



The Second International
Conference on Kahlil Gibran:
***“Reading Gibran in an Age of
Globalization and Conflict”***

May 3-6, 2012



Under the Distinguished Patronage of
His Excellency Antoine Chedid,
Ambassador of Lebanon

- The Second International Conference on Kahlil Gibran:
“Reading Gibran in an Age of Globalization and Conflict”



May 3 – 6, 2012

- Book Launch of the English and Arabic language editions of
*The Spiritual Heritage of the Human Race:
An Introduction to the World's Religions.*
- Launch of the International Association for the Study of the
Life and Works of Kahlil Gibran.



Four Members of Arrabitah: Left to Right: Naseeb Arida, Kahlil Gibran, Abdul Massih Haddad, Mikhail Naimy

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■ Information on Organizers and Sponsors

Conference Organizers:

The George and Lisa Zakhem Kahlil Gibran Chair for Values and Peace
in The Department of Anthropology

and

The Center for International Development and Conflict Management
in The College of Behavioral and Social Sciences,
The University of Maryland

in association with

Darabi Associates Inc. (Florida, USA)
Min Ajl Lubnan (Washington D.C., USA)

and

The Telfair Museums of Art (Georgia, USA)

Conference Partners and Sponsors:

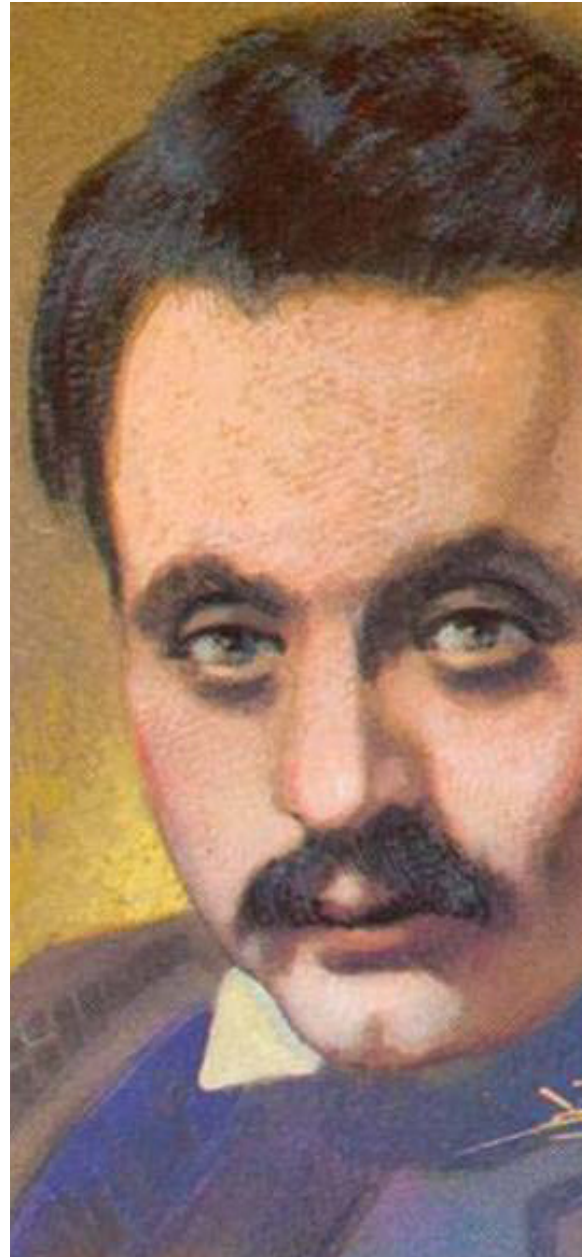
Antoun Sehnaoui, Esq.
Association for the Promotion and the Exhibition of the Arts in Lebanon
(Beirut, Lebanon)
Babbage Simmel (Ohio, USA)
Gibran National Committee (Bisharri, Lebanon)
Global Technology Associates (Virginia, USA)
Institut du Monde Arabe (Paris, France)
Irish Lebanese Cultural Foundation (Kilkenny, Ireland)
International Association for the Study of the Life and Works of Kahlil Gibran
(Maryland, USA)
Lebanese American University Center for Lebanese Heritage
(Beirut, Lebanon)
Mourad Boutros (London, UK)
Oneworld Publications (Oxford, UK)

Special Thanks:

The Conference Organizers should like to thank Mrs. Rita Abela Nammour
and Mrs. Sandra Abela Tarazi for their generous gift to the Conference in
honor of the memory of Edwin Abela and his outstanding services to
humanity and the arts.

Acknowledgement:

The Program design is by Mourad Boutros who has more than 40 years of
expertise in Arabic calligraphy and typography. Mourad is the author of the
acclaimed books *Arabic for Designers* and *Talking About Arabic*. His work
can be found in major institutions throughout the Arabic speaking world.
See: <http://www.boutrosfonts.com/spip.php?article47>

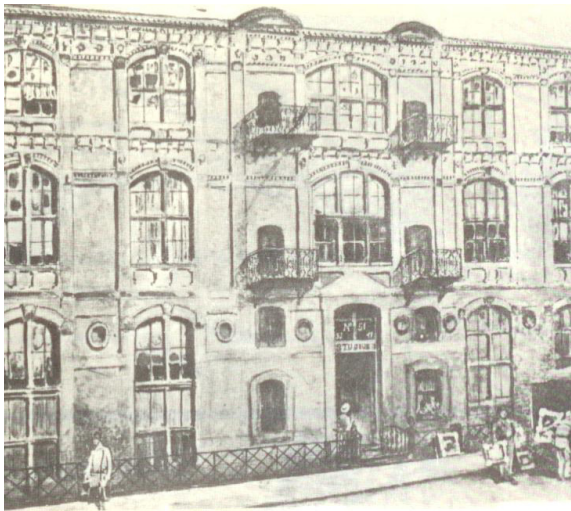


The George and Lisa Zakhem Kahlil Gibran Chair for Values and Peace

Promoting Diversity and Finding Common Ground

The George and Lisa Zakhem Kahlil Gibran Chair for Values and Peace is established in the Department of Anthropology at the University of Maryland, College Park. The Chair is dedicated to exploring and celebrating Gibran's life and works. The George and Lisa Zakhem Kahlil Gibran Chair for Values and Peace develops a holistic approach in addressing the moral and social determinants of public justice and peace. Scholars working under the auspices of the Kahlil Gibran Chair examine matters of cultural pluralism, human rights, and the role of the arts, poetry and literature in promoting international communication and cooperation. These studies emphasize the enduring human, ethical, moral and sacred values which Gibran has advocated in his writings and which are essential to the creation of a world vision based on the principle of "unity in diversity." The George and Lisa Zakhem Kahlil Gibran Chair for Values and Peace is dedicated, therefore, to advancing studies about political and moral healing in a world beset by conflict and confused by a rapid change in the human condition.

The Chair, in particular, helps advance the understanding of the country and people of Lebanon, the culture and civilization of the Middle East, relations among people of different religions faiths and cultures, and issues of peace and conflict resolution.



51 West 10th Street, New York (between 5th and 6th avenue), as it looked when Gibran lived there in 1912.



■ Kahlil Gibran 1883 – 1931 : A Biographical Note

Kahlil Gibran, Lebanon's great poet, painter and philosopher, was born in Bisharri, Lebanon, not far from the sacred cedar grove, on 6 January 1883, and died in New York on 10 April 1931, having emigrated to America in 1895 with his mother, half-brother, and two sisters. On 21 August his body was brought back to Lebanon and finally laid to rest in the Chapel of Mar Sarkis, an ancient monastery hewn in part out of the living rock, not far from the house where he was born.

