en.v*



## *Profiles of Change*

The following section is a tribute to some of the Arab world's most influential personalities. Thinkers, politicians, writers, singers, actors, filmmakers, businessmen, theologians, poets, artists – all have in some way, positively or not, influenced Arab culture and society. Although far from a complete list, the following profiles will attempt to reveal a sampling of some of the people and personalities who have been the driving forces, directly or indirectly, behind some of the events, movements, revolutions and ideas that have come to shape and mold the contemporary Arab identity.



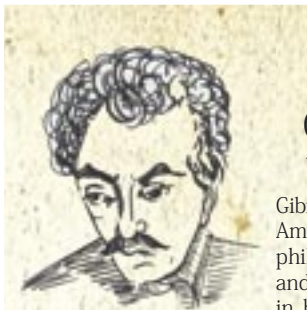
## Mahmoud Darwish

(March 13, 1941 – August 9, 2008)

Darwish was a Palestinian poet, author and nationalist whose works have been published in 20 different languages. He won many awards for his works and also founded the top literary magazine of the Arab world of its time – al-Karmel.

The subjects of his over 30 volumes of poetry and eight books of prose were, for the most part, all metaphors for his beloved Palestine. The central theme of his work was always of *watan* or homeland, and he joined the resistance through his work. In fact, Darwish followed the resistance, pen in hand, wherever it lived – Beirut, Cairo, Tunis, Paris, Amman, Ramallah and Haifa. Poets, singers and novelists debated and responded to him in their works, beginning chapters with his verses and using his lyrics in their songs. Although Palestine's national poet died in August, he lives in the consciousness of the nation and people he loved so dearly and in the words he wrote so painstakingly.

*How difficult it is to be Palestinian... How can he achieve literary freedom in such slavish conditions? And how can he preserve the literariness of literature in such brutal times?*



## Khalil Gibran

(January 6, 1883 – April 10, 1931)

Gibran was a Lebanese-American artist, poet, writer, philosopher and theologian; and the third-best-selling poet in history after Shakespeare

and Laozi. Born in Bsharri, Lebanon, part of Greater Syria at the time, Gibran lived a difficult life. After growing up in poverty with no formal schooling, He eventually moved to the United States where he slowly lost all members of his immediate family to various illnesses, except for his sister who raised him. He is responsible for some of the greatest pieces of literature such as "The Prophet" and "Sand and Foam," and is considered an Arab national treasure. His writings cover subjects closest to him – Christianity, spiritualism and love – and have been distributed, praised and demanded all around the world. His book, "The Prophet," has never been out of print since it was first published in 1923.

*Half of what I say is meaningless, but I say it so that he other half may reach you.*



## Naguib Mahfouz

(December 11, 1911 – August 30, 2006)

*The Literate*

Mahfouz was born to a lower middle class family and raised with a strict Islamic upbringing. Upon receiving a degree in philosophy from Cairo University, Mahfouz took on several posts at both the Ministry of Religion and Ministry of Culture; and also began writing and publishing short stories in local magazines and newspapers. He was an outspoken socialist and never shied away from criticizing Arab politics and traditional social norms. His book "Children of the Alley," in which he depicted God and His prophets as local Egyptians, was banned in Egypt and considered blasphemous. His writings eventually led to a Nobel Prize in Literature in 1988. Mahfouz developed new writing techniques in Arabic literature and a fresh form of language in which clichés are popularly discarded. In 1994, on his way to a local coffee shop, Mahfouz was stabbed in the neck by an extremist. He nonetheless survived the attack and lived to the age of 95.

*No blasphemy harms Islam and Muslims as much as the call for murdering a writer.*



## Um Kulthum

(May 4, 1904 – 1975)

*The Diva of Arabic Song*

Um Kulthum, the Star of the East, was born in a village in El Senbellawej, Egypt to a peasant family. Her dad, an imam who sang religious songs at weddings and religious festivals, discovered her talent while helping his son practice for a performance. Amazed at her singing ability, he disguised her as a boy so that she could perform with them. She was later discovered at age 16 and was invited to Cairo where she moved with her family. During her illustrious singing career, Um Kulthum avoided the bohemian lifestyle of artists and intelligentsia of the time. She also managed to keep her private life concealed from the public until she passed away, generating much curiosity among her fans. The best composers and poets of the time clamored to write and compose for her. In 1952, she welcomed the July Revolution, and many believe that she helped boost Nasser's popularity in the Middle East.



## Edward Said

(November 1, 1935 – September 25, 2003)

Said was a Palestinian American literary theorist, writer, political activist, music critic and outspoken advocate of Palestinian rights. He was University Professor of English and Comparative Literature at Columbia University, and is a pioneer in the field of postcolonial theory. Said is best known internationally for his immensely influential book, "Orientalism," in which he identifies an assortment of false assumptions underpinning Western attitude towards the East. Never far from his heart, or his pen, was the ongoing plight of his fellow Palestinians and their fight for self-determination. Said was one of the first to support a two-state solution and was a member of the Palestinian National Council (PNC) from 1977 until he quit in 1991 in protest over the Oslo Accords. In 2002, Said along with others, established the Palestinian National Initiative, or Al-Mubadara, to create a democratic, reformist alternative in Palestinian politics. Said died in 2003 in New York City after a decade-long battle with leukemia, he was 67.

*Above all we must be aware that Palestine is one of the great moral causes of our time.*



## Huda Shaarawi

(June 23, 1879 - December 12, 1947)

Shaarawi was a woman ahead of her time. A leading feminist pioneer and Egyptian nationalist, Shaarawi was taught to read the Qur'an and tutored in Arabic, Persian, Turkish and Islamic subjects. Her husband, Ali Pasha Shaarawi, was a political activist and played a leading role in supporting her and the feminist movement. She helped lead the first women's street demonstration during the 1919 Revolution, and was elected president of the Wafdist Women's Central Committee. Upon her return from an international feminist meeting in Rome after she founded and became the first president of the Egyptian Feminist Union in 1923, Shaarawi removed her veil in public for the first time. She resigned from the

Wafdist party after nationalist and feminist demands were ignored. She continued to lead the Egyptian Feminist Union until her death. Shaarawi set the foundation for later advancements for Egyptian feminists and remains the unequivocal symbol for women's liberation movements in the Arab world.



## Mohamed Hassanein Heikal

(1923 -)

Heikal is a leading Egyptian journalist and was editor-in-chief of Al-Ahram newspaper for 17 years (1957-1974). He has been, and continues to be, a revered commentator on Middle Eastern politics and affairs for the past five decades. Early in his career he articulated President Gamal Abdel Nasser's thoughts and has written many books on Egypt, the Middle East and the rise of political Islam. His current lecture series on Al-Jazeera has given him an even wider audience in the Arab world, and covers a large array of topics ranging from general overviews of historical events to criticisms of the Mubarak regime in Egypt today. This series garners him more than 50,000 emails and letters from followers every week - a large portion of which coming from younger fans.



## Nawal El Saadawi

(October 27, 1931 -)

El Saadawi is an Egyptian feminist writer, activist and physician. She has written widely on the plight of women in the Arab world and has been a harsh critic of female circumcision - an experience she herself underwent at a young age. While working as a doctor in her hometown of Kafr Tahla, Saadawi saw firsthand the inequity under which rural women live and was subsequently summoned back to Cairo after attempting to shield one of her patients from

domestic violence. Saadawi was dismissed from several posts over the following years in Cairo due to her political activism. In 1991, when her life was threatened by Islamists, she moved to North Carolina to teach. She moved back to Egypt five years later and has continued to crusade for women's rights. In 2004, Saadawi was awarded the North-South Prize by the Council of Europe for her achievements in the protection of human rights.

*Nothing is more perilous than truth in a world that lies.*



## Nizar Qabbani

(March 21, 1923 - April 30, 1998)

Qabbani was born in Syria and was a diplomat, poet and publisher. He is renowned for his poetry, which covers topics ranging from love and religion, to Arab nationalism. At the age of 15, Qabbani's sister committed suicide as she was forbidden from marrying the man she loved due to social constraints. This left a strong imprint on Qabbani who dedicated most of his poetry to love and feminism - causing upheavals in the conservative society around him. It was during the years Qabbani spent in China as the Vice Secretary of the United Arab Republic in its embassies that some of his finest works were produced. When he retired from diplomacy in 1966, Qabbani had already established a publishing house in Beirut. In 1967, the Arab defeat

marked the beginning of a major shift in Qabbani's work from erotic love poems to one highly critical of Arab nations.

*Because my love for you is beyond words. I decided to shut up.*



## Mohammed Abdulwahab

(1907 - May 3, 1991)

*The Music Producer*

Abdulwahab was born in Cairo and is credited with creating the Arabic musical genre. He made his first record at the age of 13, and was then taken under Ahmed

Shawqi's wing a few years later. During the 1920s, Abdulwahab mostly composed traditional music melodies for Shawqi's poetry. He soon became known as the Singer of Princes and Kings. When the British colonized Egypt, western composition began to influence Abdulwahab's music. In the 1960s, Abdulwahab began to concentrate solely on composing. In 1964, he collaborated with Um Kulthum, and co-produced the song *Enta Omry* - in which he used electric guitar garnering him much popularity with the youth. Today, there is no contemporary Arab musician who has not been influenced by Abdulwahab's modern music techniques.



## Ahmed Shawqi

(1868 - 1932)

*The Prince of Poets*

Born 1868, Ahmed Shawqi was a poet and dramatist who founded the modern Egyptian literary movement, and introduced the poetic epic to Arabic literature.

He was the first in Arabic literature to write poetic plays. While studying law in France, Shawqi was greatly affected by the works of French authors such as Moliere and Racine. Upon his return to Egypt in 1894, Shawqi became a leading figure in the Arab literary scene. He was later forced into exile in Andalusia, Spain in 1914 by the British due to his patriotic poems on Egypt and the Arab world. He returned to Egypt in 1920, and was later honored with the title "Prince of Poets" by his peers in 1927.



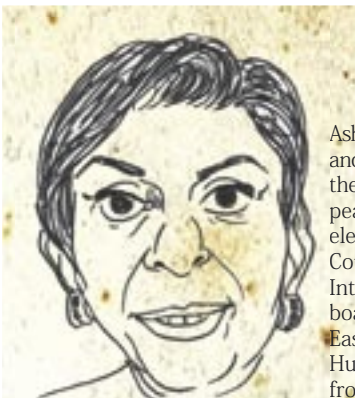
## Hassan Nassrallah

(August 31, 1960 - )

Nassrallah is the current Secretary General of the Lebanese Islamist party and paramilitary organization Hezbollah. Originally from the south, he grew up in Beirut and showed an early interest in Islam – unlike the other members of his family who were not particularly religious. Due to civil war in Lebanon, he and his family moved back to the south where he joined the Shiite political party Amal. After the 1982 Israeli invasion of Southern Lebanon,

Nassrallah joined the political party Hezbollah – of which he became leader after the assassination of its former leader in 1992. Nassrallah is considered a hero by many in Lebanon and the Arab world due to Hezbollah's military campaigns during the late 1990s that are credited as the main factors that lead to the Israeli withdrawal from the south in 2000. This ended 18 years of Israeli occupation of Southern Lebanon – with the exception of the disputed Shebaa Farms area.

*In the history of mankind, occupation leaders hang on to the land that they're occupying. People fight to liberate their land. But in the end, the people's will is what achieves victory.*



## Hanan Ashrawi

(October 8, 1946)

Ashrawi is a Palestinian legislator, human rights activist and scholar. She was the official spokesperson for the Palestinian Delegation to the Middle East peace process from 1991 to 1993 and has been elected several times to the Palestinian Legislative Council. She was a leading figure during the First Intifada and currently serves on the advisory board of, among others, the World Bank Middle East and North Africa and the International Human Rights Council. Ashrawi earned her PhD from the University of Virginia and established the Department of English at Birzeit University. She

holds several honorary degrees and is the recipient of several international awards such as the Olof Palme Award, the Defender of Democracy Award, the Jane Addams International Women's Leadership Award, the Distinguished Alumna Award of the University of Virginia Women's Center, the Distinguished Lifetime Achievements AUB Alumni Award, the Sydney Peace Prize, and the Mahatma Gandhi International Award for Peace and Reconciliation.



## Haifa Wehbe

(March 10, 1976)

### *The Temptress*

Haifa Wehbe was born in the southern Lebanese town of Mahrouna. Growing up, Wehbe knew that she would be famous and always dreamed of being a celebrity. Her star came when she participated in the Miss Lebanon competition in 1996 and won the title of Runner-up. In 2002, her first album debuted to much criticism, but also to much popularity. Many have argued that Wehbe lacks talent, and that her fame is attributable only to her looks and physical appeal. She has nonetheless started

a trend in the Middle East as women all over the region, famous and otherwise, try to emulate her look and sense of style. Wehbe creates much controversy wherever she goes, sparking political arguments and debates in parliaments from Bahrain to Egypt.

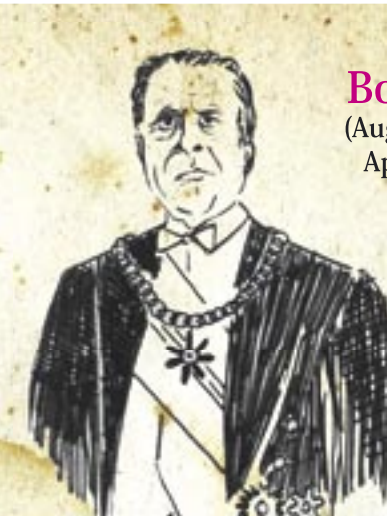


## Hassan Al Banna

(October 14, 1906 - February 12, 1949)

Al Banna is one of Egypt's most notable and contentious social and political reformers. The son of an Islamic Hanbali teacher, Al Banna was already a member of a number of Islamic associations at the age of 12, and partook

in anti-British demonstrations in Egypt. He became appalled by the rise of secularism and what he saw as westernization of Egypt's traditional morals. As a result, Al Banna established the Muslim Brotherhood in March 1928 to combat this wave of western thought. By 1940, the Brotherhood grew to more than 500,000 active members in Egypt alone. It was banned by Egypt's prime minister in 1948, leading to his assassination by one of its members. In retaliation, Al Banna was killed in February 1949 by a government official. Today, the Muslim Brotherhood maintains a wide and growing presence in the Middle East, and has spurred the creation of a number of political parties – most notably the Islamic Action Front of Jordan and Hamas of Palestine.



## Habib Bourguiba

(August 3, 1903 - April 6, 2000)

### *The Supreme Combatant*

Bourguiba was the founder and First President of the Republic of Tunisia (1957 - 1987). He was considered an innovator for women's rights in the Arabic and Islamic worlds.

His reforms included: legalization of divorce, the prohibition of polygamy, raising the age at which girls could marry to 17, and the institution of a revolutionary code in August 1956, which gave women unprecedented rights. After failed socialist policies, Bourguiba embarked on an ambitious liberal model for economic development. He has often been compared with President Mustafa Kemal Ataturk of Turkey because of his pro-Western position and his efforts to combat a rising Islamist opposition in Tunisia during the 1980s. He was constitutionally impeached in 1987 for medical reasons. Bourguiba's reforms unequivocally changed Tunisian society through female emancipation, public education, family planning, the building of infrastructure, and his anti-poverty and pro-literacy campaigns.



**Rashid bin Saeed Al Maktoum**  
(1912 – October 7, 1990)  
&  
**Mohammed bin Rashid Al Maktoum**  
(July 22, 1949 -)

Sheikh Rashid was the prime minister of the United Arab Emirates (UAE) and ruler of Dubai. He was one of the founding members of Dubai and co-founder of the UAE.

After the discovery of oil, he oversaw the construction of a modern seaport and airport in Dubai; and it was during his reign that the emirate began to flourish into an international city. With the help of his brothers, Sheikh Mohammed bin Rashid, Sheikh Rashid's third son and current prime minister of the UAE and ruler of Dubai, continued to build upon the foundation his father began. He oversaw the development of numerous building projects and the set up of Dubai Holding; while also spearheading development and aid projects in Jordan, Egypt, Palestine and Yemen. Sheikh Mohammed also donated US\$ 10 billion to establish the Mohammed bin Rashid Al Maktoum Foundation to improve research and development in the Middle East (one of the largest charitable donations in history). Additionally, he launched Dubai Cares to raise money to educate one million children in the developing world – donations currently exceed \$910 million. Sheikh Mohammed has been credited with putting Dubai on the map as a regional economic power and major international player in the horse racing world through Dubai's world-renowned Godolphin Stables.



**Yasser Arafat**  
(August 24, 1929 – November 11, 2004)

Mohammed Abdel Rahman Abdel Raouf Arafat al-Qudwa al-Husseini was born to Palestinian parents in Egypt and spent his entire life dedicated to the liberation of Palestine. More popularly known as Yasser Arafat or Abu Ammar, he was and still is one of the most important figures in modern Arab history. After studying civil engineering at Cairo University, Arafat's battle began. He fought alongside the Muslim Brotherhood in Gaza and later became chairman of the Palestine Liberation Organization. Arafat was the founder of the political party Fatah and President of the Palestinian National Authority until his death. He was awarded the Nobel Peace Prize in 1994 for the 1993 peace negotiations in Oslo. Both highly criticized and praised, Arafat is seen today by many as a martyr who died still fighting for the Palestinian cause.

*The Victory march will continue until the Palestinian flag flies in Jerusalem and in all of Palestine.*



**Naji Salim Al-Ali**  
(1938 – August 29, 1987)

Ali was a Palestinian cartoonist who drew over 40,000 cartoons and received first prize in the Arab cartoonists' exhibition in Damascus in 1979 and 1980. The subjects of his satirical works are political criticisms of Israel and sharp commentaries of Palestinian and Arab politics and political leaders. His most famous character, Handala, has become the quintessential symbol of the Palestinian struggle, and who serves as a constant observer in most of Ali's cartoons. His most famous works were produced when he lived in Kuwait working for several local newspapers. He moved to London in 1987 to work for Al-Qabas newspaper's international edition, and was soon after shot by an unknown person – he died five weeks later. Ali was posthumously awarded the "Golden Pen of Freedom" award from the International Federation of Newspaper Publishers in 1988. He was described by The Guardian as "the nearest thing there is to an Arab public opinion."

*This being that I have invented will certainly not cease to exist after me, and perhaps it is no exaggeration to say that I will live on with him after my death.*



**Tahia Carioca**  
(February 22, 1919 – September 20, 1999)

*The Marilyn Monroe of the Arab World*

Carioca, born Badawiya Muhammad Kareem Ali Sayed, was a world-renowned Egyptian belly dancer and icon.

At the age of 14, Carioca ran away from her family to Cairo to pursue a career in the arts. She managed to work under Badi'a Masabni – a belly dancer, teacher and owner of a famous cabaret. Carioca was later introduced to Suleiman Nabil the manager of the Opera house, where she learned ballet. As a dancer, she started experimenting with different styles and techniques. Just as Abdulwahab introduced Latin sounds to his music, Carioca started using Latin dances in her acts. (Her name, Carioca, is actually derived from a Brazilian samba dance.) She married 14 times and starred in over 300 movies and television shows. She was a non-conformist who spoke up for union worker rights, and was even imprisoned for three months in 1953 because of her support for a post-revolutionary return to a constitutional monarchy.

*Tahia Carioca sings with her body – Um Kulthum*





## King Abdul Aziz Al Saud (1876 – November 9, 1953)

King Abdul Aziz Ibn Abdur Rahman Al-Faisal Al Saud was the first monarch of Saudi Arabia and from whom all the kings of Saudi Arabia descend. Ibn Saud, as he was known in the West, re-conquered his family's ancestral home city of Riyadh in 1902 from a rival family. He then began to secure his control over Najd (1922) and the Hejaz (1925) – ending 700 years of Hashemite rule and tutelage of Mecca. He continued to acquire control of the Arabian Peninsula until, finally, he founded the nation of Saudi Arabia in 1932. Ibn Saud founded the militant religious organization, Ikhwan, and revived an alliance with Wahhabi leaders – effectively establishing Wahabism as the primary form of Islam in Saudi Arabia. In 1938, he presided over the discovery of petroleum in Saudi Arabia and granted substantial oil concessions to American oil companies.