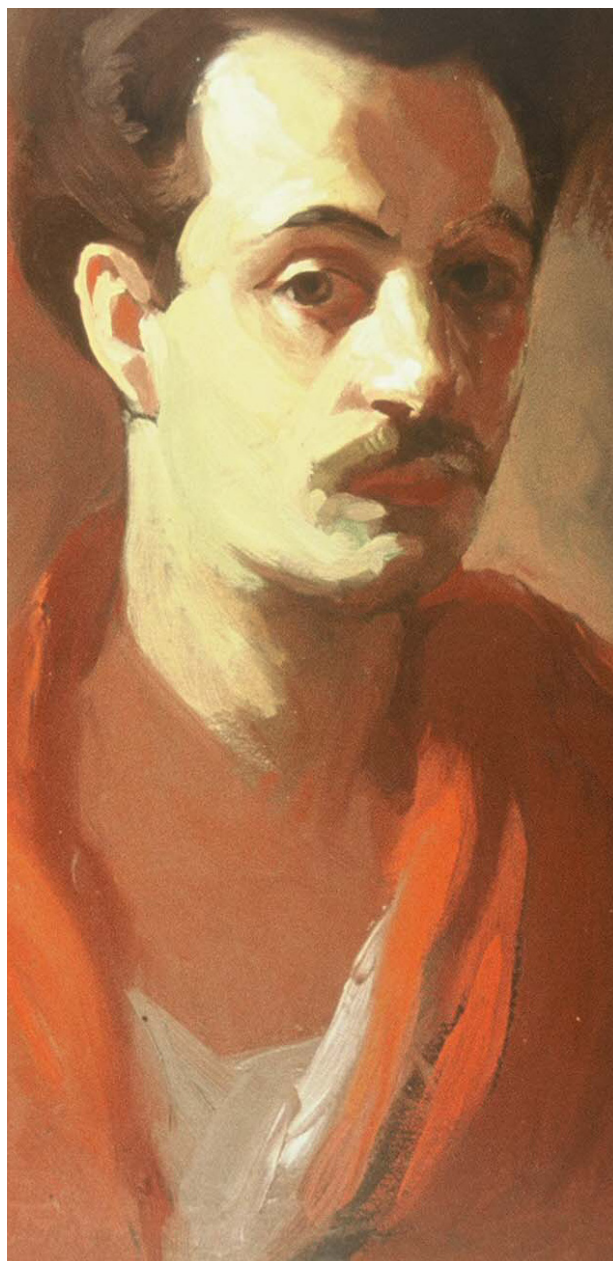
Although Gibran spent most of his life in the West, his attachment to Lebanon, his homeland, and to his native tongue – reinforced by the time spent at the College de la Sagesse (Madrasat al-Hikmah) in Beirut between 1898 and 1901 – remained strong and vital to the end of his life. Symbolic of his attachment to Lebanon was his lifelong correspondence with the Lebanese writer, May Ziadah; though the two never met, a sentimental, but Platonic, attachment developed between them, and their letters, which have only quite recently come to light, are marked by their tender expressions of regard, their transparent openness, and their passionate commitment to artistic values.

Although his first book in English, *The Madman*, did not appear until 1918, the intervening period was one in which the poet had been imbibing, assimilating, and gradually bringing to fruition the manifold cultural influences with which he was surrounded – first, the patronage of the avant-garde Boston photographer Fred Holland Day; then, his association with his American benefactress and patron of the arts, Mary Haskell, and the two years spent studying art in Paris at her expense between 1908 and 1910, during which he rejected modernism in favour of a personal style expressive of his own poetic vision; back in America, the long hours spent in his Tenth-Street attic studio in New York laboriously bringing his craft to perfection; and finally, with the advent of recognition, admittance into the circles of New England cultural society. All this time Gibran read widely in both Arabic and English, balancing the influence of Blake and Nietzsche, for instance, with that of the Sufi poets Ibn al-Farid and Ibn al-Arabi, so that Eastern and Western influences insensibly merged in his psyche; the most important and enduring of these influences was one that went back to the earliest days of his childhood, that of the Bible – itself a book belonging to neither East nor West. The culmination of this period of gestation was the English oeuvres, foremost amongst which ranks the immortal *The Prophet*, one of the most widely read and influential books of the twentieth century. His chosen vehicles of expression in these works were the prose poem, the parable and the apothegm, interspersed with his powerfully symbolic artwork.

Gibran was one of the very few who have achieved lasting eminence and fame as a writer in two completely disparate cultures. In this lay his genius. Belonging to no precise literary traditions, he was able to build bridges between East and West, evolving his own unique creed of love and unity, and thus enhancing the cause of peace and understanding in a world torn asunder by internecine disputes.



Bisharri, Lebanon



■ Introduction to the Conference

As crises proliferate across the globe in this era of accelerated globalization, where are the voices that can bring us the kind of wisdom, awareness, and balance so needed if we are to achieve justice, peace and that “brotherhood of man” envisioned in humanity’s perennial philosophies, East and West? In a world where anger, disintegration, corruption, disorientation and anarchy are the order of the day, Kahlil Gibran stands on his own, as one of those rare writers who actually transcends the barrier between East and West, emphasizing the importance of reconciling reason and passion, of balancing the physical with the spiritual, and of finding practical and moral solutions to the major global issues that humanity faces.

For Gibran, the challenges that confront the human race and life on this planet urgently necessitate not only a holistic and global approach, but, at root, a spiritual revolution, a paradigm shift and a quantum change in human consciousness. Gibran’s English and Arabic prose and poetry represent, in fact, an anguished cry to humanity to rediscover its lost harmony with nature; to evolve a universal code of human rights; to promote the emancipation of women; to build bridges of understanding between cultures and religions; to lessen the gap between the rich and the poor; and to curb all forms of exclusivity — whether ethnic, nationalistic, or religious — in recognition of one common humanity and a shared spiritual heritage. If kept to the fore through research and study, these and other values enunciated in Gibran’s works will continue to inspire many, touch their lives in countless ways and give them comfort, hope and joy in the prospect they afford of a genuine Culture of Peace — one in which the East and the West are equal partners.

The conference will devote particular attention to celebrating Lebanon, Gibran’s homeland, as the meeting point of great civilizations such as the Phoenicians, the Chaldeans, the ancient Egyptians, the Assyrians, the Greeks, the Romans, and the Arabs. In the words of Gibran himself: “The phantoms of past ages walk in the valleys, on the heights the spirits of kings and prophets wander. My thoughts have turned towards the places of remembrance and shewn to me the might of Chaldea and the pride of Assyria and the nobility of Arabia.”

Early in his life, Gibran came to love his beautiful homeland, a love that developed over the years to become the greatest passion in his life, instilling in him a greater love for all mankind: “I am kindled when I remember the place of my birth, and I lean in longing towards the house wherein I grew... I love the place of my birth with some of the love for my land; I love my country with a little of my love for the world, my homeland.”

For Gibran, Lebanon was not only the name of a mountain, but a “poetical expression” and the very essence of his spiritual and intellectual creativity, hence his immortal statement: “Were Lebanon not my homeland, I would adopt Lebanon as my homeland.”

This Second International Conference on Kahlil Gibran is organized by The George and Lisa Zakhem Kahlil Gibran Chair for Values and Peace in association with a group of distinguished organizations. The conference will focus on Gibran’s life and work and will also explore Gibran’s art and artistic contributions.



■ Program: Day One (Thursday, May 3, 2012)

Registration [6:00-8:00 PM] – Founders Room Lobby

Opening Lecture, Inaugural Dinner, and Book Launch of the English and Arabic-language editions of *The Spiritual Heritage of the Human Race* (Oxford, Oneworld, 2011) [7:30- 9:30 PM] – Founders Room

Master of Ceremonies: Dean John Townshend

Opening Lecture: *A Crisis of Perception* by Professor David Cadman

■ Program: Day Two (Friday, May 4, 2012)

Breakfast [7:00 – 8:30 AM] – Room 1125

Opening Remarks [8:30 – 8:45 AM] – Founders Room

1. Dr. Paul Shackel, *Chair of the Department of Anthropology, University of Maryland*
2. Dr. Paul Huth, *Director of the Center for International Development and Conflict Management, University of Maryland*
3. Ms. Tania Sammons, *Curator of the Owens-Thomas House and Decorative Arts, Telfair Museums*

Session 1: Al-Mustafa Speaks [8:45- 10: 15 AM] – Founders Room

Chair: Dr. Imad Muffarij

Program of Readings

All readings are taken from *An Introduction to Kahlil Gibran*, edited by Suheil Bushrui (Beirut, Dar El-Mashreq, 1970). The biographical commentary includes passages from the diary of Mary Elizabeth Haskell and extracts of Gibran's letters to her taken from *Beloved Prophet: The Love Letters of Kahlil Gibran and Mary Haskell and her Private Journal*, edited and arranged by Virginia Hiltu (London, Barrie and Jenkins, 1972). Extracts of letters to May Ziadah are taken from *Love Letters: The Love Letters of Kahlil Gibran to May Ziadah*, edited and translated by Suheil Bushrui and Salma Kuzbari (Oxford, Oneworld, 1997).

Part One: The Arabic Phase, 1905 to 1918

- "My Spirit is to Me" from *A Tear and a Smile*
- From *Al-Musiqah*
- "Dust of the Ages and the Eternal Fire" from *'Ara'is Al-Muruj*
- From "A Speech by Kahlil The Heretic" from *Al-Arwah Al-Mutamarridah*
- Letter to Ameen Guraieb, 12 February 1908
- A Comment on Literature
- Letter to May Ziadah, 1914
- From *Broken Wings*
- Letter to May Ziadah, 28 January 1920
- "A Tear and a Smile" from *A Tear and a Smile*
- "Letters of Fire" from *A Tear and a Smile*

Part Two: The English Phase, 1918 to 1931

- “Thus I became a Madman” from *The Madman*
- “The Good God and The Evil God” from *The Madman*
- From *Al-Mawakib*
- Letter to May Ziadah, November 1919
- “Dead are my People” from *Al-’Awasif*
- From *The Forerunner*
- “Yesterday, Today and Tomorrow” from *Al-Badayi’ Wa’l- Tarayif*
- “Discourse on Teaching” from *The Prophet*
- “Discourse on Love” from *The Prophet*
- From *Sand and Foam*
- “Melachi of Babylon, an Astronomer” from *Jesus, The Son of Man*
- From *The Earth Gods*
- From *The Wanderer*
- From *The Garden of the Prophet*
- Selected passages from letters to May Ziadah

Break [10:15 – 10:45 AM] – Room 1125

Session 2 [10:45 AM – 12:30 PM] – Founders Room

Chair: Ms. Tania Sammons

1. Dr. Suheil Bushrui – *The Enduring Message of Kahlil Gibran*
2. Dr. Riad Nourallah – *‘Piping to the Spirit Ditties of No Tone’: Almustafa for Our Time*
3. Mr. Henri Zoghaib – *Gibran’s Lebanon*

Lunch [12:30 – 2:00 PM] – Room 1125

Session 3 [2:00– 3:45 PM] – Founders Room

Chair: Dr. Miles Bradbury

1. Dr. James Malarkey – *Nuts to Crack on the Path to Enlightenment: The Enigmatic Aphorisms of Kahlil Gibran*
2. Dr. Alexandre Najjar – *Reading Gibran in the Midst of the Arab Spring*
3. Ms. Tania Sammons – *Kahlil Gibran’s Representations of the Feminine Divine*

Break [3:45-4:15 PM] – Room 1125

Session 4 [4:15-6:00 PM] – Founders Room

Chair: Ms. May Rihani

1. Dr. Miles Bradbury – *The Author in Search of Himself : Ameen Rihani’s Hurrying Up About it (1922-1929)*
2. Dr. Edmund Ghareeb – *Andrew Ghareeb and the Art of Translating Gibran though the Arab American [Al-Majar] Press*
3. Mr. Ernest Tannis – *The Originality of the Famous “Ask Not...” Quote from President Kennedy’s Inaugural Address*

Dinner [6:30 – 7:45 PM] – Lower Level Concourse

Session 5 [8:00-9:30 PM] – Founders Room

Chair: Dr. Marwan Charrouf

1. Mr. Robert Andrews – *Kahlil Gibran Stamp Presentation*
2. Ms. Fatma Essassi – *Gibran's Concept of the Unity of Being*
3. Mr. Glen Kalem – *Love is Work Made "VISUAL"*

■ Program: Day Three (Saturday, May 5, 2012)

Breakfast [7:00 – 8:30 AM] – Room 1125

Session 1 [8:45- 10: 15 AM] – Founders Room

Chair: Dr. Riad Nourallah

1. Mr. Taraz Darabi – *Exchanging the Gifts of the Earth*
2. Mrs. Susan Reynolds – *Abdu'l Bahá as Seen by Kahlil Gibran*
3. Ms. Judy Saba – *Unity in Diversity*

Break [10:15 – 10:45 AM] – Room 1125

Session 2 [10:45 AM – 12:30 PM] – Founders Room

Chair: Dr. Mona Khazindar

1. Dr. Jean-Pierre Dahdah – *France: A Keystone in Gibran's Life*
2. Mr. Guy Jones – *Gibran in Ireland*
3. Mr. Francesco Medici – *Gibran in Italy*

Lunch [12:30 – 2:00 PM] – Room 1125

Session 3 [2:00-3:45 PM] – Founders Room

Chair: Mr. Henri Zoghaib

1. Ms. Rana Kazkaz – *Kahlil Gibran: A Film in the Making*
2. Mr. Mehrdad Nosrat – *Gibran in the Persian Language*
3. Dr. Ma Zheng – *The Study of Kahlil Gibran in Contemporary China: New Development and Influences*

Break [3:45-4:15 PM] – Room 1125

Session 4 [4:15- 6:00 PM] – Founders Room
Dr. Judith Freidenberg

General Discussion: Open Forum

Dinner [6:30 – 7:45 PM] – Lower Level Concourse

“**I AM**”, a film by Tom Shadyac [8:00 – 9:30 PM] – Founders Room

Introduction: Mr. Glen Kalem

Shown with the kind permission of Mr. Tom Shadyac and Mr. Dagan Handy, “I AM” is the story of a successful Hollywood director, Tom Shadyac, who experienced a life threatening head injury, causing him to try and answer two very basic questions that Gibran’s work also addresses: “What’s wrong with our world?” and “what can we do about it?”