## Abdul Majeed Shoman (1912 – July 5, 2005)

Shoman was the Chairman of the Arab Bank – one of the largest privately owned banks in the Middle East. Founded in Jerusalem in 1930 by his father, the bank spread to all major towns in Palestine and capitals of adjacent Arab countries. The bank has survived through decades of political turmoil and nationalization policies, and has come out flourishing. Shoman became chairman in 1974 and presided over the expansion of 378 branches in 27 nations across the Americas, Asia, Africa and Europe – establishing the Arab Bank as one of the most extensively spread Arab-owned financial institutions in the world. He also acted as Chairman of, among other charitable organizations, the Abdul Majeed Shoman Foundation, which honors individuals committed to preserving the Arab heritage of Jerusalem. The bank today is the only commercial bank with a wide system of branches in the Palestinian Territories.



## The Rahbanis *Pioneers of the Modern Arab Song*

Fairuz was born Nouhad Hadad on November 21, 1935 in Jabil al Arz (Cedar Mountain) to a Maronite family. Although she was known as a shy child with few friends, Fairuz was already known at the age of 10 for her beautiful voice at school. She was discovered in 1950 by a teacher at the Lebanese Conservatory, who introduced her to the head of the music department at the Lebanese Radio Station. It was there that she met the Rahbani brothers – Assi (born 1923 and who later became her husband and died in 1986) and Mansour (born 1925) – through whom her career was launched. The Rahbanis, along with Ziad, Assi and Fairuz's son, created a new genre of music in the Middle East and were the first Arab production team to simultaneously write the lyrics and compose the music to Arabic songs. The Rahbanis also started the careers of Sabah, Wadi Al Safi, and Najat al Saqira.



## Youssef Chahine (January 25, 1926 – July 27, 2008) *The Iconic Filmmaker*

Gabriel Youssef Chahine was born in Alexandria to Christian parents – his mother was Greek and his father originally Lebanese. He became fascinated with acting and theater at his school, Victoria College. After completing his studies at Pasadena Playhouse in California, he moved back to Cairo and quickly entered the film industry. At the time of his return, Egyptian cinema was regarded as the Hollywood of the Nile. With only two movies under his belt, Chahine entered the Venice Film Festival and created a commotion among the international film community. His movies are iconic because of the controversial themes he tackles, which are traditionally considered taboo in Middle Eastern society – fallen women, drugs and politics. Chahine's work has garnered him many admirers in the region and abroad, and led to a Cannes Lifetime Achievement Award in 1997.

*For me, the essential is to be able to tell my story without being overly preoccupied with historical constraint.*



## Omar Sharif (April 10, 1932)

*The Celebrity*

Sharif (born Michel Demitri Chalhoub) was born in Alexandria, Egypt and raised as a Roman Catholic. He attended the prestigious Victoria College before continuing on to Cairo to receive a degree in mathematics and physics from Cairo University. In 1953, Sharif began his film career when he starred in Youssef Chahine's movie Sera fil Wadi (Fight in the Valley) opposite Faten Hamama (who he later married and converted to Islam for). Having already achieved fame in Egypt, Sharif starred in the Hollywood production of "Lawrence of Arabia" in 1962, which earned him an Oscar nomination and a Golden Globe Award for Best Supporting Actor. He was also nominated for an Oscar for playing the lead in "Dr. Zhivago." He was the object of some criticism among Arabs when he starred opposite Barbra Streisand – a Zionist supporter – in "Funny Girl." Today, well into his 70s, Sharif still stars in both Egyptian and foreign films.



## Mohammed Ibn Abd Al Wahab

(1703 – 1792)

*The Political Islamist*

Mohammed Ibn Abd Al Wahab at-Tamimi remains one of the most influential men in the Gulf two centuries after his death. He was an Islamic scholar and follower of the Ibn Hanbali School of jurisprudence. He was expelled from his hometown in Najd due to his widespread influence, and was invited to move to neighboring Dir'iyya by its ruler Muhammad Ibn Saud whose brothers had been students of Abd Al Wahab. A pact was subsequently formed between them whereby Ibn Saud would implement Abd Al Wahab's teachings and enforce them on neighboring towns. In return, Ibn Saud and his descendants were provided with a movement for the state they would eventually create – the Kingdom of Saudi Arabia. Today, the Islamic Salafi movement – dominant in Saudi Arabia, the UAE and Kuwait – typifies Abd Al Wahab's teachings. Although Abd Al Wahab never specifically called for a separate school of thought, it is from him that the term Wahhabism is derived.

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## *Saudi Aramco*

*Nesma Farahat*

*Corporate Social Responsibility, or CSR for those in the know, has gradually been changing the face of sustainable development. Whereas companies in the past have resorted to simple philanthropy or community charity work to meet basic societal needs, they are now looking towards more sustainable investments. Saudi Aramco, the largest oil company – and company – in the Middle East, is one such example.*

a.



*The new wave of CSR* has transformed corporate giving into socially responsible business activities. These activities allow companies to realize actual economic, social and environmental benefits – both for themselves and the communities within which they operate. Rather than focusing solely on community issues, companies are beginning to evaluate their internal corporate practices as well as their environmental impact. By embarking on CSR activities, corporations are able to both regulate how they behave as companies as well as contribute to meeting the needs of generations, present and future.

While CSR in the Middle East has been slow catching on, it has over the past few years been gaining in attention and momentum as seen in other areas of the world such as the United States and the United Kingdom. Large corporations in the region tended, and continue, to make charitable contributions based on generic community needs. As the concept of CSR grows, however, companies have been noticing the potential for forming wider partnerships with private sector players, community members, consumers and other stakeholders. This not only acts as a form of checks-and-balances for other companies, but also allows companies to look at the long-term impacts of their policies, activities and investments.

Saudi Aramco has, for the past 70 years, been making giant strides to bring CSR to the Saudi Arabian environment. This state-owned corporation has been active in developing the energy resources of the country and operating

b.



extensive networks of refining and distribution facilities. The company's international subsidiaries and joint ventures deliver crude oil and refined products to customers around the world.

Saudi Aramco's foundation is built on a number of corporate principles and values that make it well suited to be a successful CSR agent. The company has a strong commitment to human resources, learning and development. Saudi Aramco also seeks to serve its community and serve as a role model for other private sector players, all the while striving to maintain the highest levels of safety, security, health and environmental standards. Today, the company has four main areas of focus: promoting greater private sector prosperity; knowledge sharing; spreading awareness about health, safety and environmental issues; and encouraging volunteering.

As Khalid Abubshait, Saudi Aramco Affairs General Manager states: "Our families and communities are integral to society and by helping our communities we also help ourselves."

This dedication can be correlated to the educational strides the company has made over the years. Saudi Aramco has provided education to thousands of local and expatriate children through the establishment of nearly 135 schools. The company also awards thousands of scholarships to students who choose to complete their higher education both inside and outside the country. In 2007, the company was commissioned by King Abdullah to build the campus, create the curriculum and attract foreigners to the US\$12.5 billion King Abdullah University of Science and Technology. Abdullah Jumah, chief executive of Saudi Aramco, supports the establishment of the university, by noting:

c.



*"There is a deep knowledge gap separating the Arab and Islamic nations from the process and progress of contemporary global civilization."*

In July 2008, through its partnership with Siemens, Saudi Aramco outfitted preschools with Siemens Generation 21 scientific boxes comprised of 22 experiments on energy, electricity, health and environment. Speaking about Saudi Aramco's achievements, Peter Löscher, President and CEO of Siemens Global offered this ringing endorsement: "Today we come to give thanks and refer to Saudi Aramco's core values and the efforts it has made to help promote education."

By building a solid foundation in its community members, Saudi Aramco is planting the seeds for future educated and exposed, socially responsible citizens.

In parallel to its educational initiatives, Saudi Aramco is also a pioneering force in the fields of health and safety. The company first began offering medical care in 1933, and in the early 1950s, the Saudi Aramco Medical Services Organization (SAMSO) established the Dhahran Health Centre for the benefit of Saudi and expatriate employees and their dependants.

d.



Saudi Aramco has continued to build and manage state-of-the-art health center facilities, satellite services in company communities, and has a network of designated private sector medical centers across the country. Through SAMSO, the company provides healthcare to a patient population of over 600,000 employees and dependents. SAMSO employs nearly 700 physicians, 1,500 nurses and 300 pharmacists, therapists, and technologists. In 2007, Dr. Jafar Al-Tawfiq, an infectious disease consultant with SAMSO, began drawing up a five-year plan with the World Health Organization (WHO) to control ‘sand-fly disease,’ a skin infection caused by single-cell parasites. Saudi Aramco’s investment in quality healthcare not only ensures the health of its employees, but also that of all Saudi residents – the very people whom the company relies on for future growth.

The company’s newest project is the King Abdulaziz Center for Knowledge and Culture. Prized as the company’s “boldest” CSR initiative to date, the Center is a state-of-the-art institution that seeks to inspire learning and creativity while honoring Saudi Arabia’s Arab heritage and culture. Situated on the Dammam Dome and expected to be completed in 2012, the Center will house a world-class museum, public library, historical archives, children’s educational center, and conference and performance facilities. The building will also adhere to rigorous environmental standards, using hydrocarbon-based products and employing as few natural resources as possible. Through this initiative, Aramco strives to not only develop Saudi Arabia’s current human resources, but also be a driving force behind a prosperous and enlightened future.

*Saudi Aramco is without a doubt paving the way for future CSR activities within the Kingdom. Its long history of corporate activities has enhanced the lives of thousands of Saudi Arabian residents, and the company continues to build upon and enhance their efforts.*

e.



Saudi Aramco is without a doubt paving the way for future CSR activities within the Kingdom. Its long history of corporate activities has enhanced the lives of thousands of Saudi Arabian residents, and the company continues to build upon and enhance their efforts. While Saudi Arabia held its first Corporate Social Responsibility Forum in May 2006, the consistent underreporting of Saudi Arabian CSR activities has reflected poorly on the country’s commitment to long-term sustainable development. Saudi Aramco is perfectly poised to embark on knowledge-sharing and act as a CSR representative for other private sector corporations in the country. Their successes can spiral into wider, country-level initiatives that both meet the needs of Saudi Arabian residents and provide mutually beneficial returns to corporations. *en.v*

a. Oil spill exercise in Ras Tamura, 1994.

b. Artwork by children of Saudi Aramco staff.

c. Luggage boxes, such as this, in which various kinds of recyclables can be dropped off, have been a familiar sight in Saudi Aramco communities for years.

d. Staff familiarize themselves with traditional fishing techniques.

e. Artwork by children of Saudi Aramco staff.

f. Cub Scouts pitch in to help recycle trash.



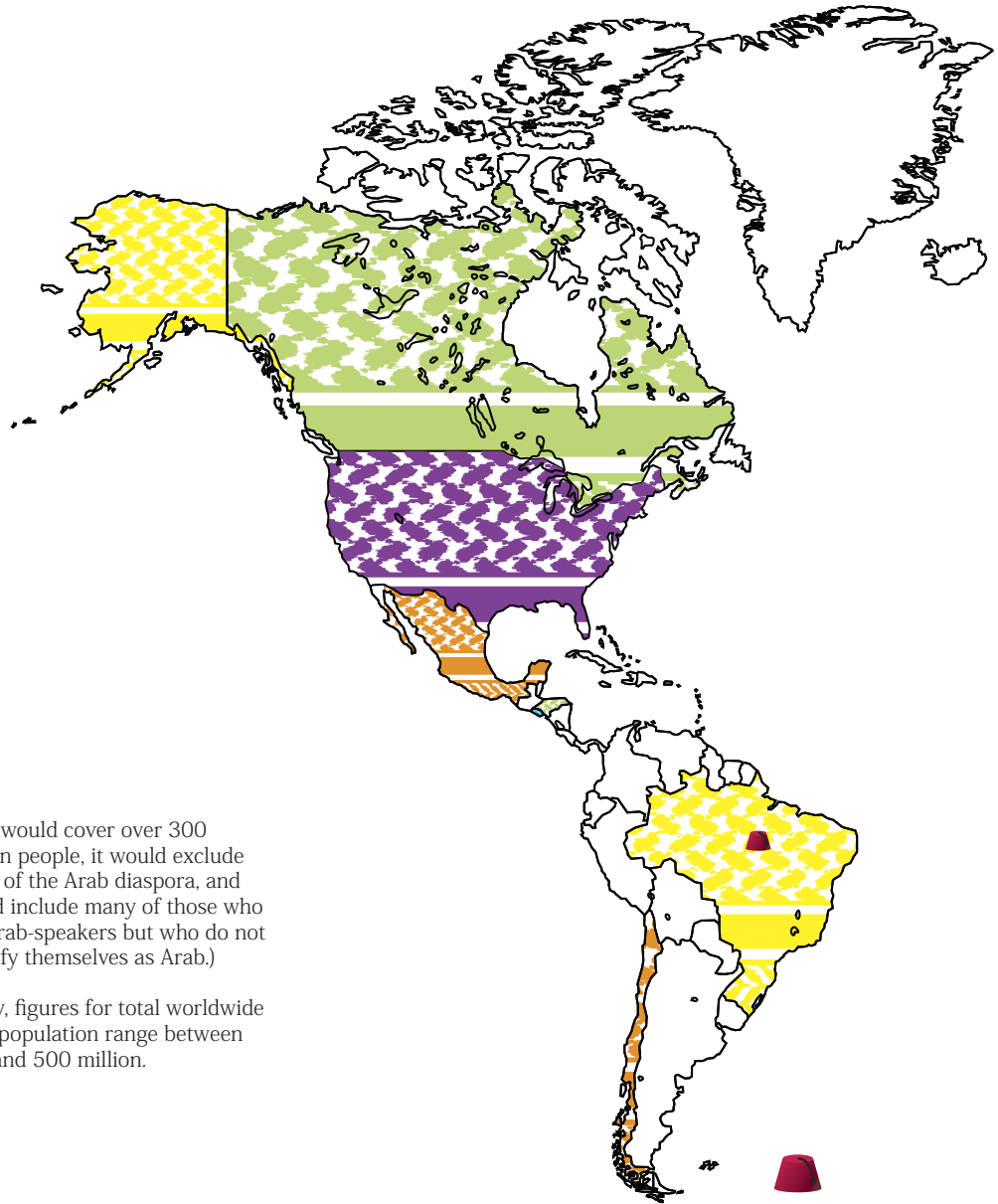
# The Arab Kaleidoscope

The word “Arab” predates Islam and was first used in the ninth century BCE. An exact figure for the total Arab population has been hard to come by because of the difficulty in delineating what, or who, is an Arab. Traditional distinction has followed one or more of the following three criteria:

1. Genealogical: someone who can trace his or her ancestry to the tribes of Arabia and the Syrian Desert;
2. Linguistic: a person whose mother tongue is Arabic, but many people reject this demarcation on the basis of genealogy (this definition would cover over 250 million people); and,
3. Political: any member state of the Arab League, or anyone who is a citizen of a state where Arabic is the official national language or one of the official languages.

(This would cover over 300 million people, it would exclude those of the Arab diaspora, and would include many of those who are Arab-speakers but who do not identify themselves as Arab.)

Today, figures for total worldwide Arab population range between 350 and 500 million.

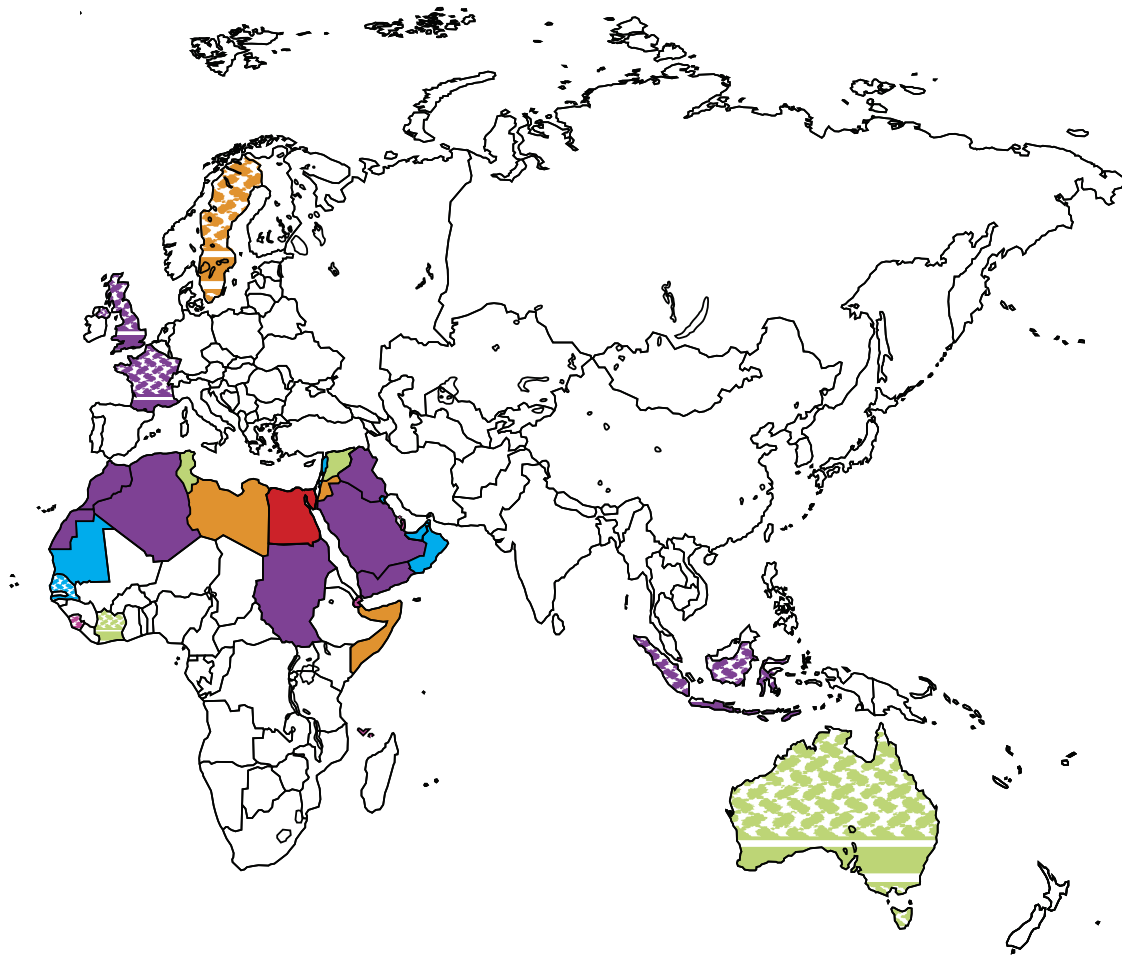


Brazil has the largest concentration of Arabs outside the Middle East.