■ Program: Day Four (Sunday, May 6, 2012)

Breakfast [7:00 – 8:30 AM] – Room 1125

Closing Session [8:30- 10:45 AM] – Room 1105

Inaugural Meeting of the International Association for the Study of the Life and Works of Kahlil Gibran

Consultations with the Gibran National Committee Chairman, Dr. Tarek Chidiac; and the Director General of the Institut du Monde Arabe, Dr. Mona Khazindar

Break [10:15 – 10:45 AM] – Room 1125

Closing Discussion [10:45 AM – 12:00 PM] – Room 1105

Chair: Dr. Suheil Bushrui

General Discussion

Other Business and Concluding Remarks



■ From the Writings of Kahlil Gibran



“Would that I could be the peacemaker in your soul, that I might turn the discord and the rivalry of your elements into oneness and melody. But how shall I, unless you yourselves be also the peacemakers, nay, the lovers of all your elements?”



“A little knowledge that acts is worth infinitely more than much knowledge that is idle.”



“You are my brother and I love you;
I love you
at prayer in your mosque,
at worship in your temple,
at your devotions in your church;
for you and I are the sons of one religion –
the spirit.”



“Yet this we ask ere you leave us,
that you speak to us and give us of your truth
And we will give it unto our children, and they unto their children, and it shall
not perish.”



“I have a yearning for my beautiful country, and I love its people because of their misery. But if my people rose, stimulated by plunder and motivated by what they call ‘patriotic spirit’ to murder, and invaded my neighbour’s country, then upon the committing of any human atrocity I would hate my people and my country.”



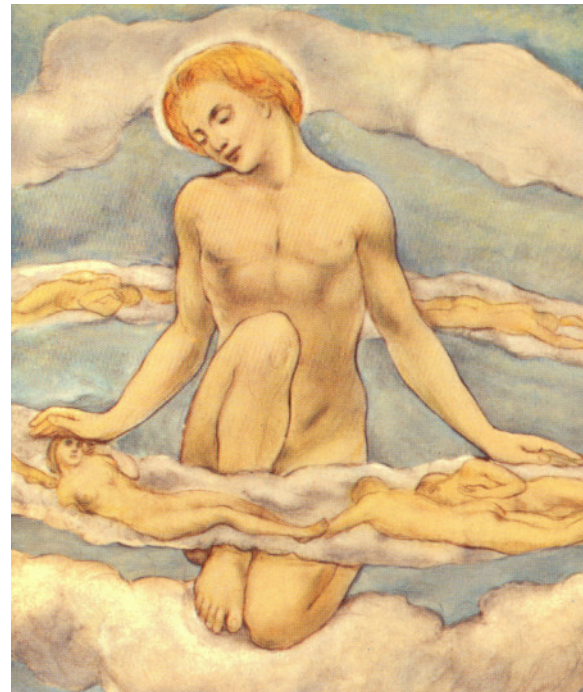
“Your daily life is your temple and your religion.”



“The West is not higher than the East, nor is the West lower than the East, and the difference that stands between the two is not greater than the difference between the tiger and the lion. There is a just and perfect law that I have found behind the exterior of society, which equalizes misery, prosperity, and ignorance; it does not prefer one nation to another, nor does it oppress one tribe in order to enrich another.”



“Love one another, but make not a bond of love:
Let it rather be a moving sea between the shores of your souls.”



■ From Writings about Kahlil Gibran



■
“Gibran, re-visioning Christianity in the light of Islamic (Sufi) mysticism, is of this group of inspired teachers, [such as Ramakrishna, Vivekananda, Maharshi, Mahatma Gandhi, AE, and Yeats] of the modern world. All these were persecuted in one way or another: Gandhi was repeatedly imprisoned. Yeats himself, great world-poet as he was, was ridiculed by his contemporaries who were ignorant of the great mainstream of civilization from which he drew his knowledge. Gibran was dismissed for the opposite reason, because of his immense following of ordinary men and women, for he answered to a deep need within the Western world, starved as it was of its spiritual food. Communism and capitalism alike have believed that mankind could be fed on ‘bread alone’ but once again the prophets of the ever-living spirit have shown that the ‘Word of God’ is the necessary food of the soul. It is as if one mind had spoken through their several voices, none more eloquent or beautiful than the lonely voice of the Christian Lebanese Arab, Kahlil Gibran.”

- Kathleen Raine

■
“Today we look forward with new confidence. Gibran and his message of reconciliation comes home...”

- Francis Warner

■
His power came from some great reservoir of spiritual life else it could not have been so universal and so potent, but the majesty and beauty of the language with which he clothed it were all his own.”

- Claude Bragdon

“I do not think that the East has spoken with so beautiful a voice since the Gitanjali of Rabindranath Tagore as in *The Prophet* of Kahlil Gibran, who is artist as well as poet. I have not seen for years a book more beautiful in its thought, and when reading it I understood better than ever before what Socrates meant in *The Banquet* when he spoke of the beauty of thought which exercises a deeper enchantment than the beauty of form...I could quote from every page, and from every page I could find some beautiful and liberating thought.”

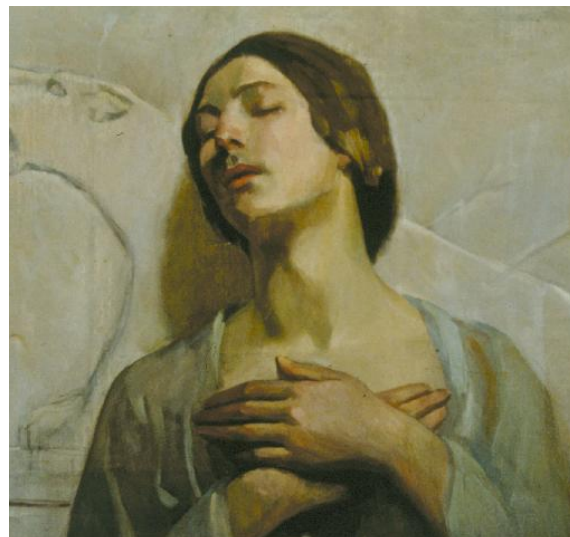
- AE (George Russell)

■
“It was America that Kahlil Gibran had chosen for his home. Here he had elected to live out his years and to bring to completion the labours of his life and his love. America had received him with sincere and generous acclaim. America will not forget Gibran.

And it may well be that here, rather than in Lebanon, the power of his words and his works shall find the widest, deepest channel, shall become a river of refreshment to a barren and devastated world.

In our own West, across this continent in the great tower of the Shove Memorial Chapel at Colorado College is a set of Westminster chimes cast at Croyden, England, with a master bell weighing six tons, which will strike the hours. And upon this bell are graven the words of Kahlil Gibran: ‘Yesterday is today’s memory, and tomorrow is today’s dream.’”

- Barbara Young



A portrait of Gibran's mother

Speaker Biographies and Presentation Abstracts

Miles Bradbury

A Biographical Note

Miles L. Bradbury is a member of the History Department at the University of Maryland, College Park. He has also taught at Harvard University, the University of Saskatchewan, and Massachusetts State College at Boston. An editor and historian, principally of Early American History, he has also written extensively on Ameen Rihani and his literary circle in the United States.

Abstract of Paper

THE AUTHOR IN SEARCH OF HIMSELF: AMEEN RIHANI'S HURRYING UP ABOUT IT (1922 – 1929)

This paper discusses the life of Ameen Rihani from 1922-1929, the period of his extended journey to the Middle East and his return from there to the United States, to a literary success that had earlier eluded him. Before he set forth, his wife Bertha had told him that this time he must accomplish something abroad and to “hurry up about it,” an urgency that he shared. Principally this paper examines Rihani’s life in two overlapping, yet sometimes discordant, contexts: that of his work and development as an author and his efforts to define and reach the “it” in his wife’s injunction.



Suheil Bushrui

A Biographical Note

Suheil Bushrui is the first incumbent of the George and Lisa Zakhem Kahlil Kahlil Gibran Chair for Values and Peace at the University of Maryland, and founder of the International Association for the Study of Kahlil Gibran. His research, extending over the last fifty-seven years, has resulted in a variety of publications: books, articles, and monographs in Arabic and English on the life and times of Kahlil Gibran and his contemporaries. He has also lectured internationally, promoting the legacy of Kahlil Gibran throughout the world.

Abstract of Paper

THE ENDURING MESSAGE OF KAHLIL GIBRAN

Few writers are in a position to speak as directly and resonantly to our times as Kahlil Gibran. His message of peace and reconciliation is timelier and more relevant than ever as relations between East and West become increasingly fraught. For Gibran, the challenges that face the future of the human race and life on this planet not only necessitate a global, holistic, and interdisciplinary approach, but require a spiritual revolution. He expressed the need for the kind of transformation – essentially spiritual in nature – that would demand on the part of each individual profound change in both thought and action, resulting in a unity of vision and ethic and the interdependence of reason and passion, the mind and the spirit.

David Cadman

A Biographical Note

David Cadman is a Quaker economist. He has from time to time been a university professor and is presently a Visiting Professor of University College London. He is the author of *Holiness in the Everyday* (published by Quaker Books) and *A Way of Being* (published by Zig Publishing). His work can be found at www.zigpublishing.com. He is currently working with Professor Suheil Bushrui on a volume of the speeches of His Royal Highness The Prince of Wales.

Abstract of Paper

A CRISIS OF PERCEPTION

Drawing on themes arising from work undertaken jointly with Professor Suheil Bushrui to prepare and publish a volume of the speeches and articles of His Royal Highness The Prince of Wales, and from his book *Harmony: A New Way of Looking at Our World* David Cadman will explore what His Royal Highness has termed “a crisis of perception” and “the golden thread” of Tradition. These themes are examined in the context of the sayings and teachings of Kahlil Gibran. Some comments will be made that relate these themes to present difficulties in Western economies.



Jean-Pierre Dahdah

A Biographical Note

Jean-Pierre Dahdah was born in 1961 in Lebanon; in 1975 he emigrated to France. He has lectured on the Arabic language at the National Center for Scientific Research and the Institute of Political Sciences. His publications include a biography of Gibran, a French translation of Gibran's complete works in Arabic and English, and a thematic dictionary of his complete writings, which enabled him to acquire a PhD and the title of researcher at the Institute for the Research and the Study of the Arabic and Muslim World.

Abstract of Paper

FRANCE, A KEYSTONE IN GIBRAN'S LIFE

This presentation sheds light on the literary and artistic impact of France on Gibran's work. His Parisian period is, in fact, at the very heart of his life. Also explored is the impact of Gibran's work, after his death, on the French-speaking world. Gibran wrote in English and Arabic, yet many of his works have been translated into French (more than any other language). French writers have also produced many biographies and academic studies of Gibran. Finally, this presentation surveys how French writers can share Gibran's vision in an era defined by increasing globalization and conflict.

Taraz Darabi

A Biographical Note

Taraz Darabi is in his third year of study as an undergraduate at New York University's Stern School of Business. He is majoring in Finance and Management with a minor in Middle Eastern Studies. Mr. Darabi will join Deutsche Bank in the summer as an Analyst with their Investment Banking Division in New York City. He previously worked for GreenHills Ventures, a Venture Capital firm focused on investments in early-stage companies within the medical device and broad-base technology sectors.

Abstract of Paper

EXCHANGING THE GIFTS OF THE EARTH

One could argue that the greatest detriment to the complete recovery of the global economy is rampant uncertainty about the future. This lack of confidence has shaped the framework of nearly every discussion surrounding potential courses of action. Thus, this presentation seeks to consolidate these debates into a single discourse regarding what is, and is not, fundamentally natural. Specifically, what is a natural mode of exchange between human beings? This question leads to both an analysis of human nature and the origins of modern “free” market systems of exchange. Within this construct, Gibran's perspective on human interaction is examined. Also surveyed is how basic exchange has been channeled into complex economic systems, which may not work in the uncertain future.

Fatma Essassi

A Biographical Note

Fatma Essassi is a Research Assistant (*assistante*) at the Faculty of Social and Human Sciences 9 April, Tunis. As a PhD candidate, she has taught at Tunisian universities such as the Faculty of Art Manouba and the Faculty of Art and Humanities in Sousse. Ms. Essassi specializes in comparative literary studies, and her main area of focus is Arab-American literature. Her work explores those values that are found in both Arab and American literatures.

Abstract of Paper

GIBRAN'S CONCEPT OF THE UNITY OF BEING

In an age of cultural and political conflict, moral crises, and anxiety, Kahlil Gibran introduces us, through his writings, to a holistic world of values, spir-

itual awakening, and individual regeneration. This poet of love and hope projects a new vision of human interrelatedness and reconciliation in an age characterized by loss of faith. This paper defines Gibran's spiritual message as one in which differences are celebrated and opposites are reconciled. It highlights his emphasis on the importance of reconciling reason and passion, of balancing the physical with the spiritual, and above all, of seeking unity in everything – a unity of being, a unity in diversity, a unity of man and woman, and a unity of man and nature.

Edmund Ghareeb

A Biographical Note

Edmund Ghareeb is an internationally recognized expert on Middle Eastern and media issues. He was the first Mustafa Barzani Distinguished Scholar in Kurdish Studies at The American University in Washington DC. He has taught at Georgetown, George Washington, McGill and the University of Virginia. His works include: *The Kurdish Question in Iraq*, *The Historical Dictionary of Iraq*, *Split Vision: Portrayal of Arabs in the American Media and War in the Gulf*. Ghareeb has served as a regular commentator for numerous U.S., Arab and international media outlets.

Abstract of Paper

ANDREW GHAREEB AND THE ART OF TRANSLATING GIBRAN THROUGH THE ARAB AMERICAN (AL-MAJAR) PRESS

This paper will focus on the work of a Lebanese American writer and translator of Gibran's early Arabic works. Andrew Ghareeb was the only translator who had Gibran's permission to render into English his Arabic works. His translations are widely believed to have brought to English readers some of the power and the beauty of Gibran's early poetry. Most of the works translated by Ghareeb appeared in Arabic magazines and newspapers published in the U.S. Consequently, this paper will also focus on the significance of Arabic language media in America and on its role in the literary, political and social life of the small Arab-American community, in addition to its impact on the press in the Arab world.

Guy Jones

A Biographical Note

Guy Jones is the chairman of the Irish Lebanese Cultural Foundation. As a

lecturer and researcher, he focuses on the history of Ireland and Lebanon, Bishop Pococke's visit to Lebanon in 1738, and the role of UNIFIL (the Irish-led peacekeeping mission in Lebanon). Guy is a Committee member of the Tipperary Peace Convention and is helping to launch the Sir Desmond Cochran Irish Literature Research Library at University of the Holy Spirit in Lebanon.