## Map Key

POPULATION RANGES FOR MENA	
100,000 - 1,000,000	
1,000,000 - 5,000,000	
5,000,000 - 10,000,000	
10,000,000 - 20,000,000	
20,000,000 - 50,000,000	
50,000,000 - 80,000,000	
Over 80,000,000	

POPULATION RANGES FOR ARABS ABROAD	
5,000 - 10,000	
15,000 - 20,000	
40,000 - 100,000	
100,000 - 500,000	
1,000,000 - 5,000,000	
Over 5,000,000	

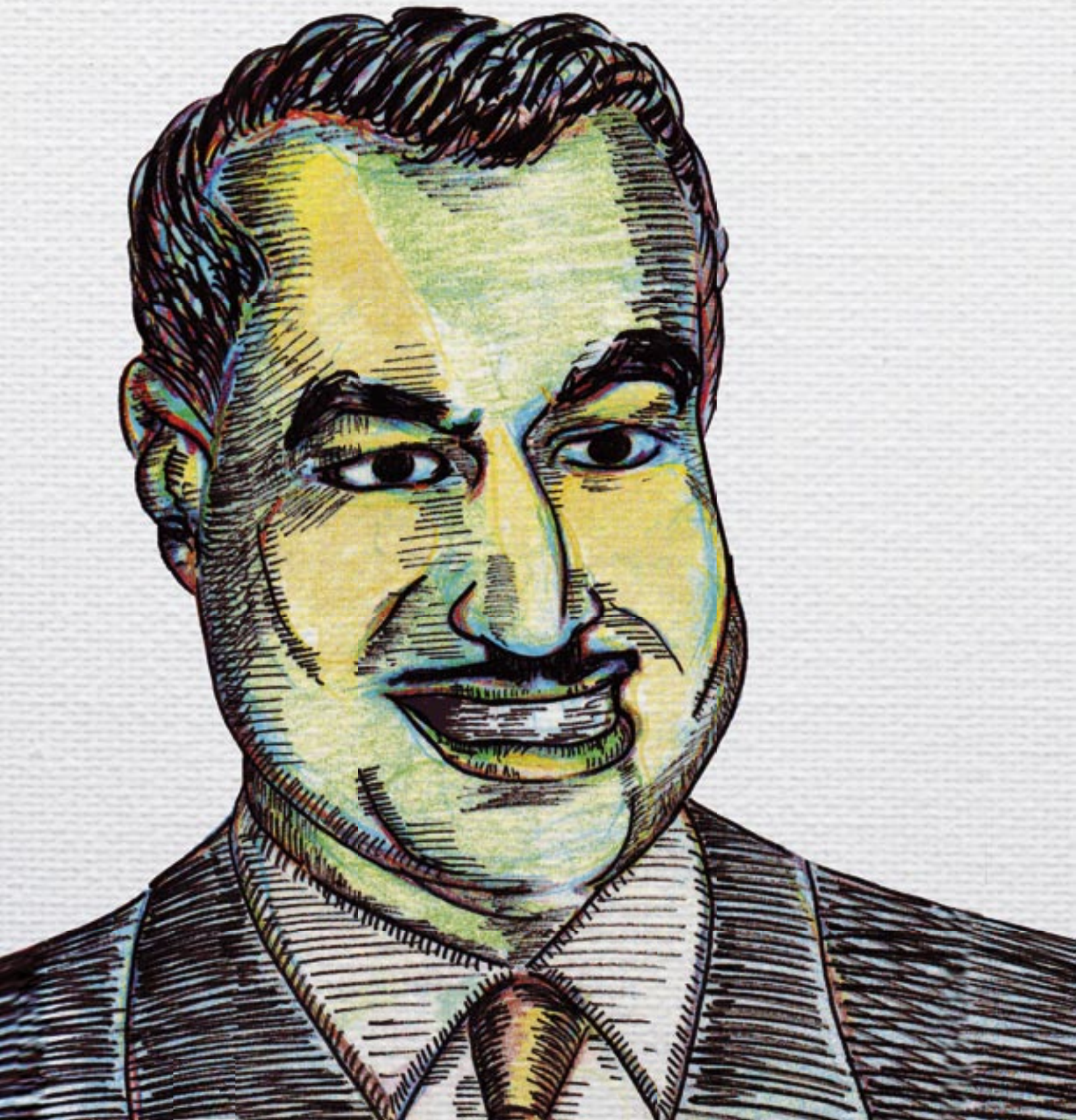


COUNTRY	MAJOR ETHNICITIES (%)	MAJOR RELIGIONS (%)
ALGERIA	Arab-Berber 99, European 1	Muslim Sunni 99, Christian and Jewish 1
BAHRAIN	Bahraini Arab 68-70 ; Persian, Indian and Pakistani 24-25 ; Other Arab 4 ; European 2-3	Muslim (Sunni & Shiite 81.2), Christian 9, Other
COMOROS	Mixture of Arab, Bantu and Malagasy peoples: Antalote, Cafre, Makoa, Oimatsaha, Sakalava	Muslim 98, Roman Catholic 2
DJIBOUTI	Somali 60, African 30, Other	Muslim 94, Christian 6
EGYPT	Egyptian-Arab 99 ; minorities of Sudanese, Syrian, Bedouin, Nubian, Palestinian, Berber, Beja, Armenian, Greek 1	Muslim Sunni 90.1, Coptic 9, Christian Other 1
GAZA STRIP	Arab 83, Jewish 17	Muslim Sunni 99.3, Christian 0.7
IRAQ	Arab 75-80, Kurdish 15-20, Other	Muslim (Shiite 60-65, Sunni 32-37), Christian 3, Other
JORDAN	Arabs 98, Circassian 1, Armenian 1	Muslim Sunni 92, Christian 6, Other 2
KUWAIT	Arabs 80, South Asians 9, Iranians 4, Others 7	Muslim 85 (Sunni 70%, Shiite 30%); Christian, Hindu, Parsi, and Other 15
LEBANON	Arab 95, Armenian 4, Other 1	Muslim 59.7, Christian 39, Other 1.3
LIBYA	Moor (Arab-Berber) 89-97; Berber 1	Muslim 97, Other 3
MAURITANIA	Moor 81; Wolof 7; Tukulor (Toucouleur) 5; Serhuli 3; Fulbe 1	Sunni Muslim 99.3
MOROCCO	Arab-Berber 99.1, Other 0.9	Muslim 98.7, Christian 1.1, Jewish 0.2
OMAN	Omani Arab 73; Indian 13; Pakistani (mostly Balochi) 7; Egyptian 2; Other 5	Muslim Ibadhi 75, Muslim Sunni & Shiite, and Hindu 25
QATAR	Arab 40, South Asian 46, Other 14	Muslim 77.5, Christian 8.5, Other 14
SAUDI ARABIA	Arab 90, African and Asian 10	Muslim
SOMALIA	Somali 98.3; Arab 1.2; Bantu 0.4; Other 0.1	Sunni Muslim 99.8; Christian 0.1; Other 0.1
SUDAN	African 52, Arab 39, Other 9	Muslim Sunni 70, Indigenous 25, Christian 5
SYRIA	Arab 90.3, European 1, Jewish 1, Other 7.7	Muslim Sunni 74, Alawite & Druze 16, Christian 10
TUNISIA	Arab 98, European 1, Jewish 1, Other	Muslim 98, Christian 1, Jewish and Other 1
UAE	South Asian 50, Arab and Iranian 23, Emirati Nationals 19, Other 8	Muslim (Sunni 80, Shiite 16), Christian and Hindu 4
WEST BANK	Arab 83, Jewish 17	Muslim Sunni 75, Jewish 17, Christian 8
YEMEN	Arab 92; Afro-Arab 3; Indian 3; Somali 1; European 1	Muslim 99 (Sunni 55%, Shiite 44%); Christian and Jew 1

# *Gamal Abdel Nasser*

*Beloved of Millions*

*Siham Nuseibeh*





*No leader, or personality, in recent Arab history has embodied the hopes, triumphs, failures, or despair of a whole nation – and region – as completely or as succinctly as Egyptian president Gamal Abdel Nasser.*



*Nasser stops to speak with a child dressed as a soldier.*

*There is not a single Arab*, regardless of sex, age or nationality, who does not hold an opinion regarding the beleaguered Egyptian ruler. Perhaps it is the collection of all these opinions, which continues to span the decades since his death in 1970, that have come to judge the legacy of Gamal Abdel Nasser. Perhaps this is the inescapable fate of any leader as large as Nasser, dubbed, justifiably or not, “Hero of the Arab nation.” For no other person in our modern history has touched our destinies or lives as deeply or as indelibly as Gamal Abdel Nasser.

The following article will attempt with utmost humility and unavoidable limitations to shed light on the most influential leader the Arab world has known in modern times.

### *Destiny Entwined*

*“People do not want words - they want the sound of battle - the battle of destiny.” – Gamal Abdel Nasser*

Destiny does not happen spontaneously, nor is it mutually exclusive to the events and actions within which it occurs. Neither is it an excuse – simply one of many explanations for the way history unfolds. In order to truly grasp the context of the decades that inevitably lead to the 1952 July Revolution in Egypt, it is imperative to speak first and foremost of the concept of destiny as it pertained to the actors and agents involved.

*Egypt’s fate had been historically decided, and steered, by its conquerors and colonizers.*

Originally from Beni Mur near the city of Asyut and born on January 15, 1918 in Alexandria, Gamal Abdel Nasser, the second President of Egypt and son of a post office clerk, realized early on that Egypt’s social and political destinies were determined far from its shores and out of its proverbial hands. Egypt’s fate had been historically decided, and steered, by its conquerors and colonizers. From the Greeks to the Romans, Arab conquests, Ottomans and, finally, the British, its geo-strategic location had lured and entranced surrounding civilizations for centuries.

The last of its conquerors, the British Empire, granted Egypt its independence in 1922. The reality however, was that Egyptian foreign affairs, defense against foreign enemies, communications with the rest of the British Empire and the Suez Canal were still under British control. The years that followed were filled with much civilian and political unrest as people clamored behind various factions and groups that advocated for complete autonomy from British influence. One of these groups, the Free Officers, of which Nasser was a founding

member and leading figure, came to dominate the fight for independence against British control and the Egyptian monarchy.

Nasser and his comrades grew up during the political turmoil of the 1930s. Much like the current generation, which grew up listening to stories of the heyday of Arab nationalism, these young men who would eventually grow up to shape the modern history of Egypt were nurtured on the glories and failures of the Liberal Order that came into power after the 1919 Revolution. During their youth, they participated in street demonstrations and political protests against King Farouk, the feeble parliamentary system and the overarching influence of the British in Egyptian national affairs. They had originally been associated with the Muslim Brotherhood, but had broken off and formed their own club when government crackdowns on the latter began in 1949.

It was not that the Free Officers necessarily ascribed to the Brotherhood's theological agenda, but in the years leading up to the 1952 July Revolution, it provided the best organized structure within which the future Officers could articulate their grievances and form a common political voice and mission – and they had much to discuss.

Between 1939 and 1945, the cost of living in Egypt had nearly tripled. In the late 1940s, 12,000 families owned 35% of Egypt's fertile land with fewer than 2,000 owning estates of 200 feddans or more (1 feddan is equivalent to around 1.038 acres). Another 35% of the land was shared by approximately 2.5 million families who occupied five feddans or less. Sixty percent of the rural population was landless – 1.6 million families.

a.



And then there was Farouk.

King Farouk I of Egypt led an allegedly glamorous lifestyle brimming with palaces, cars and travel. One particular incident during World War II was cause for much criticism when he reportedly kept the lights burning at his palace in Alexandria at a time when the rest of the city was experiencing a black-out in anticipation of German and Italian bombing.

Nonetheless, Egypt continued to develop economically under Farouk's rule and several prestigious educational institutions of higher learning were founded. However, education was generally limited to the elite. Before the 1952 Revolution, fewer than 50% of children at the primary level attended school, and the majority of those enrolled were boys. Additionally, greater than 90% of females in this age bracket were illiterate, in addition to nearly 75% of the population above the age of 10.

The fiasco of the 1948 Arab-Israeli war also did not help the deteriorating situation. As a unit commander in the army at the time, Gamal Abdel Nasser reflected: "We have been duped – pushed into a battle for which we were unprepared. Vile ambitions, insidious intrigues and inordinate lusts are toying with our desti-

b.



nies and we are left here under fire unarmed."

This was not the first nor, as Nasser would find out nearly 20 years later, the last time that "insidious intrigues and inordinate lusts" would toy with the nation's destiny and bring Egypt's political order to the brink of extinction.

### *The Destiny of a Nation and Leader*

*"I am Gamal Abdel Nasser, of you and for you ... I will live until I die for your sake, on behalf of you and on behalf of your freedom and your honor ... If Gamal Abdel Nasser should die, I will not die – for all of you are Gamal Abdel Nasser – Egypt's well-being is linked not to Gamal Abdel Nasser but to you and your struggle."* – Gamal Abdel Nasser in a speech an instant after an assassination attempt on his life (October 24, 1954, Alexandria, Egypt).

Whether these words were spontaneous or scripted, sincere or adulterated, they worked. And whether or not Nasser connived and schemed to become the sole leader of Egypt and the hero of the Arabs, he was.

Nasser believed that Egypt's destiny lay in its becoming an industrial nation, and for this he needed to find funding for the Aswan High

a. *The Arab Hero.*

b. *While watching a military parade, this man spent the night beneath the wooden stage where Nasser was seated and broke through to approach him to plead for a job.*

c. *'Captain' Nasser with his Battalion, 1945.*

d. *The founding leaders of the Non-Aligned Movement meet in New York in October 1960, from left: Nehru of India, Nkrumah of Ghana, Nasser of Egypt, Sukarno of Indonesia, and (not pictured) Tito of Yugoslavia.*

Dam project – an ambitious plan to generate electricity and provide water for farming across Egypt. Because of the frantic transferring of private funds out of the country by Egyptian businessmen in the previous decade due to fear of nationalization programs, domestic financing was unavailable. At first, the United States was more than willing to fill this gap as it was actively seeking to create inroads and allies against the growing dominance of the USSR. Nasser, however, was also courting the Soviet Union, Czechoslovakia and communist China – resulting in the almost immediate withdrawal of US funding.

This may have been a blessing in disguise for the ambitious leader.

Nasser nationalized the British and French controlled Suez Canal and inextricably changed the history of the Arab world. The outcome was the 1956 Suez crisis in which British, French and Israeli plans to invade and recapture control of the canal were thwarted. As a result, Nasser and his comrades emerged, albeit through American intervention, unscathed and, in the eyes of their fellow Arabs and the Third World, the victors and defenders against imperialist aggressions.

Whether through sheer luck or strategic ability, the result was the beginning of the end of the already disintegrating British and French colonial empires. Nasser's seeming victory was like a tidal wave that swept throughout Africa and the Third World and buoyed anti-colonial struggles for independence wherever it went.

It has been said that Nasser had "many rivals, but few peers" in the Arab world. First with Muhammad Naguib at the helm and then with himself as indisputable leader, Nasser lead Egypt through the most contentious and formative years the Arab world has known.

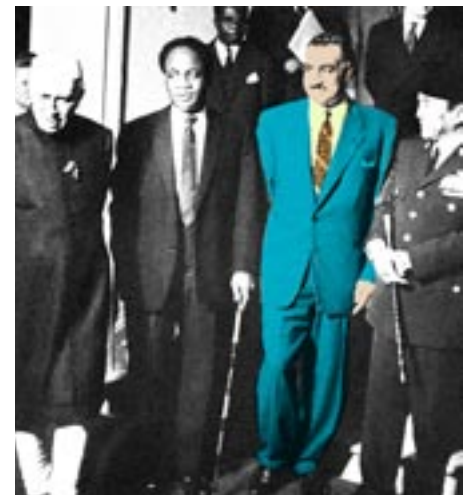
c.



He influenced and enflamed anti-colonial and pan-Arab revolutions in Algeria, Libya, Iraq and Yemen; and also played a central part in the international Non-Aligned Movement of the Third World. Maybe his rise to fame was coincidence and simply contingent upon the fact that he was one of the first to overthrow a pro-western puppet regime in the Arab world. Maybe it was because of the image he perhaps cultivated of himself as an Arab hero. Whatever the reasons, he was loved and worshipped by millions across the region – to the disgruntlement of many Arab leaders who could never quite claim equal adulation and esteem among their people.

Nasser was everywhere: Statues, posters, key chains, fountain pens, commemorative coins, stamps, comic strips, and pictures festooned with the image of the *ravyyes* (as he was known) adorned the walls and spaces of public and private spheres all over Egypt and the Arab world. His name was chanted, sung and evoked in poems, songs and anthems throughout the region. Egypt's finest lyricists, composers and artistic directors all vied for the prime spot at official festivals and parades to sing, recite and play their works dedicated to the leader. The anthem, *Ya Gamal Ya Habib al-Malayin* (Gamal, Beloved of Millions), sung by Egypt's brightest new star, Abd al-Halim Hafiz, the "Brown Nightingale," echoed the hopes and dreams of the era:

d.



*We're awakening the East in its entirety – its valleys and mountains.*

*Founded on its people, its heroes.*

*With the hero of the Arab nation – we're the millions.*

*In light, blessing and freedom – we're the millions.*

*Gamal, beloved of millions.*

And what an awakening it was.

Since the 1930s, the state had controlled and limited media outlets, but they were greatly expanded under the Nasser regime. Egypt's music, film, theater and media industries, which had made it the entertainment hub of the Arab world, continued to flourish throughout the 1950s under official state patronage. Egypt became known as the "Hollywood on the Nile" as its studios began producing 50 to 60 movies a year. Government censorship predated the Nasserist regime and continued to be heavily and widely employed after the July Revolution. However, although rife with revolutionary allusions, directors and filmmakers were granted new freedoms to scrutinize and produce movies on previously forbidden subjects such as rural poverty, crime, traditional cultural practices, sex, and gender issues. The most famous stars and starlets of that era flocked to Egypt to participate and take part

a.



a. Nasser waves to adoring crowds.

b. Gamal Abdel Nasser.

c. The Funeral, 1970.

b.



in the revamping of the Egyptian film industry. Soon, others followed their lead – international art exhibitions, orchestras, dance companies and musical bands were all actively encouraged to come and perform by Egypt’s Ministry of Culture.

All of the above, however, pales in comparison to the broadcasting behemoth that was *Sawt al-Arab*.

In 1953, the radio station, *Sawt al-Arab*, initiated broadcasts for half an hour each day across Egypt. This rapidly mushroomed to nearly eight hours per day across the Arab region. A forerunner to modern-day satellite television, *Sawt al-Arab* permeated and filled regional airwaves with multi-lingual news and information from its correspondents all over the Third World reporting on local struggles for national independence. Additionally, the haunting performances of Egyptian singer and patriot, Um Kulthum, “Star of the East,” were also broadcast to millions of her adoring fans in the region. It was even said that Nasser, who was a great devotee of hers, used her popularity to help bolster his political agenda by broadcasting his speeches and government messages directly following her radio concerts.

As the 1960s drew to a close, the shining star of Nasser, however, began to fall with ever

increasing speed. His attempt to create an Arab federation with Syria in 1958, a decision he was rushed into by combined external and internal forces, failed with the disbanding of the ineffectual United Arab Republic in 1961. His nationalization policies also failed to yield the expected economic growth and development in Egypt that he and his comrades had originally anticipated. None of this compared, however, with the total and absolute disaster that was the 1967 Six-Day War with Israel in which Egypt lost over 80% of its armed forces and suffered more than 11,000 battlefield deaths.

The Nasserist dream slowly began to unravel as *al-naksa* (setback), as the war came to be known, began to reveal itself in every corner of society. Waves of people across Egypt, disillusioned with the socialist experiment and the suffocating surveillance of the police, started to question and doubt as they wept along with Um Kulthum as she sang:

*Give me my freedom, unbind my hands,  
I have given all, held back nothing.  
Oh, your chains cause my wrists to bleed,  
Why do I keep them – why do I accept this?  
Till when shall I remain captive,  
When I could have all the world?*  
– Al-Atlal (The Ruins)

Despite *al-naksa*, the Star of the East, along with her fans, raised over a million Egyptian pounds to rebuild Egypt’s army.

Nasser was still their hero.

Just as the reasons behind his widespread popularity and unconditional devotion among the Egyptian and Arab peoples were irrelevant, so were the events and pressures that lead Nasser to enter this war. In the end, this was the trap in which he had set himself up in taking on the mantle and burden of Arab leader – whether intentionally or unknowingly.

*“He left no political heritage behind him. Nasser depended on the support of the Arab people more than any Arab leader of modern times – even in the hours of his darkest defeat.”* – Palestinian journalist and author Said Aburish.

He died on September 28, 1970 of a heart attack. Or as romantically stated by Chinese premier, Chou En-Lai: “He died of sorrow, he died of heartbreak.” Over five million people flooded the streets during his funeral, angry, scared, crying and shouting at their collective loss.