Abstract of Paper

GIBRAN AND IRELAND

A painting that now hangs on a wall at the museum in Bsharri represents the depth of Gibran's spiritual association with Ireland. Amidst its troubled times, Ireland yearned for consoling words of the kind uttered by Almutapha. This presentation will speak of that co-relation by examining two works: *The Wisdom of the Irish* by Professor Suheil Bushrui and *Myriam of Lebanon* by the philosopher Richard McSweeney. McSweeney believed that Ireland's would be saved by the voice of a woman, Myriam, the Phoenician maiden who sets ashore on Irish soil bringing wisdom from an ancient land. Myriam of Lebanon is a beautiful and endearing work, born of the green fields of Fermoy and the snow-capped mountains of Lebanon. The presentation summarizes how Gibran's literary and artistic influence has been expressed by many Irish poets and writers.

Glen Kalem

A Biographical Note

Glen Kalem is an accomplished international Kahlil Gibran researcher and independent filmmaker who has produced factual films and fictional short stories. His passion for research on Kahlil Gibran spans 15 years. Currently, he is developing a feature-length documentary film on Gibran for his company, Elucidate Pictures. A proud parent, he divides his time between Sydney, Australia and his father's village in the Wadi Qadisha, in north Lebanon.

Abstract of Paper

LOVE IS WORK MADE "VISUAL"

Gibran deployed a pen and brush to articulate his thoughts and imagination, inspiring people globally since his passing 80 years ago. Australian filmmaker Glen Kalem reveals Gibran through a visual montage, featuring a decade of his own-recorded research of inspired artists, individuals and devotees. This visual study explores how Gibran is represented in media such as film/TV, theatre, and the Internet as well as new age "smart" technologies like gaming and apps. The sound track includes Gibran-inspired music such as Opera, Pop Rock, Dance and Musicals to name a few, played

by diverse musicians for whom Gibran has struck a chord.

Rana Kazkaz

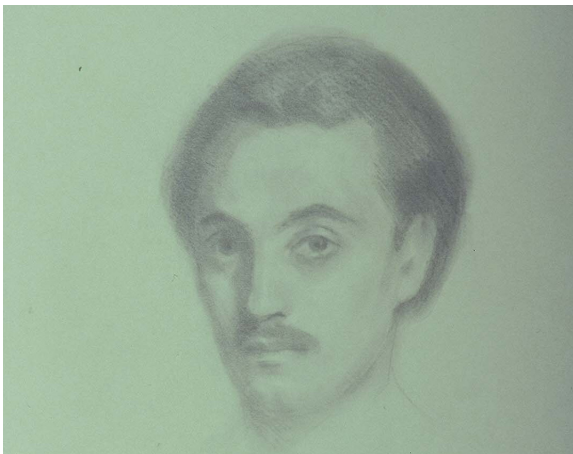
A Biographical Note

Rana's screenplay "Gibran" was selected for development by Tribeca All Access, the Sundance / Middle East Screenwriter's Lab, and MFCB, Cannes. Her short films include "Deaf Day," "Kemo Sabe" and "Exquisite Corpse." In addition to "Gibran," she is developing two other feature films: "The Sytuation" and "Damasceses." "Damasceses" was selected for development by Crossroads Thessaloniki, the Mediterranean Film Institute, the Abu Dhabi Shasha screenwriting competition, and the Melbourne International Film Festival. She is married to filmmaker Anas Khalaf.

Abstract of Paper

KAHLIL GIBRAN: A FILM IN THE MAKING

Since 1999, Rana Kazkaz has been working on the creation of "Gibran," a feature-length biographical film about the life of Kahlil Gibran. The writing, research, development, financing and casting processes have been filled with both joy and sorrow. Thirteen years later, the screenplay is in its 15th revision. This presentation will answer the following questions: How has the film been adapted and influenced by pre- and post-9/11 and the Arab Spring? What about the film has remained constant? And why hasn't this film been made yet?



James Malarkey

A Biographical Note

James Malarkey is Chair of Humanities at Antioch University Midwest in Yellow Springs, Ohio. He previously taught at University of Constantine in Algeria and American University of Beirut. Professor Malarkey has published essays and presented papers on topics concerning the Arab world, intercultural relations, and the importance of a liberal education. With Dr. Suheil Bushrui, he co-edited *The Literary Heritage of the Arabs: An Anthology* (in press).

Abstract of Paper

NUTS TO CRACK ON THE PATH TO ENLIGHTENMENT: THE ENIGMATIC APHORISMS OF KAHLIL GIBRAN

Kahlil Gibran was fond of the aphorism as a concise and eloquent way of conveying his perceptions and insights. Some of these aphorisms are immediately clear, meaningful and inspirational while others are indirect, allusive, and enigmatic, prompting some critics to refer to them as "absurdities and meaningless mysticism." These difficult aphorisms clearly compel the reader to stop, reread, reflect, and search for the intended meaning. The aims of this presentation are to: (1) consider a selection of Gibran's most intriguing aphorisms; (2) attempt to unlock their possible meanings; (3) assess whether these meanings form a coherent vision or argument; and (4) speculate about why Gibran favored this genre as a mode of expression. During the presentation, observations of the audience will be invited.



A sketch by Kahlil Gibran of himself, Paris 1910.



Francesco Medici

A Biographical Note

Francesco Medici – born in Bari, Italy in 1974 – is an Italianist, literary critic, translator, and one of the foremost Italian experts on the work of Kahlil Gibran. He edited and translated several books of the poet and artist, including *The Prophet* and *Twenty Drawings*. He is also the editor of the first Arab-American poetry anthology published in Italy. His critical translation of *The Book of Khalid* by Ameen Rihani will be released in 2012.

Abstract of Paper

GIBRAN IN ITALY

Italian readers became acquainted with Kahlil Gibran in 1936, when the first translation of *The Prophet (Il Profeta)* was published. However, Gibran's predilection for Italy can be traced back to his childhood in Lebanon, when his mother – according to some biographers – gave him a book featuring reproductions of works by Leonardo da Vinci, which made a great impression on the young boy. It is not known whether Gibran ever visited Italy, but it is obvious that Italian art, literature, culture, as well as Italian friends, all played a decisive role in his career as an artist, writer, thinker and activist.



Alexandre Najjar

A Biographical Note

Alexandre Najjar was born in Beirut in 1967. He is a lawyer and the editor-in-chief of *L'Orient litteraire*. He has published many novels, essays, and biographies in French and has translated into twelve languages and obtained numerous awards in Lebanon and France. He is the author of four books about Gibran and has contributed to *The Complete Works of Gibran* published in the famous collection "Bouquins" in Paris.

Abstract of Paper

READING GIBRAN IN THE MIDST OF THE ARAB SPRING

"A nation with rotten teeth is doomed to have a sick stomach. Many are the nations afflicted with such indigestion." All his life, Gibran deplored the sickness of the Arab world and called for it to achieve freedom. He asked for the setting free of his countrymen from the Ottoman Empire, the liberation

of the Arabic language from classicism, and the emancipation of tradition from archaic beliefs. Considering the revolutions which have shaken the Arab world in 2011-2012, Alexandre Najjar demonstrates that Gibran was not only a messenger of peace and liberty, but also a visionary who believed in – and predicted – change.



Mehrdad Nosrat

A Biographical Note

Mehrdad Michael Nosrat was born and raised in Iran. In 1976 he immigrated to the United States in pursuit of higher education. He has not visited Iran since the 1979 Islamic Revolution, which created harsh conditions for minority groups in the country. However, he has continued to study Persian and Eastern literature, poetry, mysticism and history in his spare time. Currently Mr. Nosrat is a licensed Civil Engineer, residing in Los Angeles, California.

Abstract of Paper

GIBRAN IN THE PERSIAN LANGUAGE

Iran is a country with a rich heritage of literature and mystical poetry. With the recent increasing popularity of Kahlil Gibran in Iran, it is evident that he offers new insights and a fresh perspective that has resonated with the people of that troubled nation. A world visionary who promoted unity, Gibran has connected with the Iranian people by imbuing his spirituality, mysticism, ethics and consciousness into his masterpieces. In the last two decades, Gibran's writings have been in great demand in Iran, resulting in the steady publication of his works. Careful examination of these Persian translations sheds light on how future translations could be improved.



Riad Nourallah

A Biographical Note

Riad Nourallah holds an MA from the American University of Beirut and a PhD from the University of Cambridge. He has taught at the American University of Beirut and the universities of Cambridge, Salford, the UAE, Durham, and Westminster. Professor Nourallah is currently Director of Research at the London Academy of Diplomacy, University of East Anglia.



Among his recent publications are *Beyond the Arab Disease: New Perspectives in Politics and Culture* (Routledge, 2005, 2011) and *The Death of Al-mustafa* (Quartet Books, 2010).

Abstract of Paper

PIPING TO THE SPIRIT DITTIES OF NO TONE: ALMUSTAFA FOR OUR TIME!

The presentation endeavours to associate Gibran's message to humanity, as conveyed in this instance through his preeminent hero and persona, Al-mustafa, with some principles and methodologies of a modern graduate course in Diplomatic Studies. These, together with some reflections on the role of literature and art in addressing contemporary challenges, upholding values, and contributing to a culture of peace, will inevitably highlight a number of paradoxes and difficulties involved in such trials and encounters. The author's own experience in trying to translate a long personal and academic engagement with Gibran's hero into a creative and relevant work is also discussed.

Susan Reynolds

A Biographical Note

Susan Reynolds is Curator of Czech and Slovak Studies at the British Library, London. She read Literae Humaniores at Lady Margaret Hall, Oxford, and taught European languages, literature, philosophy and history for many years for the Oxford Overseas Study Course. Her publications include: *The Enlightenment in Bohemia* (Oxford: SVEC, 2011), articles on Czech-German cultural relations, Goethe and Thomas Mann, poetry and translations from many languages, including the first complete version of Karel Jaromír Erben's *Kytice*.

Abstract of Paper

ABDU'L BAHÁ' AS SEEN BY KAHILIL GIBRAN

One of the pivotal experiences of Kahlil Gibran's life was his encounter in 1912 with 'Abdu'l Bahá, which profoundly influenced his *Jesus, the Son of Man*. For the first time he saw a form noble enough to be a receptacle for the Holy Spirit, which led him to explore the idea of the prophet, linking the tenets of all major religions. The author outlines the events of 'Abdu'l Bahá's visit to the USA, during which Gibran drew his portrait, and the affinity between his ideas and those expressed in Gibran's longest work, with its highly unconventional portrayal of Christ as a prophet in the role of madman, outsider and eternal awakener of the heart and conscience of humanity.

Judy Saba

A Biographical Note

Judy Saba – accredited trainer, Cross-Cultural Psychologist and public speaker with extensive experience in applied diversity training in education, policing, health, counseling and psychology – has for over 25 years contributed to diversity training in Australia. Judy has a passion for training practitioners in working with assumptions, bias, prejudice and racism. A Psychologist with the Maronite Catholic Diocese and a Diversity Trainer with NSW Police Force, Judy's 2010 Churchill Fellowship researched diversity training and human rights integration into policing in the U.S., Middle East, and UK.

Abstract of Paper

UNITY IN DIVERSITY

The unique and enduring nature of Gibran's works, words and wisdom transcend culture, language, religion and conflict. As the second most diverse place in the world, Australia and its unique brand of diversity is the platform for asking the ever-present questions: Can we learn "humanity?" Can we influence and build the capacity of individuals, groups, leaders, and nations to engage in empathy and affect change in a world plagued with assumptions, perceptions, prejudice, racism, hate, bias, and indifference? Can we choose to create the world that Gibran writes about? Through interactive and experiential activities, scenarios and life story, Judy will engage you in a journey through diversity training and the spheres that influence our world and the enduring dream of "Unity in Diversity."

Tania Sammons

A Biographical Note

Tania June Sammons is Curator of the Owens-Thomas House and Decorative Arts for Telfair Museums. In addition to managing the Telfair's historic house museum, Sammons oversees the Museums' decorative arts collection and produces original exhibitions and catalogues featuring the Telfair's decorative and fine arts collections. In 2010, she and Suheil Bushrui co-wrote *The Art of Kahlil Gibran*.

Abstract of Paper

KAHLIL GIBRAN'S REPRESENTATIONS OF THE FEMININE DIVINE

Goddess imagery dates to prehistory and is found in artistic expressions throughout all cultures and times. Kahlil Gibran also looked to the feminine divine as inspiration in many of his visual creations. In works such as *The Heavenly Mother*, *The Forerunner*, *Mother Earth*, and *The Earth Gods*, Gibran sought to provide a visual reference to a feminine representation of life. Perhaps inspired by the many women who helped him throughout his lifetime – beginning with his mother Kamila Gibran and including his patron, friend and mentor Mary Haskell – Gibran's goddess-figures appear as life-givers. Usually blended within a landscape, these figures are at once creators and participants in an evolving, ever-moving world.

Ernest Tannis

A Biographical Note

Ernest G. Tannis, a lawyer and mediator in Ottawa, wrote the first Canadian book on Alternative Dispute Resolution (ADR), *That Works!* (1989) as well as the book *Is Everyone at the Table? 18 Life Lessons in Problem-Solving* (2010). One guest on a national award-winning ADR Chin radio program that he co-hosted was Professor Suheil Bushrui, who encouraged Ernie to complete his essay about President Kennedy's 1961 inaugural "Ask not..." quote and Gibran's similar phrase from 1921. Ernie was honored to receive a United Way Ottawa Community Builder Award in March 2012.

Abstract of Paper

THE ORIGINALITY OF THE FAMOUS "ASK NOT" QUOTE FROM PRESIDENT KENNEDY'S 1961 INAUGURAL ADDRESS

Ernest G. Tannis, an avid reader of Kahlil Gibran, is inspired by his words and heritage. Having Lebanese paternal ancestry, Ernest was intrigued by assertions that President Kennedy's "Ask not..." quote was drawn from Gibran, and so he embarked on research commencing in the Middle East during a conflict resolution conference. His conclusions first appeared, translated into Arabic, in Lebanon's *Alnahar* newspaper. Now for the first time they will be published in English at these proceedings. The conclusion surprised even the presenter; in communication with the Kennedy Library, he hopes they will include Gibran's similar phrase from 1921 as part of their genealogy of quotations.

Joseph Wakim

A Biographical Note

Joseph Wakim is one of Australia's most prolific freelance opinion writers. Hailing from Lebanon, he founded the Australian Arabic Council which produced a TV documentary about "Arabic Contributions Down Under." He was the youngest Commissioner for Multicultural Affairs ever appointed and was awarded the Order of Australia Medal for his work against racism. He also composes for his band, The Heartbeats, and is writing his first book on the volatile intersection between Australian Arab spokespersons, media and politics.