“The world will never again see five million people crying together,” Sherrif Hattata, Egyptian political activist.



*Destiny Unraveled*

*“I hope he comes back from the dead so we can kill him again!”* – an Egyptian taxi driver speeding down the modern-day streets of Cairo.

*“He wasn’t up to the position he had, he became an Arab hero by default!”* – a 61-year-old Egyptian woman.

*“He came at the right time for Egypt to create change. He had good intentions and he was honest.”* – a 58-year-old Kuwaiti man.

*“He was ahead of his time – the Arabs’ one chance at greatness. They didn’t deserve him!”* – a 48-year-old Palestinian woman.

There are many versions of Nasser: the soldier, the patriot, the loving father and husband, the Arab hero, the champion of the poor, the oppressor... There is one, however, that remains constant and ever engraved in the hearts and minds of millions – Nasser the failure.

As Aburish put it in his book about Nasser, *The Last Arab*:

*“He failed. He failed in Egypt. He failed in the Arab world. He failed in his confrontation with Israel. He failed in building institutions that would outlast him. [...] The eventual dictator was a victim of the people who failed him, the Arabs.”*

In the end, all that remains is the once untarnished image and illusion of greatness that once was Gamal Abdel Nasser.

*Author’s Note*

This article has been an assortment of thoughts and recollections about a leader few liked, many loved, and who no one will likely forget. As far as this writer is concerned, this article leaves you with exactly what you began – an opinion. *en.v*

## The Forgotten Influence of Arabs

Whitney Rios

*Do you know what time it is?* Drive a car? How about Aristotle or Ptolemy – have you heard of them? If you answered yes to any of those questions, thank the minds of medieval Arab scholarship.

Through a series of nonstop translation efforts between the eighth and eleventh centuries, Arabs brought us medicine, science and philosophy (oftentimes interwoven) from the Greeks and Indians. They studied the theories, corrected flaws and surpassed their Greek and Indian forebears. They were even the first to formally postulate evolution: Ibn Khaldun, a founder of Sociology, wrote “al-Muqaddimah,” where he equated the “process of Creation” with Evolution.

This translation did not inspire research in the Islamic world, but rather the desire to learn more sparked the translation. Islamic society was growing and needed to advance in order to continue. This led caliphs to fund translations, observatories and *Bayt al-Hikma*, where some of the greatest minds met to study new literature and advance beyond it. We can thank the Arabs for where we are today in the fields of math, science, technology, medicine and even healthcare.

### Mathematics

Medieval Arab scholars designed two of our least favorite (and most important) secondary school subjects: algebra and trigonometry. Even Fibonacci (a famous Italian mathematician of the Middle Ages who introduced the Arabic numeral system in Europe) studied under Arab mathematicians.

The theory behind algebra had been used before, but al-Khwarizmi wrote the first treatise on pure algebra and explained its purest form

in his *Kitab al-Jabr wal Muqabala*, or “Book of Algebra.” For the first time, a scholar discussed a theory to address all types of linear, quadratic, geometric and arithmetic problems without restriction. Al-Khwarizmi created a mathematical process that could strip a problem down to just the numbers.

al-Khwarizmi, however, had only been the beginning. al-Mahani applied algebra to solving problems involving solids with conic sections; while Ibn Abbas al-Samawal al Maghribi wrote “al-Bahir fi al-Jabr,” which defined algebra and addressed the manipulation of irrational numbers. Finally, Thabit ibn Qurra explained quadratic equations geometrically, which is a key foundation to understanding calculus.

The Indians discovered the sine function, as they also gave rise to the decimal and the zero (which were later developed and written about by Arabs). But almost immediately after translating Ptolemy’s astronomy and adopting his models, Arab astronomers manipulated the sine function to be used at their astronomical whim, creating the cosine, tangent and their inverses. That led to Nasir al-Dan al-Tusi writing the first treatise solely on trigonometry – now without its astronomy training wheels.

### Science

In order to have science as we know it, there must be a scientific process: trial and error and experimentation. Ibn al-Haytham advocated experimentation to verify scientific postulates, much like Francis Bacon centuries later in the West. But when Europe discovered the advances made in the Middle East, the Church dismissed science as a route through which to find truth, and instead insisted that the truth came from God – a conundrum that the Arabs had grappled with centuries earlier and con-

quered through philosophy, and which Europe rediscovered through Bacon.

Alongside experimentation, Arab scholars introduced citations and peer review as validations of work and sources. This tendency towards verification can also be seen through the extensive lengths taken by Islamic theologians to verify the *hadith*.

When asked what time it is, do you look at your watch? A clock? Or, do you ask the person next to you (who then looks at some time-keeping tool)? Arab scholars researched timekeeping exhaustively to accurately compute times for *salaat* (prayer). They generated extensive literature on timekeeping and sundials, the earliest ever written being al-Khwarizmi’s text on timekeeping and al-Tusi’s comprehensive treatise on sundial theory. The most accurate and extensive numerical solutions for timekeeping, however, were written by Damascene al-Khalili.

### Astronomy

Another important field of science, astronomy, had a major growth spurt at the hands of Arab scholars. They divided astronomy into two fields: theoretical and practical. Theoretical astronomy focused on analysis, verification and modification of Ptolemy and his “Almagest.” Caliphs and other benefactors funded magnificent observatories, like those in Baghdad and Damascus, where eminent astronomers met to compare Ptolemy’s observations with their own. They then compiled those results in “al-Zij al-Mumtahan,” quoted by later astronomers.

In these observatories, they noted for the very first time that the apogee of the sun moves at the same rate as the fixed stars. Many more

a.



a. Statue of al-Khwarizmi in Khiva, western Uzbekistan.

b. Statue of al-Khwarizmi, founder of Algebra, in Khiva.

c. Statue of al-Khwarizmi in front of the Faculty of Mathematics in Amirkabir University of Technology in Tehran, Iran.

b.



observations were possible due to their larger, more advanced tools: the larger the tools, the more accurate the measurements. Abd al-Rahman al-Sufi used those tools to revise Ptolemy's star catalogue, which gave more accurate representations of constellation coordinates and magnitudes. Al-Sufi's catalogue was later translated into Latin and used as a source for Western astronomy.

In the practical arena, the astronomers studied the crescent moon cycle and determined how to find Mecca from anywhere in the Arab world. Ninth century astronomer Habash al-Hasib authored the first detailed discussion on crescent moon visibility and al-Zarqival of the twelfth century greatly contributed to the Toledan Tables, which heavily influenced the development of Western astronomy.

In the process of these observations and calculations, Arab astronomers developed new mathematical processes and devices. The most groundbreaking of which was the astrolabe, an instrument used by classical astronomers, navigators, and astrologers for, amongst other things, "locating and predicting the positions of the Sun, Moon, planets and stars; determining local time given local latitude and vice-versa; surveying; and triangulation." In addition, the Tusi couple and the Urdu lemma became the building blocks for orbit theories and innovative astronomers like Ibn al-Shatir – who was referenced 150 years later by Copernicus (a sixteenth century astronomer who is commonly regarded as the father of modern astronomy).

### Physics

Islamic scholars then moved from applied mathematics to Greek statics and medieval statics (about which Abd al-Rahman al Khazini

composed an encyclopedia), to dynamic hydrostatics and hydrodynamics. (Statics is a branch of physics concerned with loads on physical systems in static equilibrium, or structures that are at rest.) These advances contributed to the development of what we consider modern engineering – putting science to practical use – and mechanical engineering. They used engineering to develop the use of complex gears to transmit high torque, the use of a crank in machines and sensitive control mechanisms. Their knowledge of hydraulics enabled them to irrigate fields and move water through underground canals and dams and create waterwheels and water-lifting machines, the likes of which would not be seen in Europe until the Italian Renaissance.

### Medicine

In all of this research of nature and space, Islamic scholars did not neglect the human body. Many important early discoveries in the studies of anatomy, disease and the practice of healthcare came from medieval Islamic scholars. For instance, Ibn Nafis disproved Galen and Ibn Sina with his theories on pulmonary circulation, which would later influence European theories.

Professor Ahmed Djebbar of Lille University in France says that "one of the great successes of Arabic medicine was the organization of hospitals at a level that far surpassed Greek, Roman or Persian models," and he could be no closer to the truth. Much like today's hospitals, Arab hospitals had separate wings for contagious diseases (thanks to al-Razi's work on small pox, measles, and quarantine), the physically ill, those with moderate mental health issues and for the insane. The hospitals used courtyards with birds and fountains to incorporate nature into the healing process, as

c.



well as using music therapy for the psychologically ill.

Not only were hospitals havens of free healthcare, but they were also schools (supported by the *waqf* – a religious endowment in Islam, typically devoting a building or plot of land for Muslim religious or charitable purposes). Doctors took students on their rounds, setting examples for medical schools today. Every hospital had a pharmacy, where they utilized medicines passed on from Hellenic research in addition to a considerable amount of new advancements. Those new medicines were then passed on and readily used by Europe, when its time came. Europe also adopted the comprehensive encyclopedic works of both al-Razi and Ibn Sina, alongside Galen's and Hippocrates'. These works were critical to the medical curriculum at Salerno, the first medical school.

These days, medieval Arab scholars seem only to receive credit as messengers of Greece's work to Europe. After the Arab empire fell and the West grew, Europe forgot the source of its advances. But those scholars of the ninth through eleventh centuries were more than conduits: They expanded on Greek philosophies, sciences and medicines, tested them, and corrected them. The Arabs used Hellenistic texts only as a base for their own incredible advances. They shaped the medical world as we know it today and pushed math, science and technology forward. *en.v*

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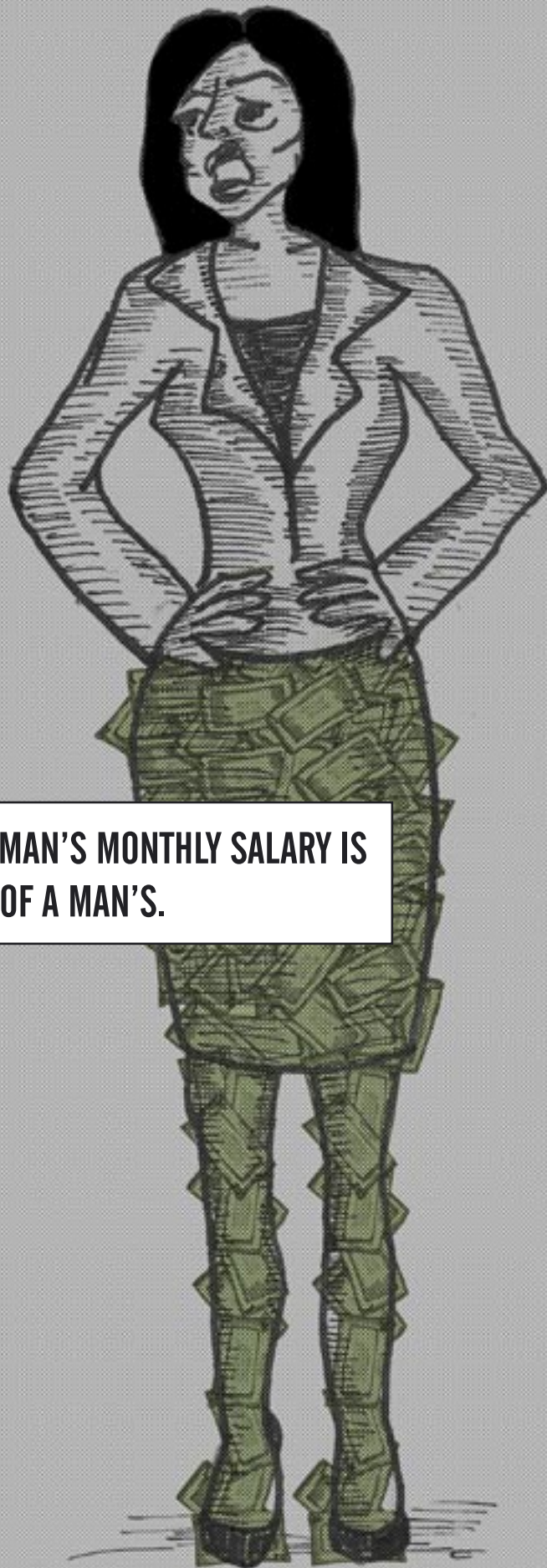
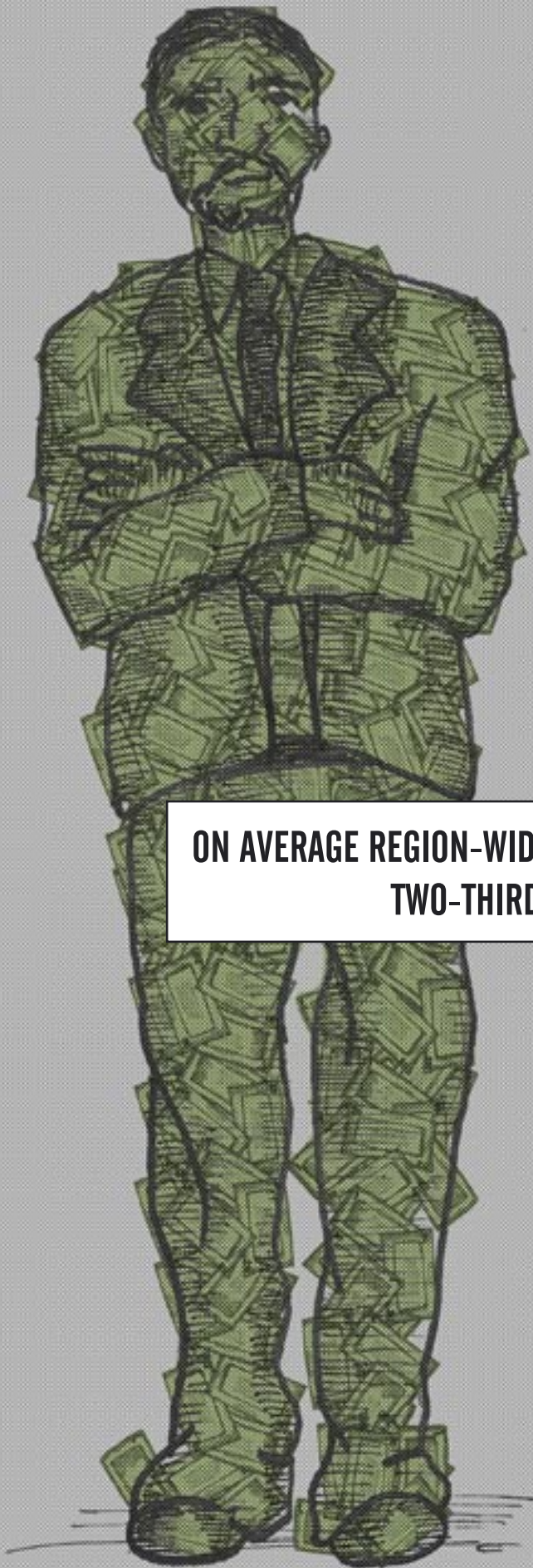




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## The Verve

Fashion

Food

Shopping

Sports

Travel

## Fashionable Identities

Nur Kaoukji



*The art of 'people-watching'* is enjoyed by people from all walks of life. It does not matter where you are or where you come from – the act of analyzing and forming an opinion on a person's identity based solely on their appearance is something that comes naturally to all since time immemorial.

Accordingly, humans have always dressed in such a manner as to allow their peers to suitably place them within categories denoting their status in society.

One of the most appropriate places to enjoy this type of exercise is in the city of London – a city at the center of world 'activity' where people either pass through, or settle down and call home.

The busiest area in this international city is Oxford Street – the Mecca for shopping enthusiasts – loaded with stalls that provide tourist paraphernalia, high street fashion boutiques and of course Selfridges, the ultimate department store. All of which attract thousands of people, making Oxford Street the world's favorite arena for 'people watching.'

Today, the fifth of July 2008, three anonymous female characters have been randomly selected for observation and analysis:

We track down our first character at the extreme end of Oxford Street. She has just jumped off the 137 bus, which arrives from Edgware Road. Looking a little disorientated, she adjusts her lilac colored hijab assuring her hair is modestly tucked in before pulling out a map from her Selfridges carrier bag. Her white hand-embroidered tunic, possibly acquired on a family vacation, flows gently over her dark washed 'Pepe Denim Deluxe' jeans, all of which shows she has a liking for original non-mainstream brands. Her soft leather ballerinas match the color of her hijab and she scurries hurriedly in the direction of Selfridges where she is most probably exchanging goods purchased earlier in the week during her short visit to London.

As she pushes her way through the revolving doors of the store's main entrance she passes our next character who casually strolls out of the building sporting three large shopping bags in one hand and a mouse-grey Hermes Berkin bag in the other, her dainty fingers and well-manicured nails clutch her recent purchases. As she stops in front of the department store calmly looking right and left for a black-cab to come her way we begin to scrutinize. First and foremost, one notices her thick coiffured hair tied back in a sleek pony tail. Her short black Chanel dress oozes

confidence and a taste for well-established fashion brands. Relaxed and unwinding after a successful shopping spree, she crosses the road with the assurance of a local resident. Her matt gold sandals carry her across the hectic road towards the cab who is staring avidly at another woman running across the street – our last character.

She holds two large wooden placards, one in each hand, and races across the street with her canvas satchel bouncing off her body. Her attire is purely functional: linen pants to withstand the summer heat, and a cotton t-shirt adorned with badges of different sizes displaying anti-war slogans. Although obviously late to the event, she is greeted by her friends with enthusiasm – and it is obvious that she is a regular to the weekly political protests that take place in front of Marks and Spencers on Oxford Street. A young activist, probably a college student, who spends a great deal of her time trying to spread awareness about political issues that affect her life on one of the busiest streets of London.

It can be said that for all three women their clothes are a representation of their individuality and not their ethnic identity. What they choose to wear is an expression of their ideas and beliefs, and differentiates them from other women with the same ethnic identity. The first character chooses to wear items of clothing that are unmistakably Muslim. They represent her as a modern person that follows religious traditions that can be visibly associated with Arab culture. The second character's choice of clothing is associated with wealth, and can be associated with clothes worn by most upper middle class women in Western countries. However, a large number of wealthy and modern Arab women also choose to dress this way. Finally, our last character's clothing clearly marks her as an activist with political motives, and not necessarily as an Arab. The variations do not determine their ethnicity.

In the Middle East, where 'people watching' is a popular pastime, the variations in peoples clothing are strikingly varied, and represent the diverse personalities that make up the Arab world today. The three women apparently have distinct personalities, but share a common trait and identity. This identity is one shared by 23 Arab countries, each with populations of diverse descents, different religions and contrasting communities. An identity which is almost an abstract idea, but nevertheless forms a sort of web connecting an entire 'nation' of diverse people whose way of dress reflects their political and social tendencies in the broad category labeled as 'the Arab world.'

*en.v*



## Culinary Culture Of The Arab World

*Hussam El Tayeb*

*To speak of culinary culture* in the Arab world is to immediately conjure up the spirit of Arabian hospitality – delicately nuanced and warmly deferential to one’s guest in its offering of cuisine and comfort. There is a common proverb that reads to the effect that “the measure of a guest’s regard for his host is the amount of food which he eats.” Such was the Tao of Arabia’s earliest nomads and today it remains an ever constant underlying theme behind the shades and gradations of culture in the Arab world from the Levant, to the Arabian Peninsula and North Africa.

An important factor underpinning the development of culinary culture in the Arab world is geography. Arabia’s positioning at the crossroad of civilization bridging west with east has turned it into a literal culinary crucible combining influences from the Islamic lands of Africa, to the furthest corners of Southeast Asia and China.

This may help explain the Arab world’s strong affinity for spices, which were the mainstay of early Arabian trade routes – primarily due to their nature, which is not bulky, perishable or breakable, and due to the fact that they could only be cultivated in certain climates and particular areas. As such, the Arab world came to know and later to export to Europe and elsewhere spices such as, “long pepper, black pepper, cinnamon, silver fir tree, frankincense, myrrh, balsam, cardamom, cassia and dill.”



Today, you need only walk through your local souq, much modernized but not far removed from its almost biblical feel, to experience and indulge in the rich diversity of texture and aromas of spices quintessential to the Arabian dining experience. Much favored amongst this mélange of spices is cumin, which is commonly available throughout the region; as a spicy kick to fava beans in Egypt, an additive to the Moroccan tajin or as a base ingredient for baharat, a complex mix of spices, in Saudi Arabia.

Also key to Arab dining experience is mazza or mezza, which is often translated into appetizer or hors d’oeuvre. This is somewhat misleading as it’s not exactly finger food but rather, a mazza table can serve as a complete dinner experience in and of itself – the Scandinavian smörgåsbord is a similar experience. The Levant are masters of this form and we owe fatoush, hommous and baba ghannouj to them.

More meaty dishes are the specialty of Saudi Arabia and the Arabian Gulf, who are much reputed for their prowess with traditional dishes such as kabsa, mindi and mathlootha – all of which consist of traditionally prepared rice supplementing a rack of roasted meat or chicken. There is also a heavy Southeast Asian influence that has resulted in dishes such as birayni and tandoori chicken, which are popular in the region. Egyptian cuisine, on the other hand, is heavily based on beans with tamiyya being a staple in the diet of most Egyptians – second only to fava beans, or *ful* as it is locally known. Yet at the end, all these dishes, wherever you are in the Arab world, can only be properly enjoyed as part of a larger social function that caters to dining as a collective family experience. [en.v](#)

## Modern Conveniences

Nur Kaoukji

*At the age of 73*, Husayn has only fond memories of his youth. His strongest recollections were of the days spent fishing with his father. The day began earlier then: The men would wake at two in the morning to prepare the bait, check that all the nets were tight and the hooks sharp. They would then proceed to their fishing boats. His father and friends were a group of four and little Husayn was asked to sit back and be of use only when asked. Husayn loved this – he would watch his father and his friends sit for hours singing and describing stories of the past and potential future, while witnessing a bond that Husayn looked forward to one day sharing with his friends. The sun would rise and with the heat came a new cycle, the busiest, longest and most exciting part of the day – the souk.

*Souk Al Sammak*, the fish market, was a large structure, full of stalls that provided fresh fish and fishing equipment to the locals. Something always happened at the souk: Life was buzzing with rumours and old wives' tales that circulated and permeated through the walls onto the jetty where Husayn sat with his cousin Bader selling the fish. Dreaming of the day when they could afford a stall in the souk, the two boys politely argued with the ladies who haggled, using techniques their mothers had taught them such as quivering their chins and batting their long lashes when the prices became too low.

From a young age Husayn always felt he held a significant role in his society even if it was only assisting his father at the souk and his mother by relaying the gossip picked up on the way.

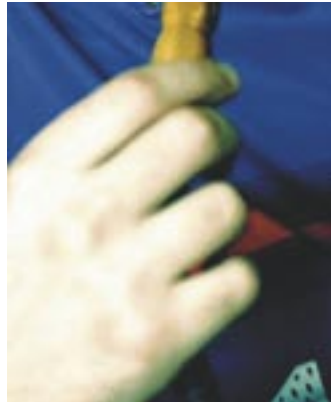


Due to an economic boom in the region, Husayn's life took a dramatic turn that would introduce him to a completely new way of living – one adorned with luxuries that would far exceed his dream of a modest stall. His twenties witnessed the introduction of the air-conditioned home, the large SUV as well as the capacity to trade with countries he had only dreamed of. He handled this change well, making the right decisions that now provide his children and grandchildren with a modern way of living fit for kings.

Today, we find this character in not such an unfamiliar setting as when he was introduced to us. He is standing with his grandson in front of a large stall, looking at all the fish on display. But today, the fish are not only local fish, they are fish of different colors, sizes and tastes. It no longer matters what time of day it is because the fish stay fresh on a bed of ice, in a modern air-conditioned structure known as a

shopping mall, where one can find all sorts of necessities. There is no longer a need to haggle as the foreigner selling the fish can only provide you with the prices stated on the placard behind him. Life has become easy, enjoyable and relaxed. Yet, Husayn can not help but feel nostalgic while attempting to convey to his grandson the pleasures of the souk life: Of singing on boats, sharing stories while drinking tea in the souk, and feeling a strong bond with a community he now feels he does not know as well.

Although this character is fictional, he is an individual one comes across frequently in the Arab world of today. He represents an entire generation of Arabs who have experienced and currently enjoy the luxuries of an economic boom. A generation who sometimes find themselves longing for a certain connection they once had with a society now drastically different than that of their youth. *en.v*



## The Western Sports Craze

Hussah & Mohammed  
Al Tamimi

*Gahwas* (coffee/hookah shops) in the Arabian Gulf region are filled with males of all ages staring at a glaring TV screen, which is most likely broadcasting a football match, car race, or some other major sporting event like the Olympics. Most of the teams or sports regularly followed will not be local or national, but a major game between two internationally popular teams and/or athletes. If they happen to be watching a local game, it might be the Gulf Cup or the Kuwaiti Amir Cup final between Al Arabi and Al Qadsiya – two major rival football teams in Kuwait. Why is it that local Khaliji (Gulf) youths are more likely to be Arsenal soccer fans or Boston Red Sox baseball fans than, say, Salmiyah – a local Kuwaiti football club – supporters?

There are several reasons why Arab natives are looking towards foreign sports as a means of entertainment. Sports fans argue that there is a lack of quality in the local product. The late 1970s and 1980s was considered the golden age of football for the Kuwaiti national team – they played in their first and last FIFA World Cup tournament, and had the most talented players in Kuwaiti football history. On the other hand, the current squad lacks the standards that allowed the older team to qualify for the World Cup just a few decades ago. Moreover, on October 30, 2007, Kuwait was suspended by FIFA from all participation in international football on the grounds of governmental in-



terference in the national football association. Teams today are badly managed, and the local sports federation has become an inheritance for the rich and connected types. This lack of proper management reflects on the professionalism of the sporting leagues in question and, subsequently, its games. The players, additionally, are kept at an amateur level because of the absence of proper guidance and leadership. In addition, the performance of local teams is always overshadowed by the big European and American teams. These Western teams are 100 years old – or older – and their collective histories arguably add to their grandeur and professionalism.

It can also be argued that what has spurred the rising popularity of Western sports is the growth of satellite TV in the 1990s. Today, one can watch all of the English, Spanish, Italian, Dutch, Portuguese, German and Champions league football games with Arabic and English commentary. Video games are also another medium that has helped Western sporting teams gain in popularity. While the Internet also keeps fans in touch with their favorite squads, video games add an extra element. As popular video games only feature Western teams and players, users get to know them in detail fueling their interest in these teams. Additionally, online games such as Fantasy Football permit the user to become a team owner and administer his or her favorite team virtually.

Unfortunately, it is only when a major international football team like AC Milan comes to play a match with a local team in the region, as they did in 2000 when they played Kuwait's national team, do you hear any local buzz. Hopefully, with time and experience, regional teams will gain the same professionalism and credence as their Western counterparts. *en.v*

# HAJJ

## The Pilgrimage

Mohammed Sartawi

*We live day to day* surrounded by a whole range of happenings and events. From the small scale arguments we have with our families because we can't see eye to eye, to the large scale seasonal festivals and celebrations that take our countries, regions, and sometimes the entire globe by storm. We take for granted these habitual occurrences and engage with them only inasmuch as pragmatics require. Little do we take a step back and reflect on commonplace and common practice occurrences and appreciate them for the complex and fascinating phenomena that make up the subject of social scientific inquiry.

In sociology and social psychology, ritualistic practice, mainly in the form of religion, serves to reinforce group identity, promote social cohesion, and provide historical continuity through symbolic representation of group history. Rituals continuously bring us back in touch with everything that makes us who we are as a religious group. Islamic practices have diversified so variedly that many have become faith-group specific. This shows exactly how people use rituals and practices to assert their identities – whether to conform to or to distinguish themselves from mainstream Islam. This group prays differently than that, these guys break their fast 10 minutes before we do, they decided to fast two more days because Ramadan isn't really over... Action and identity are inseparable, and it is through action, both communication (through talk or language) and conduct, that we become and make sense of who we are.

Hajj is a ritual that strips all those that undertake it from their individuality. All pilgrims are dressed the same, stripped of material objects they may adorn within their daily lives. It is the only Islamic ritual wherein all people are alike, without any socioeconomic, ethnic, or gender biases or prejudices. Further, the matter of specific faith becomes irrelevant during the Hajj, for part of the wisdom in its prescription is that it is an event of ritual and practice, not of faith-based discussions or reflections. It unifies all those within its following in status, sex and practice. There are no faith-specific differences in the tasks dictated as constituents of the Hajj ritual. For one season annually, Muslims in their millions flock to Mecca, forgoing all that makes them who they are to become nothing more than Muslims – one unified de-individualized *Umma* (community). Through the practice of this ritual these actions and their symbolic meanings are internalized through their enactment and become, at least for a period, a part of ourselves. Therefore, apart from uniting pilgrims under the banner of Islam as equals stripped of their individuality, the Hajj becomes a journey within the self – a journey of spiritual exploration, self-reflection, and discovery.

*“There were tens of thousands of pilgrims, from all over the world... We were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between white and non-white... [W]hat I have seen, and experienced, has forced me to rearrange much of my thought patterns previously held, and to toss aside some of my previous conclusions.”*  
- Malcolm X

A unique aspect of the Hajj which makes it stand out among rituals of identification, is its ability to foster tolerance. Mainstream social scientific theory predicts that increased group cohesion and identification increases prejudice towards other groups. In other words, the ability of Hajj to promote cohesion within Islam and strengthen identification with the Islamic *Umma* should, according to social psychology, cause prejudice towards non-Muslim groups to increase. However, it seems that the Hajj creates quite the opposite effect in its observers.

An interdepartmental study at Harvard University was carried out to observe the effects of Hajj on pilgrims on several different dimen-

a.



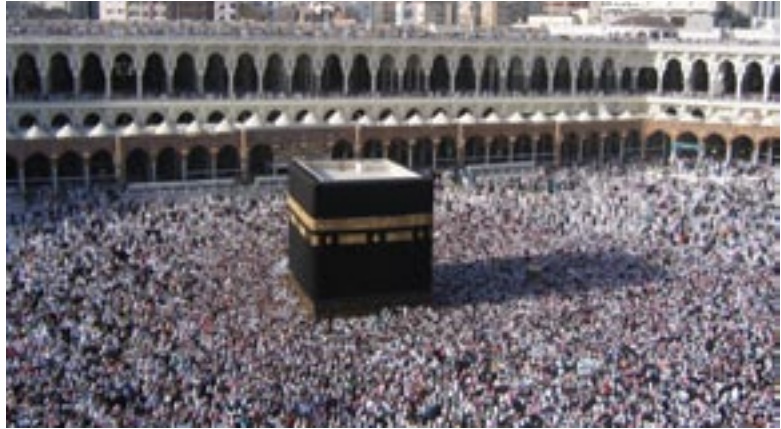
b.







c.



a. Old Mecca.

b. Haram mosque in Mecca.

c. Pilgrims perform "Tawaf" around the Kaaba.

sions. The study shows that exposure to different groups of Muslims (ethnic, gender-based, etc...) in joint religious practice increases empathy towards them, and observing varied ways of conducting prayer and interacting with religious symbols makes Muslims more tolerant towards differences in Islamic faith. For Islam, a religion without a centralized hierarchy such as Catholicism, this is essential for buffering extreme diversification and preventing splits within the religion. Even more interesting, Hajjis (a title bestowed upon those who have completed Hajj) are twice as likely to condemn the goals of Bin Laden, less likely to believe that state should enforce religious law, and report more positive views on women and women's rights to education and employment. The collapse of gender barriers goes so far that squabbles over honour are completely absent at Hajj despite close contact between men and women while moving and bumping into each other in the crowds of pilgrims.

More than just practice, the relevance of Hajj extends to its destination. Place and space in the social sciences, far from being passive and neutral, are in fact alive within themselves. We interact with them in different ways,

acknowledging their presence and symbolic value. They have a significance that commands specific modes of conduct, and to which we attach affect that draws out in us various emotive tendencies. We all feel a demand to act respectfully, and many feel serene, joyous, and humble, along with a whole host of other emotions that bring many to tears. Geographer Edward Relph said that "to be human is to live in a world of significant places." These places, in addition, carry with them an identity component (place-identity) just as much as practice, action, and language do. In Islam the significance of sacred places serves a historical function, bringing groups in touch with their common past and evolution. In all religions, temples of worship are considered the 'houses of God,' and we approach them in a different manner than other places; with a reverence and respect that is worthy of being in God's presence.

More than any other place in the Islamic world, Mecca is by far the most significant. It is the center of the Islamic world, and indeed, as many Muslims believe, the center of the world itself. The significance of Hajj and its tasks serve as remembrance of Abraham

and Hagar's, and many centuries later Mohammad's trying experiences in the midst of the desert of the Arabian peninsula. This history is a part of all Muslims, and functions to bring us together, uniting us before a past that is common to all of us, in a place whose relevance transcends boundaries of group-specific Islamic belief. Mecca, beyond being the home of Prophets and miracles, beyond a mere destination to which we direct our prayers, is a sacred centre of spirituality, peace, and tranquillity that belongs to us all, and only us, as Muslims. It is an integral part of our identities – in some ways it makes us who we are, and one of the purposes of Hajj is to draw us there and remind us of this. *en.v*



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# Creative Conscious

Film

Books

Music

Art

Design

a.



b.



a. Chahine poses during a photo call for the film "Alexandria."

b. Nadine Labaki.

c. Youssef Chahine.

d. Jordanian director Amin Matalqa smiles on the set of his film "Captain Abu Raed."

c.



d.



## Arab Cinema A Growing Success

Hind Al Awadi

*Globally*, Arab cinema has been traditionally overlooked and often overshadowed by its Southeast Asian and Iranian counterparts. The history of Arab cinema has previously been dominated by the ubiquitous Egyptian film industry in which en masse production was, and still is, commonplace. At its height, Egypt was churning out an estimated 80 films annually. Although its dominance as the regional hub for film has been steadily waning since the 1990s, the Egyptian film industry is still responsible for producing some of the most profound Arab films to date and has been integral in bringing forth filmmakers that have found success in and outside the confines of the Arab world.

Arguably one of the greatest exemplars of Arabic film was Egyptian director Youssef Chahine. Active in the industry since the 1950s and credited with launching the career of Omar Sharif, Chahine's career is synonymous with quality Arabic filmmaking. Chahine was one of the few Arabic filmmakers to obtain financing abroad. His works pioneered a slew of serious films from the region. However, with time and political turmoil, outlets for many Egyptian filmmakers, including Chahine, diminished drastically due to issues of censorship. Though there were numerous filmmakers from other Middle Eastern regions, Chahine remains the pinnacle of his time and a symbol of Arabic

film. With his passing this year, Chahine has left a five-decade legacy of controversial and loved work.

The decline of Egypt's dominance instigated the rise of alternate media hubs within the Middle Eastern region. Lebanon, Syria, Jordan and the United Arab Emirates particularly, have played a large role in revitalizing the industry. From the proliferation of film festivals, schools and Hollywood alliances forged in the Emirates, to the independent films of Lebanon, the Royal Jordanian Film Commission, and the thriving television success of Syrian dramas – a new era for production in the region is being forged.

A greater quality of infrastructure and a growing interest in the sector has allowed financing for small independent films and opportunities for Arab directors, allowing a younger generation the opportunity to bring Arab films back to the forefront and into the international spotlight.

Whereas before, many of the internationally recognized Arab films were co-productions with European entities, now a trend towards

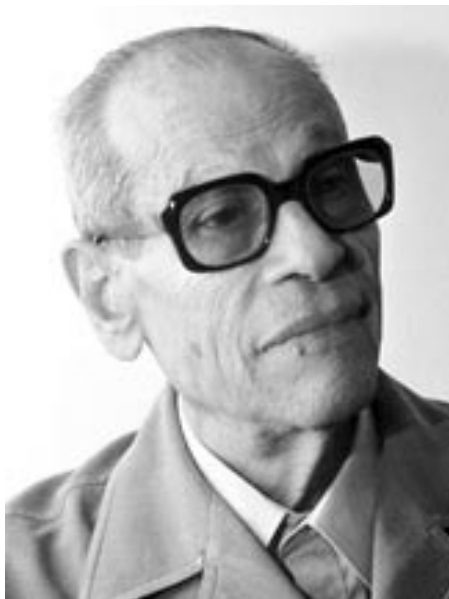
solely Arabic productions has arisen. The past year has seen the surprising global success of Lebanese director Nadine Labaki's "Caramel" and Jordanian director Amin Matalqa's "Captain Abu Raed," both of which have been picked up by Western companies for distribution abroad.

Though opportunities and showcase platforms are growing for the industry within the region, issues such as censorship and piracy remain large obstacles. Regional fundamentalism and cultural taboos are often a reason for self-censorship on the behalf of many Arabic directors, and touching upon political subjects can have others grappling with issues as serious as potential incarceration. However, collaborative efforts with the West seem to be bringing the Arab film industry on a steadier global footing, and newly formed film sectors of media giants such as Rotana and MBC bode well for the future. With such changes comes a hope that in lieu of consuming western media in which Arabs are more often than not grossly misrepresented, the rise in contemporary Arab filmmaking, restrictions and all, will strengthen the domestic market. *en.v*

## Influential Books of the Arab Literary World

Whitney Rios

a.



In the twentieth century, many Arab writers put their pen to paper in the hopes that their words might make a difference. Three of the most influential of those who succeeded in that endeavor are Naguib Mahfouz, Nawal El-Sadaawi and Edward Said.

**Naguib Mahfouz** (Cairo Trilogy: *Palace Walk*, *Palace of Desire*, *Sugar Street*, *The Children of Gebelawi* (1959), *Miramar* (1967)), Egypt, was awarded the Nobel Prize for Literature in 1988 after both bringing the Western idea of the novel to the Arab world and, by doing so, introducing the Arab love for storytelling to the West. Before his Nobel recognition, Mahfouz was well known by Arabs, but almost unknown to Westerners. Mahfouz's Cairo Trilogy earned him that distinction and drew the eyes of the West. As with the Trilogy, all of Mahfouz's writings have a political backdrop and intention, to the extent that "you may find a story which ignores love, or any other subject, but not politics," (Mahfouz, quoted in el-Enany's "Naguib Mahfouz," (1993)).

b.



a. Naguib Mahfouz.

b. Mahfouz's image on a poster for the Cairo Book Fair.

c.



c. Edward Said.

d. Poster of Edward Said.

e. Nawal El-Sadaawi.

e.



**Nawal El-Sadaawi** (*Memoirs of a Woman Doctor* (1958), *Two Women in One* (1971), *The Fall of the Imam*, banned in Cairo in 2004 (1987), *A Daughter of Isis* (autobiography, 1999)), Egypt, is the prototypical feminist of the Arab world. El-Sadaawi was a well educated psychiatrist before she entered the world of literature, and now writes boldly of her own vividly recalled female circumcision in the opening of *The Hidden Face of Eve*, along with similar stories of other women living in the Arab world in her other works. While Mahfouz's activism can be found in his strong writer's voice, El-Sadaawi not only writes her activism, but puts herself at the political frontline. She is the founder and president of the Arab Women's Solidarity Association (AWSA), the president and organizer of the International Conference on the Challenges Facing Arab Women and other AWSA conferences; and has lectured at many universities, to name just a few of her activities.

d.