Abstract of Paper

GIBRAN RIPPLES IN THE LAND DOWN UNDER

The land Down Under is not insulated from the social tsunamis that reach its shores, such as desperate refugees and seekers of asylum, who are sometimes referred to as Boat People. These Boat People flee from failed states and conflicts. Suddenly, the geographic and political borders that apparently separate, actually disappear. Reading Gibran sheds light on the amorphous and divisive nature of such borders. As the world's multicultural metropolis, Australia continues to build its national identity by endeavoring to reconcile the legacy of its colonial past with the prejudices of today's global society. Kahlil Gibran's wisdom may throw light on the path that Australians must follow to forge a new national identity.

Ma Zheng

A Biographical Note

Ma Zheng is an associate professor with Henan University, China. Her main research interests are the study of Kahlil Gibran, Ameen Rihani, Arab-American Literature, and the comparative study of Arab-Islamic culture and Western culture. She received her PhD in 2006 from Sichuan University, where she completed the first-ever doctoral thesis on Kahlil Gibran done in China. In 2010, she published the first Chinese monograph on Kahlil Gibran. Zheng is the director of the program for the study of early Arab-American literature supported by Chinese ministry of education. She is also the director of the program on Arab-American Literature, Henan University.

Abstract of Paper

THE STUDY OF KHLIL GIBRAN IN CONTEMPORARY CHINA: NEW DEVELOPMENTS AND INFLUENCES

In China, comprehensive academic studies of Kahlil Gibran have been developing since the 1990s. This trend has four aspects: first, a deepening and expanding study of the works of Gibran; second, a study of Gibran's biography; third, a study of the reception and influence of Gibran in China; and fourth, examination of disciplinary and theoretical questions that arise when studying Gibran. New developments in the study of Gibran in China demonstrate the growing depth and breadth of this field; they are also generating new research in other areas of Arab American literature. Recent Gibran studies in China have also brought about theoretical discussions on teaching and researching foreign literatures in China.

Henri Zoghaib

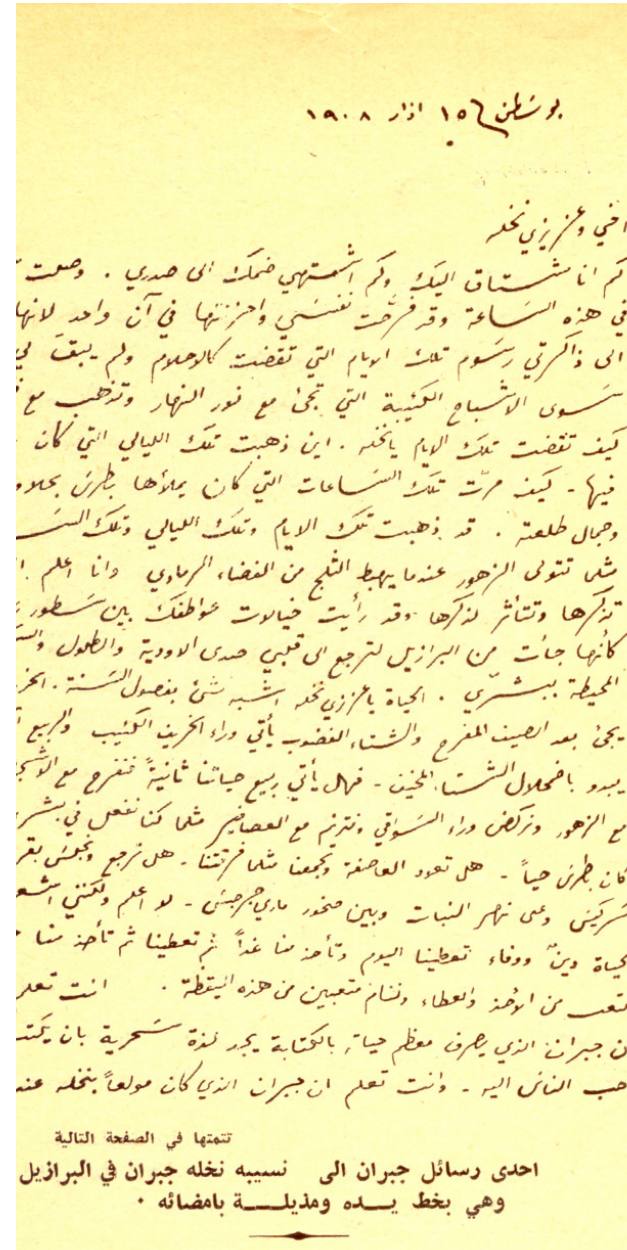
A Biographical Note

Henri Zoghaib (b. 1948) is a Lebanese poet and writer with many poetry and prose books to his credit. Co-chairman of the International Association for the Study of Kahlil Gibran since 1999, in 2002 he founded the Center for Lebanese Heritage in the Lebanese American University (LAU). His latest book, *Kahlil Gibran: People and Places*, sheds new light on Gibran's life and creativity.

Abstract of Paper

GIBRAN'S LEBANON

"Were Lebanon not my homeland, I would adopt Lebanon as my homeland." This meaningful saying defines Gibran's relationship with his motherland, and shows how the country he left at an early age never left him. Was Gibran in a dilemma? No, because he focused on relieving his people from oppression. One way he did this was to show the Lebanese how he was experiencing life in the U.S. Bridging East and West was but the first dawn of the globalization that Gibran helped initiate on an emotional and intellectual level. He preached a one-world concept of interdependence in order to achieve a message with universal relevance. This is the mission that every global poet must cultivate in his writings. Gibran pioneered this concept, which still resonates today.



A sample of Gibran's Arabic hand-writing.

General Conference Information

International Organizing Committee, *in alphabetical order*

Suheil Bushrui, Marwan Charrouf, Mahmoud Chreih, Michael Dravis, Susan Halstead, Imad Mufarrij, May Rihani, Tania Sammons, Janet Tunney, Henri Zoghaib

Coordinators

International

Suheil Bushrui (U.S.A.)

The Arab World & Asia

Henri Zoghaib (Lebanon)

Europe

Jean-Pierre Dahdah and Mahmoud Chreih (France) & Francesco Medici (Italy)

North & South America

Marwan Charrouf (U.S.A.)

Africa

Fatma Essassi (Tunisia)

Australia & New Zealand

Glen Kalem (Australia)

Conference Coordinators

Michael Dravis, Janet Tunney, Austin Lee, Shirin Majidi

Contact Information

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My dear Mariete
Please forgive me for not writing sooner. I have not been well, and I have had a number of strange problems on my mind. And, as most of my friends know, I am, at my best, the worst letter-writer in the world. My silence, as a rule, is always more telling.

Mrs. Jacob has done and is still doing very fine work, and she is such a dear friend. She deserves all the success in the world.

I am so glad you are working. It seems to me that there is nothing worth while but work. All else is nothing but a slow death.

Do telephone me when come to visit New York. I

shall be glad to hear all the things you have been doing and all the things you desire to do.

Please remember me to Mr Lawson, and believe that I am always
Your sincere friend

A sample of Gibran's English hand-writing.



■ "We have come together in this day not to glorify a dead man, but rather to be glorified in a living one."
Mikhail Naimy