**Edward Said** (*Beginnings: Intention and Method* (1975), *The Question of Palestine* (1979), *Musical Elaborations* (1991), *The Politics of Dispossession* (1994), *Out of Place* (1999) and *Reflections on Exile* (2000)), Jerusalem/Cairo, is most known for his writings on Orientalism, which to Said, is a farce created by the West and maintained by the East. To Said, Orientalism essentially transforms the Arab world, culture and society into a fairy tale for the Western mind. Merlin Swartz, the previous director of Islamic Studies at Boston University says of Said:

*"As a result of his writings, especially his Orientalism and his Culture and Imperialism, the academic establishment was forced to take a critical look at its own work and in many cases to undertake a thorough revision of what were once thought to be unimpeachable conclusions."*

Said's political opinions do not fit the mould of mainstream, popular ideas, and perhaps that is what thrills us most about him. This flaunting of free speech is what has brought him fame and renown, and has sparked discussion and debate around the world. *en.v*

# Radio Sawa Coming To A Radio Near You

Mindy Schulte



*Amid the sounds of local artists,* journalists and broadcasters, a new voice has emerged in the Arabic media scene over the past six years. And it is coming from America.

## *So Who's Tuning In?*

The United States' Radio Sawa radio network broadcasts in over a dozen countries in the Middle East and online around the world. When combined with its sister agency, the U.S.-run Al Hurra television, this expansive international broadcast network reaches over 35 million people in communities as diverse as Jordan, Morocco, Iran, UAE, Qatar, Bahrain, Kuwait and Iraq – and that's just the beginning. Chances are, if you are reading this article in the region, you have already tuned in to Radio Sawa. The radio network aims to be both a source of information and a source of entertainment for the latest generations of young Arab adults. The programming combines popular Arabic and Western music – you will hear anything from Britney Spears and Jennifer Lopez to Amr Diab and Rashid al-Majid on any given day – interspersed with newscasts and informational programming. But whose information are we hearing?

A combination of AM and FM broadcast signals and websites combine with Al Hurra's television signal to provide 24-hours a day programming across the Middle East and North Africa. Since its launch in March 2002, Radio Sawa has rapidly been gaining listeners in the region. The news programming itself originates from broadcasting studios in Washington D.C. to the West and Dubai in the Middle East, with contributions from local offices throughout

the region. The network operates entirely on a budget from the United States government. If that sounds like a recipe for inherent bias to you, you're not alone. Yet, according to the U.S. State Department (the government bureau that runs media programs including Radio Sawa) the goal of the network is to "promote freedom and democracy" and "to enhance understanding through the broadcast of accurate objective news and information about America and the world to foreign audiences."

## *Making Foreign Affairs Local*

The last words of this mission statement – "foreign audiences" – may have much to do with why Radio Sawa is still facing much criticism from local communities after six years in business. Approaching the target audience as "foreign" may be the root of Radio Sawa's biggest problem and the reason the network continues to sound, according to its critics, programmed by outsiders. The development of a broadcast center in Dubai is one step towards localizing the network, and creating a more Arabic community-centric voice. Programs like the weekly Free Zone aim to discuss issues of freedom and democracy in a localized light, as they pertain to regional audiences in the Middle East. While a step in the right direction, such programs can also be a turnoff to radio listeners accustomed to the structure of local Arabic media.

This is not the first attempt to bring voices from the West into Middle Eastern radio. Networks including Voice of America and Radio Free Europe have long been sources of news and informational programming to non-West-

ern regions across the globe. Those network programs have been historically regarded as reliable sources of information on current events and news. But with Radio Sawa aimed at a much younger audience (the under 35 crowd), how are people reacting to the newest wave of Western media?

After a handful of years on the air, the network is being met with mixed responses. The academic journal Arab Media and Society reports that the newscasts delivered by Radio Sawa and Al Hurra television are considered by many to contain accurate and reliable information. At the same time, some critical listeners are objecting to the airing of topics that may not be culturally appropriate or sensitive to the lifestyles and beliefs of local communities. For example, in 2007, an Al Hurra program on women's rights met with criticism from audience members objecting to the public discussion of divorce. More recently, a BBC discussion with young Radio Sawa listeners reported a mixed reception of the network by its target audience. Music programming was generally highly regarded as modern and attractive, but the listeners tuned out what they considered American-biased news programming.

## *Success In Light Of Criticism*

Yet, the success remains – millions view the network as a credible source of information. This is a wild success for an American government looking to gain the support of the younger international Arab generation. Another factor for success is the ability to reach listeners across multiple forms of media – with more and more people in the MENA



a. Cassette of popular Saudi singer, Mohammed Abdo.

b. Syrian singer, Asalah.



region going online and spending more time on the web once they are connected, it is vital for Radio Sawa to be accessible in local formats and languages through its streaming media player. The network currently boasts seven localized Radio Sawa websites, translated and adapted for various communities throughout its broadcasting regions.

### Where Is Radio Sawa Heading?

Less than a decade since its launch, the program is still very much in the developing stages. Plans for the near future include expanding the radio network into more local languages to increase accessibility and appeal to more listeners, as well as expand direct air coverage into Egypt, Yemen, Saudi Arabia and the Sudan region.

Kenneth Tomlinson, the former chair of the Broadcasting Board of Governors, the governing body of Radio Sawa within the American government, says the challenge is to continue to “make what we do better” in the future as the program continues to develop. In the meanwhile, the trend is catching on. Other similar programs are springing to life in the region, including the joint Voice of America/ Radio Free Europe program Radio Farda. This program is also aimed at attracting younger listening audiences (primarily in Iran) through the airing of popular music (Western and local), and by providing listeners with coverage of current international events and local news.

### Where Is Radio Sawa Headed?

Unlike programs such as the BBC World Service, Radio Sawa’s programming appeal is heavily

weighted in popular music. In the United States, citizens such as Ali Abunimah of the website Electronic Intifada, have questioned whether the United States should spend taxpayer money to provide musical entertainment for audiences abroad and would like to see Radio Sawa focus its resources on providing more in-depth coverage of complex news issues and current events. Yet, the program has already come a long way since its initial days on the air. Radio Sawa’s weekly programming contains over 325 news broadcasts each week as well as interactive and discussion-based programs. Is this enough, given the program’s goals? Well, not exactly. But with plans for expanding news programming and the network’s geographical span, the network will be able to continue its development in the years to come. Will it work in the long run? I guess we will have to tune in to find out. *en.v*



# 8

## Artists With Vision

en.v



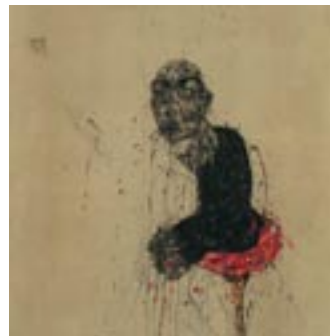
### *Rachid Koraichi (b. 1947)*

Rachid Koraichi's work is influenced by traditional Arabic and North African crafts. Koraichi was born into a devout Algerian Sufi family. He studied in both the Higher Institute of Fine Arts and the National School of Decorative Arts in Algeria, and later studied in the School of Urban Arts in Paris where he resides today. His work, which is made up of ceramics, textiles, poetry, calligraphy, and paint, is deeply influenced by Sufi mysticism. His art concentrates on the numerology signs and ethos of Sufi mysticism. He uses calligraphy in an abstract and symbolic manner, whereby letters come to denote "symbols of revolution." What makes Koraichi's work distinct is his dramatic contrasts of black and white and his avoidance of color.



### *Safwan Dahoul (b. 1961)*

Syrian artist, Safwan Dahoul, received a Bachelor of Fine Arts in 1985 from the Fine Arts Faculty of Damascus. He continued his experimentation and education until 1997 when he received a Doctorate in Plastics from the Higher Plastics Arts Institute of Mons Belgium. He names all his portraits Reve, or Dreams, which depict clean-cut female, and occasionally male, figures in interesting forms and postures. Dahoul's portraits use fine lines and have a certain leaning towards cubism.



### *Sabhan Adam (b. 1972)*

A dog figure with a balding middle-aged man's head is staring out of an untitled painting. This work by Sabhan Adam, has the feel of many of his pieces. Adam, born in Al Hasska, Syria taught himself how to draw at the age of 17. His interest in art stemmed from his love of poetry, which can be seen in his work. Adam makes use of mixed media to create his figurative artwork, which has often been described as overwhelming and his subjects as uncomfortable, angry, and as righteous Arabs. However, there is also a sense of humor in his art, as some critics believe his figures are "caricatures being serious."



### *Walid El-Masri (b. 1979)*

Syrian artist, Walid El-Masri, insists on having chairs as the subject for all his works. His artwork raises questions on human existence by portraying chairs as either abandoned or central figures. El-Masri won third prize in Ayyam gallery's competition for emerging Syrian artists in 2007, in addition to other awards he won while studying at the Faculty of Arts in Damascus, Syria. His works on canvas are abstract and employ dark color palettes with splashes of vibrant color. El-Masri is also a photographer and won second prize in the "Colors of Damascus" workshop in 2006. He has participated in collective exhibitions all over the world including Syria, Lebanon, Jordan, Rome, Barcelona, Tehran and Istanbul.





*Youssef Nabil (b. 1972)*

Youssef Nabil grew up in Cairo surrounded by Egypt's golden age of cinema. He was deeply influenced by the glamour, simplicity and melodrama of black and white films. This attachment to cinema largely affected Nabil's photographs, which are set and directed like a scene from a movie. The images he takes convey loneliness, death and sexuality. His earlier work is black and white pictures, which he then colored by hand in the style of movie posters and old family portraits. His work today still embodies his first photographs, and he explores his story through the visual language of cosmopolitanism.



*Nadim Karam (b. Unknown)*

A Lebanese architect and industrial designer, Nadim Karam is an artist who has reinvented design. Microplurism, architecture of performance, and storytelling architecture are all concepts Karam envisaged. His art fuses Oriental, Western and Japanese theories to space. He received his Bachelor of Architecture degree from the American University of Beirut and his PhD from Tokyo University in 1989. Karam subsequently founded Atelier Hapsitus, a creative urban design think tank in 1996. The firm came out of the meaning "unpredictable haphazard situations." His firm, based in Beirut, has designed and developed large-scale buildings within major cities around the world.



*Motaz Nasr (b. 1961)*

Motaz Nasr's work is versatile and creative. Nasr is an Egyptian painter, video maker and installation artist. His most notable works are his video installations, which incorporate the audience and viewer. His work, especially his earlier video installations, has been said to toy with the viewer's emotions. Nasr's art is filled with Egyptian media and pop culture references, in addition to a mixture of Arab and European themes.



*Lalla Essaydi (b. 1965)*

Growing up in Morocco and then moving to Saudi Arabia when she got married, has largely influenced artist Lalla Essaydi's work. She moved with her children to Boston for their studies in 2003, and enrolled in the School of the Museum of Fine Arts. Her portraits embody women and children taken in large unoccupied family owned houses, while her photographs celebrate Islamic calligraphy using henna. Her palette and subject matter emulates 19th century Orientalist painting. Essaydi has stated: "Henna is a crucial element in the life of a Moroccan woman, and is associated with the major celebrations in her life."

# 4

## Innovative Designers

en.v



### *Omran Al-Owais*

is the creative director of CentimeterCube, which is an architecture, real estate and property management firm. The firm's designs combine the best of traditional architecture and design with the latest contemporary trends. Omran has designed numerous villas and is now developing a sustainable mosque. He has also been part of designing a sustainable city called Xeritown, which incorporates local heritage with green design.

[www.centimetercube.com](http://www.centimetercube.com)



### *Ahmed Ebrahim*

is a young Emirati architect and entrepreneur. He graduated from the American University of Sharjah with a degree in Architecture and has since established his own firm called X-Architects - a versatile and innovative design studio. He has designed a number of projects including a floating apartment, a sustainable city, commercial towers and numerous private villas. He has been featured in a range of local and international magazines, newspapers and television networks. He is also a frequent critic at the School of Design and Architecture at the American University in Sharjah.

[www.x-architects.com](http://www.x-architects.com)



### *Khalid Alnajjar*

is a UAE-based architect and the founder and managing director of dxb-lab architects, one of Dubai's leading architecture firms. Khalid Alnajjar studied at Columbia University, New York, and the Southern California Institute of Architecture, before moving back to Dubai and setting up dxb-lab in 2000. He recently won the Best Design Award in the Mohamed Bin Rashid Awards for Young Business Leaders. He also won the Sheikh Rashid Award for Academic Excellence for his achievements in Advanced Studies in Architecture. He has also been a part-time professor and visiting critic at the American University of Sharjah.

[www.dxb-lab.com](http://www.dxb-lab.com)

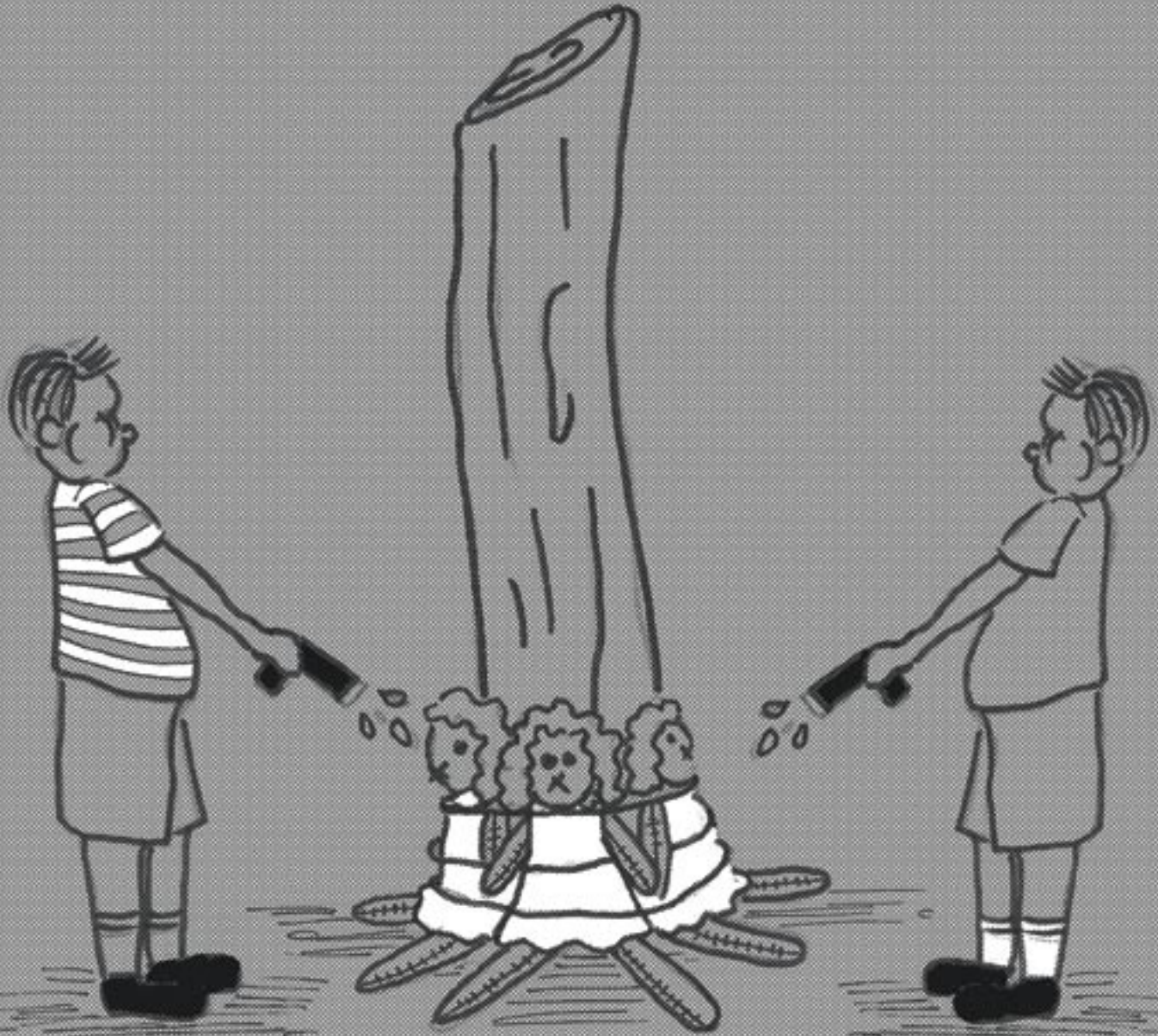


### *Hicham Lahlou*

is a Moroccan interior architect and designer. He draws inspiration from his origins and has become well known for his famous teapot "Koubba." He graduated from the Charpentier school in Paris in 1995, and decided to set up a multidisciplinary design agency in Morocco. Recently, he was asked by the town of Agadir to envisage all its urban furnishings and is currently creating his own personal label - "Lalou.h."

*email: [lahloujob@yahoo.fr](mailto:lahloujob@yahoo.fr)*

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### *The Art of Oppression: The Separation Barrier*

Imagine stepping out of your university to a giant concrete wall. This scenario is the reality in Al Quds University in the Occupied West Bank. Over the wall, you can see the shining Dome of the Rock – annexed by Israel physically, while also psychically separated by the Separation Barrier – a constant reminder for Palestinians of all that is now forbidden to them. Israel’s

wall is four times as long and twice as high as the Berlin Wall. A fitting comparison, especially considering that remnants of that fabled wall are now put on display as mementos of a ridiculous past of segregation – and which are completely covered with graffiti. In some areas, the Separation Barrier has also steadily accumulated a wealth of adornments – serving as

a giant open canvas for local and international artists and activists. Perhaps the biggest irony is that most of the art is on the Palestinian side of the wall – graffiti and slogans screaming at the spectator from the interior of Palestine’s giant open-air prison. [Dina Awad](#)

a. *The power of the worker ant.*

b. *Banksy's satire; Christmas in Bethlehem.*

c, d. *Israeli soldiers come apart as fragile constructions of American money, just as the Israeli Defense Forces is completely dependent on American aid.*

e. *Qalandia, The solution?*

f. *The Israeli face 2 face project endeavored to beautify the wall by putting up larger than life photos of Palestinians and Jews. The result is eerie, and decidedly misses the point.*

g. *Across the street from Al Quds University, knowledge grows into power.*

a.



b.



c.



d.



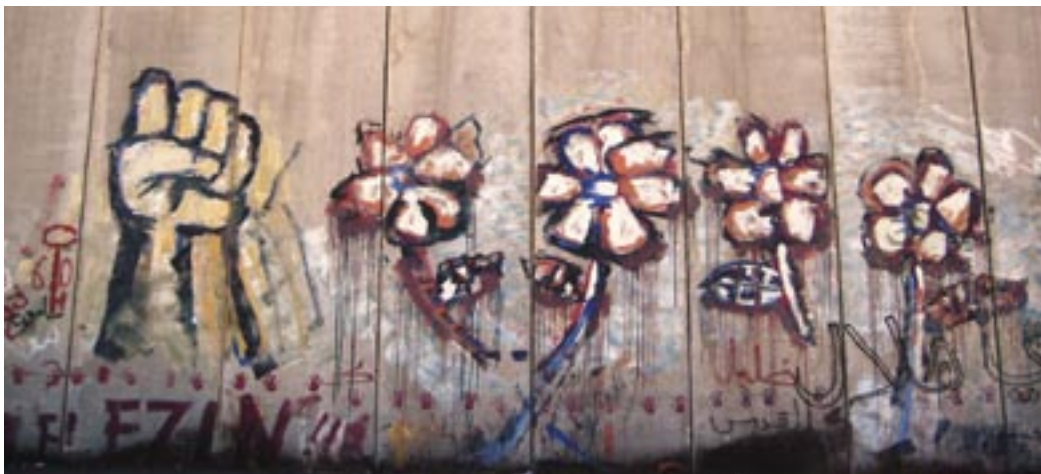
e.



f.



g.



# IMPRESSIONS

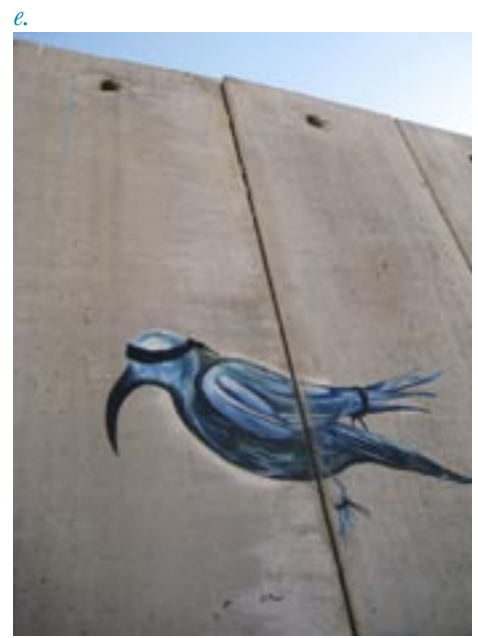
a. Palestine's Guernica, Bethlehem.

b. The city of Qalqiliya is almost completely surrounded on all sides by the wall. Here, the humid air smells salty and fills with the sounds of residents talking of walking to the sea back when Palestinians used to be allowed in Israel.

c. Leila Khaled, an idol for Palestinian women, finds her face immortalized on the wall. She was never allowed to return to Palestine.

d. The American solution to the conflict.

e. A captive bird symbolic of the Occupied Territories.





a.



b.



c.



d.



Previous Page cont...

f. *The Right of Return is an inalienable right of every Palestinian refugee. It makes up the very fabric of what it means to be Palestinian here.*

g. *America they want their money back.*

h. *A military surveillance outpost at the wall is totally subverted by this cartoon man.*

i. *You might just as well find this type of graffiti in New York, the wall has become an open canvas for graffiti artists from around the world.*

a. *Qalinada wall.*

b. *A play on Banksy's "What's on the other side of the wall?" mural. Here it is Jerusalem that is cut off from Abu Dis, and Palestinians long to return.*

c. *The power struggle.*

d. *Down with the occupation.*

a.



b.



c.



a. *The stairway to the other side.*

b. *Marching forward?*

c. *Oddly idyllic.*

d, e. *Humans struggle to stay on the camel ride, with the camel perhaps serving as an analogy to Palestine.*

f. *Near the Aida refugee camp in Bethlehem, a corpse finds its resting place.*

## Quick Facts

- When the Wall is completed, Israel will de facto annex 45% of the Occupied West Bank.

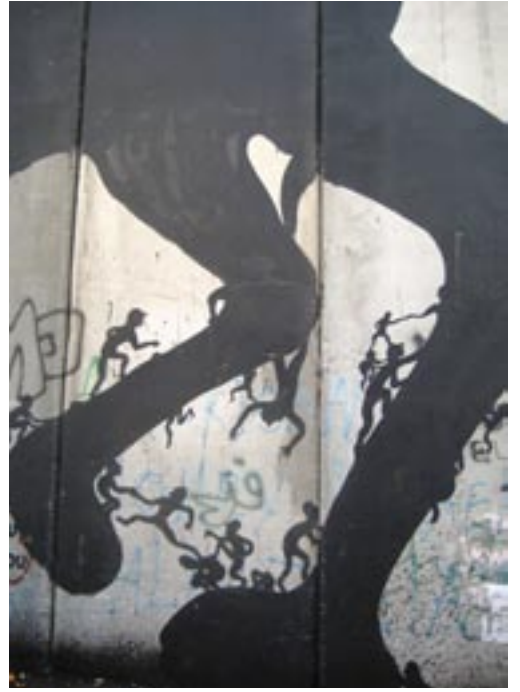
- The International Court of Justice ruled that the Barrier violates international humanitarian law, international human rights law, and the right of self-determination for Palestinians.

- The Court concluded that Israel must cease construction of the Barrier, dismantle parts constructed inside the West Bank, and compensate Palestinians who experienced losses as a result of its construction.

d.



e.



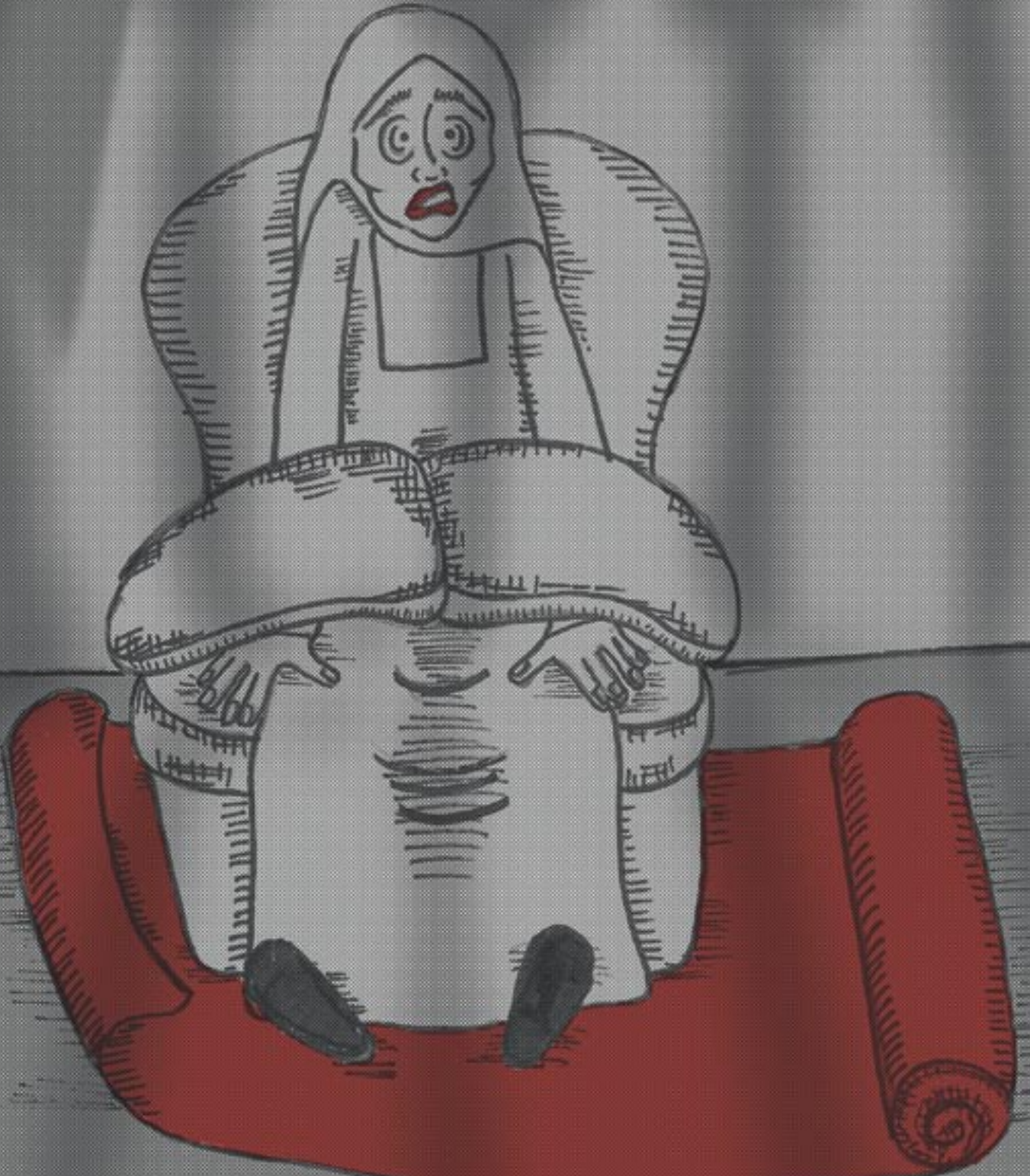
f.





*Banksy's famous floating girl. This image was used as the symbol for the Nakba's 60th commemoration activities in the West Bank, where as many black balloons were launched as there have been days of exile for the Palestinian refugees since 1948.*

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## *Squeezing Water from a Stone... or a Desert*

*Sarah Schmidhofer*

*Looking around us*, we can see that our livelihoods are largely dependent on the foods we eat, the clothes we wear and the structures in which we reside. Closer inspection reveals that all we ingest, the bulk of our dress and a large portion of our homes are made directly from plant and animal derivatives – the products of agriculture. Though farming methods vary around the world and change over time, the Middle East boasts some of the earliest known agricultural settlements – in and around the Fertile Crescent region.



*a.*

The Tigris and Euphrates rivers run through the region originally called Mesopotamia, or “the land between two rivers,” running south to the Arabian Gulf and providing the lowlands with water and rich, fertile silt. The Nile River provided a similar environment for the ancient Egyptians. Coaxing food from these regions

was at times effortless, due to this silt left behind after seasonal flooding. This area is thus sometimes considered the birthplace of agriculture.

The regular flooding of these rivers set the rhythm of life for ancient farmers. Each year,

### **THE ORIGINAL.**

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*b.*

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a. A boy tends to the land.

b. A cow grazing



farmers would witness the telltale white ibis flocks across the fields, indicating the floods soon to come. The flood deposited water and black silt across the fields, setting the stage for the green pastures to appear and then for the golden harvests to occur.

The same tasks were quite difficult during the dry season, however. These lands, and lands not directly in the flood plains, needed another way to get water. The Ancients thus developed some of the earliest irrigation systems, making dykes and canals for water to flow to drier areas. Archimedes' Screw, or the 'tanbur,' was a helix developed to raise water to elevated areas. Even areas in the flood plain developed water management systems for the fields, often closing off the vents to the dykes surrounding the fields during the height of the floods, allowing the trapped water to soak down and retain the silt before releasing the water again.

The "Islamic Golden Age" between the eighth and thirteenth centuries CE, brought with it a significant agricultural revolution, not only for the Middle East, but also for the world at large. The Middle East made many advances in irrigation systems, the knowledge of crops, and the application of the scientific method to agriculture.

In particular, the adaptation of machines to previously manual tasks was crucial to agricultural advancement. Hydro-power, wind-power and fossil-fuel-power were used to replace man-power, allowing the work previously done by a village to be accomplished by a few. Water-raising machines and more sophisticated irrigation systems allowed previously dry lands to be cultivated, and water management systems (including dams, dykes and aquifers) allowed for less tight dependence on the river flooding cycle.

Precise knowledge about individual crops and land properties allowed efficient planting cycles and processes. It was discovered, for example, that rotating certain crops on a piece of land allows the soil to maintain proper nutrient composition over time. Previously, land might be planted repeatedly with a given crop, eventually rendering the soil nutrient-less and barren. Works such as Ibn al-'Awwam al-Ishbili's *Kitab al-Filaha*, synthesized such knowledge, along with information about plant

diseases, weather patterns and atmospheric conditions, essentially providing a "how-to" book for farmers. This influential book was eventually translated into several languages and spread throughout Europe.

Increased travel and exploration during this period made possible the spread of this knowledge (and of actual crops such as bananas, cotton, sugar, rice and citrus fruits) from this Middle Eastern hub to the rest of the world.

In the past few centuries, the current of knowledge has been flowing swiftly in the opposite direction. Advances by the West and the Far East in genetic technologies have been particularly important in the region, as these 'designer' crops can be tailored to grow in the expanding desert environments in the Middle East. Urbanization and growing populations have put a massive stress on the food and water supplies of the MENA region, as demand becomes higher and arable lands are lost to urban sprawl. Crop management systems that were once more than sufficient to provide ample food to the area are no longer enough. There is currently a large movement in Egypt to "green the desert," combining new genetically engineered crops with incredibly sophisticated water management systems in order to 'reclaim' arable land lost to urbanization. Though well intentioned, opponents argue that resources might be better allocated by moving

the cities away from the naturally fertile areas, instead of the crops. Still others point out that instead of trying to become self-sufficient for food crops, the region should instead focus on crops for which it has a competitive advantage. Flowers and certain types of produce, for example, require much less water to grow. These crops can then be exported to turn a large profit, bringing in much needed revenue and creating funds with which to import the more water-intensive crops.

Regardless, globally rising food costs drive the desire for production back home. The Middle East is coming up with ingenious ways to water crops that are not directly on the path of a river or in the way of natural rainfall. Tunisia and Egypt, for example, have both recently adopted the modern technique of "drip irrigation" where water and fertilizer are applied, drop-by-drop, directly to the roots of a plant, greatly eliminating waste and maximizing output per drop of water. Water reuse and recycling are also becoming important. Desalination is particularly gaining in popularity, focusing on turning sea water into usable water for crops and drinking. While the efforts of the Ancients involved diverting plentiful sources of water to new areas, the efforts of today and tomorrow involve making small amounts of water go a long way, quite literally, by squeezing water from a stone... or from the desert. *en.v*

## The New Silk Road

Hussah Al Tamimi

*The Silk Route* refers to a wide-spread interconnected network of trade routes across the Asian continent connecting Eastern, Southern and Western Asia with the Mediterranean world through land and sea – including North Africa and Europe. A range of products were traded, and not just silk as the name implies. People moving from one place to another to conduct business transmitted new inventions, religious beliefs, artistic styles, languages, and social customs, as well as goods and raw materials. The products and ideas that were exchanged served to create important paths for cultural and technological links between traders, merchants, pilgrims, monks, soldiers, nomads and urban dwellers from China to the Mediterranean sea for thousands of years.

a.



*Prehistory*  
6000 BCE – 1000 BCE

The people of the Sahara imported domesticated animals from Asia. This was the earliest known encounter of trade.

b.



*Hellenistic Era*  
329 BCE – 100 BCE

The first major step in opening the Silk Road between the East and West arrived with the expansion of Alexander the Great's empire into Central Asia.

c.



323 BCE

The Ptolemaic dynasty took control of Egypt and promoted trade with Mesopotamia, India, and East Africa through their Red Sea ports and over land.

d.



130 BCE

The Chinese explored Central Asia and established embassies of the Han Dynasty in Central Asia.

e.



1st Century BCE

The "Silk Road" was formally established through the efforts of China in order to merge a road to the Western world and India. The trade route was regularly policed by the Han Dynasty's army against nomadic bandits.

f.



*Roman Empire*  
30 BCE

The Roman Empire established formal trade with China due to Roman craze and demand for Chinese silk; and this is how the name of the route was traditionally coined.

The Roman conquest of Egypt lead to regular communications and trade between India, Southeast Asia and Sri Lanka. Intercontinental trade and interaction became regular, organized and protected by these "great powers."

g.



*Medieval Era  
7th Century CE*

In Central Asia, the expanding Islamic Empire brings a stop to Chinese westward expansion. During much of the Middle Ages, the Islamic caliphate in Persia had a monopoly over most of the trade across the Old World.

j.



*1400 CE*

The Silk Road stopped serving as a shipping route for silk.

Following the end of the Mongol Empire, the disappearance of the Silk Road was one of the main factors that lead to the Age of Exploration in Europe. European explorers such as Christopher Columbus and Vasco De Gama needed an alternate route to reach China and tried to do so by sea.

h.



*750 - 840 CE*

Information about Asia was provided by Muslim geographers, who showed a survival of links between east and west through their works.

k.



*17th Century*

The Russians reestablished the land route between Europe and China, but under a new name – The Great Siberian Road.

i.



*Mongol Era  
1215 – 1360 CE*

Reestablishment of the Silk Road through visits of Chinese Mongol diplomats to the courts of Europe. Marco Polo became one of the first Europeans to travel the Silk Road to China.

Ibn Battuta, a Moroccan Muslim traveler, passed through the Silk Road on his travels.

l.



*The 21st Century*

The successful silk route of 1600 years ago is once again flourishing. A new generation of merchants is trading new goods between China and the Middle East. The process began with the exchange of Arab oil for Chinese capital, which created two-way deals for banking, property development, industry and tourism. The Middle Eastern and Chinese economies are in the midst of creating a new commercial bloc.

- a. Cattle in the Sahara region.
- b. Statue of Alexander the Great.
- c. Ancient ship on the Red Sea port.
- d. An official from the Han Dynasty.
- e. Army of the Terracotta Warriors near Xian in China.
- f. Roman soldiers.
- g. Ancient city of Yazd, Iran.
- h. An 8,000 year-old castle in Iraq.
- i. Marco Polo painting on the door of a temple in Bangkok, Thailand.
- j. A sand sculpture of Genghis Khan.
- k. The Great Wall of China at “Mutianyu” just north of Beijing.
- l. Chinese currency, the Yuan.

The New Silk Road has been the result of this increasing trade and continues to grow at a fast pace: Trade has doubled since 2000 reaching US\$ 240 billion.

Although there are also deals between China and Africa, the money tends to flow in one direction in this case.

As opposed to the original Silk Trade Route, the new Sino-Arab connection seems like it will go on thriving for a long while to come.

*en.v*

a.



a. Genetic ancestry map.

b. Ancestral DNA.

X & Y

## The Genographic Project

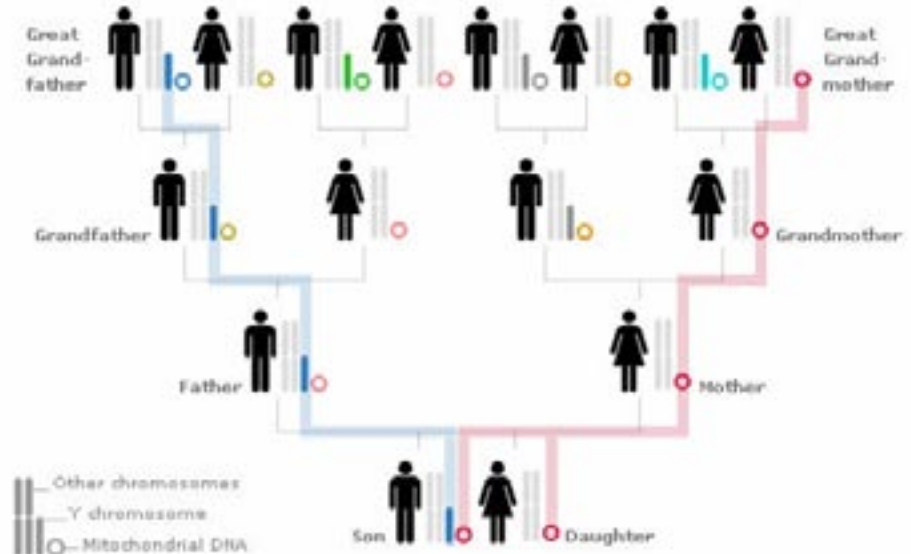
Hussam El Tayeb

James Baldwin, an American novelist and civil rights activist of note, was quoted to have said: "Know from whence you came. If you know whence you came, there are absolutely no limitations to where you can go." Baldwin's words ring ever more true today, as globalization bridges the distances that separate us and blurs the differences that divide us making the need to know where we come from an ever more pressing one. The Genographic Project, a five-year research partnership drawing on the talents and technical expertise of National Geographic explorer Dr. Spence Wells and his team as well as several IBM researchers, is to date mankind's most ambitious endeavor to chart where humanity came from.

DNA studies and research have so far revealed that "all humans today descend from a group of African ancestors who – about 60,000 years ago – began a remarkable journey." Their journey spanned the corners of the world and from Africa, the cradle of life, they went on to populate the earth. The story, perhaps the greatest story ever told, narrating this epic journey is inscribed in each of us, coded into our genes as unique markers, secretly tucked away for all posterity. Now, if we could only read it...

The Genographic Project aims to do just that in a three-phased approach by gathering data from indigenous people from around the world. The general public will be invited to join in on this project using the proceeds from the 'Genographic Public Participation Kit'

b.



to further its research. Together, with the team of IBM researchers, the hope is to analyze historical patterns in our DNA to gain a deeper insight into our ancestral roots that could be chartered in real-time.

In the Middle East, the Genographic Project has partnered up with Eastern Biotech & Life Sciences, a high-tech facility based out of Dubai's Biotechnology and Research Park (DuBiotech). Eastern Biotech, which began operations in 2006, offers a comprehensive range of genetic testing services such as DNA Paternity Testing Services, Colon & Breast Cancer Detection and, through its partnership with the Genographic Project, assists members of the general public in participating in this cutting edge research. The 'Participation Kit', which retails for around US\$ 100, is very

simple and can be used in the comfort of one's own home. All that is required is a simple and painless cheek swab, which once returned to the lab, will test either mitochondrial DNA, which is passed down maternally, or the Y chromosome, which is passed down paternally, to reveal your ancestry.

To date, several hundred thousand participants have already been tested, with more signing up each day. You can follow the progress of the project online on the National Geographic website (<https://www3.nationalgeographic.com/genographic/>).

As the ancient Roman philosopher and political theorist, Cicero, said: "He who knows only his own generation remains always a child." *en.v*



# The Evolution of...

## AUDIO

Phonograph (1877)

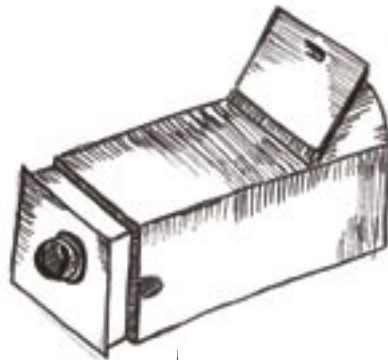


Gramophone (1913)

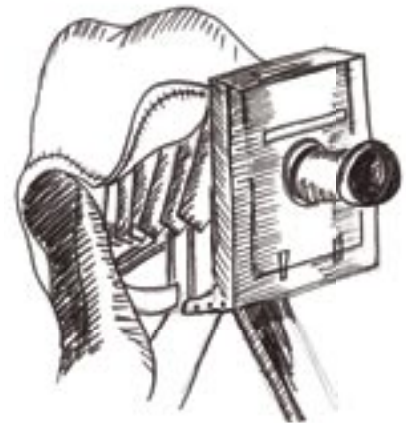


## PHOTO

Camera Obscura (1685)



19th Century Studio Camera

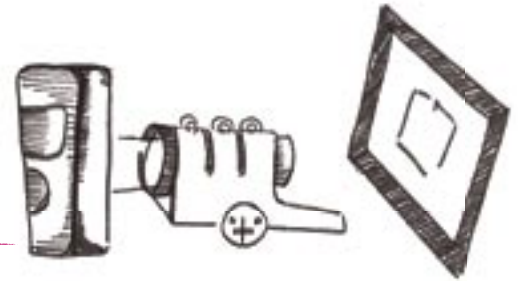


## VIDEO

Kinetoscope (1889 - 1892)



35 mm Movie Projector (1909)



Hematite Red Ochre  
(Pre-historic Art Tool)

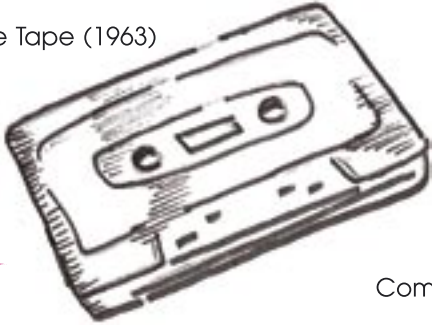


Rattan Plant Paintbrush  
(Pre-historic Art Tool)

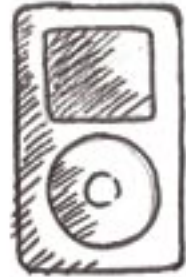


## ART

Cassette Tape (1963)



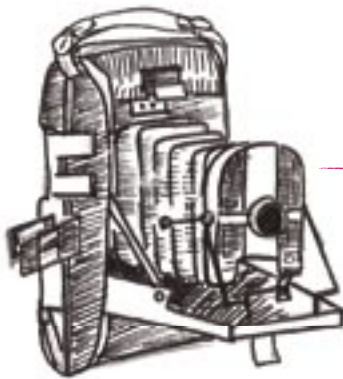
Compact Disc (1982)



MP3 Player (1997)



Instant Picture Camera "Land Camera" (1948)



Digital Camera (1988)



Instimatic 100 Camera (1963)



Beta Max (1975)



VHS (1976)

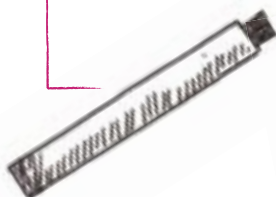
DVD (1995)



Desktop Publishing and Graphic Design (mid 1980's)



Pencil (1565)



Paintbrush (Unknown)





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## *Pocketbook*

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*Dar Al Funoon*  
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P.O. Box 3899, Safat 13039  
T +965(2)2433138  
F +965(2)2433129

*Dar El-cid Fine Art Gallery*  
Hawalli, Kuwait  
P.O. Box 6156, Postcode 32036  
T +965(2)5325196  
F +965(2)5325196

*Illusion Art Gallery*  
Shuwaikh, Kuwait  
P.O. Box 64592, Postcode 70456  
T +965(2)2241176  
F +965(2)2241138

*Kuwait Arts Association*  
Hawalli, Kuwait  
Berit Street, Behind College of  
Business Studies (Men)  
P.O. Box: 11036, Dasma 35151  
T +965(2)2655729/

(2)2610584/ (2)2611863  
F +965(2)2654139  
info@kuwait-arts.org  
www.kuwait-arts.org  
Kuwait Museum of Islamic Art  
(Dar al-Athar al-Islamiyyah)  
T +965(2)432020

*Kuwait National*  
Kuwait City, Kuwait  
P.O. Box 193 13002 Safat  
Arabian Gulf Street  
T +965(2)2456534  
F +965(2)2404862

*Kuwait Society for Formative Arts*  
Kuwait City, Kuwait  
T +965(2)2610584/ (2)2611863  
F +965(2)2654139

*K-Town Café*  
Kuwait  
ktowners@k-towncafe.com

*Masafa Gallery*  
Kuwait City, Kuwait  
Fonar Shopping Center

*Sadu House*  
Kuwait City, Kuwait  
Near Kuwait National Museum  
Arabian Gulf Street

*Tareq Rajab Museum*  
Hawalli, Kuwait  
P.O. Box 6156, Postcode 32036  
T +965(2)5317358  
F +965(2)5315276

## Oman

*Bait Al Zubair*  
Old Muscat, Oman  
T +968736688

*Ministry of Heritage and Culture  
in Muscat and Salalah*  
Muscat, Oman  
P.O. Box 668, Postcode 113  
T +968602555

*Omani Association for the Visual  
Arts*  
Matrah, Oman  
P.O. Box 1795, Postcode 114  
T +968694969

*Omani - French Museum*  
Old Muscat, Oman  
Near Muscat police station  
T +968 736613

*The Cultural Club*  
Bausher District (Al-Qarm), Oman  
P.O. Box 3954, Rawi112

T +968563401  
The National Museum at Ruwi  
Muscat, Oman  
P.O. BOX 668, Ruwi Way 3123,  
T +968701289

*The Oman Museum*  
Muscat, Oman  
P.O. 668, Al Qurum  
T +968600946

*The Sultan Qaboos Cultural Center  
in Oman*  
Muscat, Oman  
Mubarak Al-Busaidi, Sultan Qa-  
boos Grand Mosque  
msmbusaidi@diwan.gov.om

## Kingdom of Saudi Arabia

*Arabian Collection Gallery*  
Khobar, KSA  
Al Rashid Mall, PO Box 4249,  
Postcode 31932  
T +96638642959  
F +96638934020

*Ministry of Culture and Informa-  
tion*  
Riyadh, KSA  
Nasseriya Street , 11161  
T +966401 4440/ 401 3440  
F +966402 3570

*National Museum of Saudi Arabia*  
The National Museum  
Riyadh, KSA  
P.O. Box 3734, 11481

## Qatar

*Qatar Fine Arts Society*  
Doha, Qatar  
P.O. Box 6588  
T +974410209  
F +974410209

*Qatar National Museum*  
Doha, Qatar  
Cornashe Str,  
T +9744291777/ 4442191

*Weaponry Museum*  
Doha, Qatar  
Near Dept. of Passports and Im-  
migration  
Al-Laqa area  
T +9744438123

## United Arab Emirates

*The Third Line Gallery*  
Dubai, UAE  
Al Quoz 3 Po Box 72036  
T +971(0)43411367  
F +971(0)43411369  
www.thethirdline.com

*Al Owais Cultural Foundation*  
Dubai, UAE  
Al Rigga Street  
T +97142222201  
info@dcc.ae  
www.dubaiculturalcouncil.ae

*Art Attack Gallery*  
Dubai, UAE  
Jumeirah, Umm Suqueim  
St.51,Villa 14,Jumeirah 1,PO  
Box:79771  
T +97143449008  
www.artattackgallery.net

*ARTE Souk*  
Dubai, UAE  
Times Square Mall  
Sheikh Zayed Road,  
T +971504567481  
info@arte.ae  
www.arte.ae

*Art Space*  
Dubai, UAE  
The Fairmont Hotel  
Sheikh Zayed Road  
T +97143325523  
info@artspace-dubai.com  
www.artspace-dubai.com

*Abu Dhabi Authority for Culture &  
Heritage*  
Abu Dhabi, UAE  
Old Airport Road, PO Box 2380  
T +97126215300 /400  
F +97126336059  
info@cultural.org.ae

*Creative Art Centre*  
Dubai, UAE  
Jumeirah, Umm Suqueim, Behind  
Choitram Supermarket  
Jumeirah Beach Road  
T +97143444394  
F +97143442303  
artcentre@emirates.net.ae  
www.arabian-arts.com

*Department of Culture &  
Information*  
Government of Sharjah  
Sharjah, UAE  
P.O. Box: 5119  
T +97165671116  
F +97165662126  
sdci@sdci.gov.ae

*Dubai International Art Centre  
(DIAC)*  
Dubai, UAE  
Jumeirah, Umm Suqueim  
Beach Road, Jumeirah  
Street 75B between Town Centre  
and Mercato

T +97143444398  
artdubai@emirates.net.ae  
www.artdubai.com

*4 Walls*  
Dubai, UAE  
Al Quoz, Exit SZR at Exit 3  
Head towards Home Centre. Opposite to Knotika  
T +97143388892  
www.4walls-dubai.com

### *Fujairah Culture & Media*

*Authority*  
Fujairah, UAE  
Fujairah Tower-9th floor- office  
No. 906  
P.O.Box: 7444  
T +9 2222678  
F +9 2222959  
info@fcma.gov.ae

*Lara Baladi - Surface of Time*  
Dubai, UAE  
Al Quoz 1, near The Courtyard  
Opposite Spinneys warehouse  
T +97150502 5778  
F +97143403965  
Tessa@b21gallery.com  
www.b21gallery.com

*Majlis Gallery*  
Dubai, UAE  
Bur Dubai, Bastakia, Al Fahidi  
roundabout  
T +97143536233  
F +97143535550  
majlisga@emirates.net.ae

*Miraj Islamic Art Gallery*  
Dubai, UAE  
Jumeirah, Umm Suqueim  
Jumeirah Beach road  
T +97143941084

*Sheikh Mohammed Centre for Cultural Understanding*  
Dubai, UAE  
P.O. Box: 21210  
T +97143536666  
F +97143536661  
smccu@emirates.net.ae  
www.cultures.ae

*Traffic*  
Dubai, UAE  
Saratoga Bldg., (behind Tamweel)  
Al Barsha,  
P.O Box 6716  
T +97143418494  
F +97143418566  
www.viatraffic.org

*Women in Black*  
Dubai, UAE

Sheikh Zayed Road  
Dubai Community Theater & Arts  
centre  
Mall of the Emirates  
T +97143414777

### *Jordan*

*4 Walls*  
Amman, Jordan  
P.O. Box 841042, Amman 11184  
T +96265920902  
F +96265920820

*Al Mashreq Gallery*  
Amman, Jordan  
T +96265681303

*Alia Art Gallery*  
Amman, Jordan  
Rainbow St, near 1st Circle  
Jabel Amman  
T +9626639350

*Baladna Gallery*  
Amman, Jordan  
T +96265537598  
F +96265537598

*Dar Al-Anda Fine Art Gallery*  
Amman, Jordan  
Dhirar Bin Al-azwar St  
Jabal Al Weibdah  
P.O. Box 831346, Amman 11183  
T +96264629599/ 8  
F +96264629597

*Darat Alfimun*  
Amman, Jordan  
Jabal Luwaibdeh  
P.O. Box 910406 Amman  
T +96264643251/ 2  
F +96264643253

*Jordan Archeological Museum*  
Amman, Jordan  
T +96264638795  
F +96264615848

*Jordan Design and Trade Center*  
Amman, Jordan  
P.O. Box 926687, Amman 11110  
T +96265606992/ 560-6993  
F +96265606994

*Jordan Folklore Museum*  
Amman, Jordan  
T +96264651742

*Jordan National Gallery of Fine Art*  
Amman, Jordan  
P.O. Box 9068, Amman 11191  
T +96264630128  
F +96264651119

*Orfali Gallery*  
Amman, Jordan  
P.O. Box 926095, Amman 11110  
T +96265510603  
F +96265526932

*Riwaq Al Balqa'a*  
Amman - Jordan  
T +96264720677

*Rodin Gallery*  
Amman, Jordan  
T +96265920334

*The Gallery*  
Amman, Jordan  
Jordan InterContinental Hotel  
T +9626630128

*Zara Gallery*  
Amman, Jordan  
T +96264651433

### *Lebanon*

*Matignon Gallery*  
Beirut, Lebanon  
Sin El Fil  
T +9611500265/ 484115  
F +9611484115

*Mogabgab Gallery*  
Beirut, Lebanon  
T +9611500902

*Noahs Ark Art Gallery*  
Beirut, Lebanon  
Zalka  
B.B Street Center Grand Parc 2  
T +9611562780/ 3-727211

*Rochane Art Gallery*  
Beirut, Lebanon  
Verdun Plaza, Verdun Street  
T +9611792238/ 818547  
F +9611344188

*Shahine Gallery*  
Beirut, Lebanon  
Hamra  
Mme Curie St, near Concorde  
T +9611346522

*Varoujan Art Center*  
Beirut, Lebanon  
Zalka  
Hopital Haroun Street  
T +9611895316

### *Egypt*

*Greco*  
Alexandria, Egypt  
Mathaf El Romani Street  
Downtown  
T +20234865820/ 4876434

*Coptic Museum*  
Cairo, Egypt  
Abbassiah  
4d, Fakhry Abdel Nour Street  
T +20223639742/ 3628766

*The Egyptian Museum*  
Cairo, Egypt  
Tahrir square  
T +20225796974/ 57542671  
F +20225794596

*Egyptian Museum of Modern Art*  
Cairo, Egypt  
Al-Gezira  
Cairo Opera Complex  
T +20227366665

*Islamic Ceramics Museum*  
Cairo, Egypt  
Al-Gezira  
Opiset Marriot hotel  
T +20227373298/ 7373296

*Mahmoud Khalil Museum*  
Cairo, Egypt  
Doqqi  
1 Kafour Al-Akshid Street  
T +20223362378/ 23362358  
F +20223362376



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***Creative Director***

- Minimum of 5 years experience.
- Proven track record in successfully managing and training a creative team.
- Excellent multi-tasking abilities.
- Excellent communication and networking skills.
- Excellent organizational skills.
- Highly proficient with Adobe design programs & animation programs.
- Knowledgeable in all aspects of printing and production.
- Adaptable to a young, fast-paced creative environment.
- English and Arabic mandatory.
- Client relationship management.

***Account Manager***

- Minimum of 2-3 years experience.
- Proven track record in successfully managing and supporting all day to day activities related to high profile corporate accounts.
- Dynamic media planning and budgeting abilities.
- Excellent multi-tasking abilities.
- Excellent verbal and written communication and networking skills.
- Excellent organizational and administrative skills.
- Conceptualization of creative brand-related ideas.
- Marketing ideas to respective clients.
- Management of all 3rd party suppliers with regards to key accounts.
- English and Arabic mandatory.

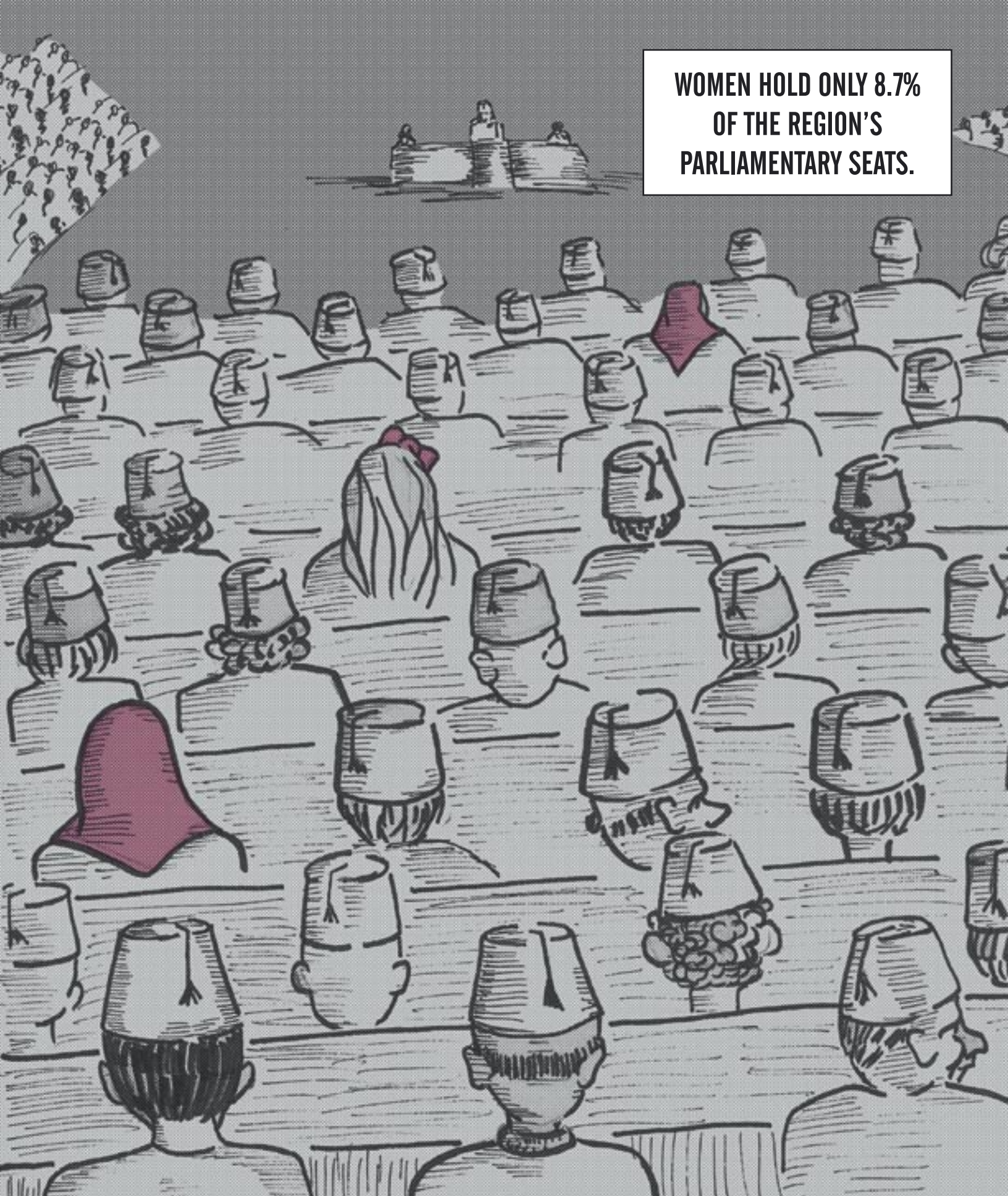
***Sales Executive***

- Minimum of 3 years experience.
- Proven track record in successfully closing sales to high profile corporate accounts.
- Dynamic networking abilities.
- Excellent presentation skills.
- Excellent multi-tasking abilities.
- Excellent verbal and written communication skills.
- Excellent organizational and administrative skills.
- English and Arabic mandatory.

***Send All CV's And Supporting Documents To:***

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