

# Bibliotheca Alexandrina

Newsletter

Quarterly Issue No. 11, April 2011



Under the  
**PROTECTION**  
of the People

# The Role of Youth in Politics

Bibliotheca Alexandrina - Conference Center  
Delegates Hall  
7 April 2011, 3:00 pm

Democracy  
Development  
Equality  
PARTICIPATION  
Awareness  
Coalitions  
PARTIES  
FREEDOM



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## Bibliotheca Alexandrina Newsletter

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On the 25<sup>th</sup> January Revolution

## TO SPEAK AND TO HEAR: TWO SIDES OF THE SAME COIN

Ismail Serageldin



To all our friends around the world: thank you for your many messages of solidarity and support throughout the days of the revolution; and a salute to Egypt's wonderful youth, who changed the course of history through peaceful demonstrations. The moral power of non-violence was never more ably deployed for the cause of more freedom, more justice and to lay the foundations of better tomorrows. By the moral force of their solidarity, and the nobility of their cause, they challenged all expectations, and triumphed. The Egyptian Revolution of 25 January 2011 now belongs to history books. It is a brilliant chapter in the unfolding story of the struggle for human dignity and the values of our common humanity.

In the 18 days that shook the world, men and women, young and old, Muslims and Christians, rich and poor came together as never before. The Army never unleashed a volley against any of the millions of demonstrators. All melded together and showed the true mettle of "the people". They redefined the meaning of Egyptian greatness. During those long days of struggle, days when the police forces were either attacking the demonstrators or totally absent from the scene, there was not one incident of sectarian tension. Indeed, we saw Christians and Muslims praying by the thousands in Tahrir Square, each protecting and respecting the other. Hundreds of thousands of young men and women demonstrated for days on end, and not one case of harassment was noted. Volunteers provided safety and order, and neighbors came together to form neighborhood watches to protect their homes and families against thugs and ruffians who attacked homes and looted public buildings, and to provide public services by sharing as never before. The people got to know each other better than ever before. Neighborhoods became more than physical definitions, they became communities again. The demonstrators

protected cultural institutions such as the Egyptian Museum and the Library of Alexandria, which many considered as their own.

Today, the people are all celebrating the stepping down of Former President Mubarak and the start of a new era; but the road ahead is going to be difficult. We must ensure that this moment of euphoria and the solidarity created by this revolutionary movement launched by our youth on 25 January are effectively transformed into the institutions and laws that will be the real guarantors of a true democracy. Following the demonstrations, the battles, and the celebrations in the streets, we must now perform the equally demanding work of designing new institutions, selecting new leaders and creating new laws—to fashion the wise constraints that make people free.

I have unlimited confidence in Egypt's youth. It is the dawn of a new day.

### Freedom of Expression

We need to establish a "New Egypt" where democracy, justice, solidarity, and the rule of law are essential. This requires a national dialogue and respect to all points of view. We have to focus on the Freedom of Expression and Access to Information. They are topics close to my heart, and loom large in my mind.

I am a totally committed supporter of freedom of expression even when it is difficult, perhaps especially when it is difficult.

Without free speech, no search for truth is possible, no discovery of truth is useful, and no progress is possible.

Freedom of expression requires that we protect abusive and obnoxious speech, because it is precisely that speech



that requires protection. Acceptable speech requires no protection, precisely because it is acceptable to the majority.

It is the contrarian view that is the birthplace of innovation, of change and of progress. For progress is all about change and innovation, it is not about stability and the *status quo*.

Not every obnoxious talk leads to progress, but we cannot define which unusual idea, which seditious thought will be tomorrow's accepted truth and enshrined right.. after all, what we take for granted, was once deemed extremely objectionable.

So, not knowing where the next big step in the progress of human civilization will come from, we open our ears, our minds and our hearts to the new, the unusual and the contrarian.

We promote pluralism, not dogma. We critique, we do not accept uncritically. We question and we debate, and over time we will separate the wheat from the chaff. We will separate the worthwhile from the misguided in all the new ideas and new voices that we hear.

However, we cannot do that if we enclose ourselves from the contrarian view, or simply suppress the views of those who would challenge the accepted and the known.

To my compatriots and co-religionists, I say listen to the modern voice of Ibn Al Nafis, from the 13<sup>th</sup> century, in the midst of the obscurantism and bigotry of that distant past, on accepting the contrarian view subject only to the test of rationality and evidence:

"When hearing something unusual, do not preemptively reject it, for that would be folly. Indeed, horrible things may be true, and familiar and praised things may prove to be lies. Truth is truth unto itself, not because [many] people say it is." —Ibn Al-Nafis, (1213-1288 CE) Sharh' Ma'na Al Qanun.

## Limits on Freedom of Expression

There are boundaries to our freedoms that are set when they impact negatively on the rights of others. The Universal Declaration of Human Rights (UDHR) has recognized some of these aspects, and its own statements can be seen to require judgment in enforcing freedom of expression. Thus note in Article 7: "All are equal before the Law, and are entitled without any discrimination to equal protection of the Law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination."

Incitement is a form of expression. How do we curb that without getting onto the slippery slope of curtailing all dissent and all troubling and contrarian speech?

It is a difficult region to navigate. Legislation can play a role in changing attitudes. Thus, segregation in America was ended by legislation. As Martin Luther King Jr. said about civil rights legislation: "Morality cannot be legislated, but behavior can be regulated. Judicial decrees may not change the heart but they can restrain the heartless."

The fruits of King's efforts came to pass with the election of Barack Obama, who realized the dream that King had spoken of in his memorable 1963 speech.

Or consider this statement in Article 12 of the UDHR: "No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the Law against such interference or attacks."

How do you criticize corrupt public officials without attacking their honor or reputation? Unfortunately, the attacks may also be misplaced and against innocent people. Laws of libel and slander protect against that in old fashioned media, but Internet attacks are virtually immune from these laws by easily disguising the authors.

Or take the following from Article 29(b): "In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by Law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society."

How do we protect free speech, when it may well be seen by the majority of the population as something that undermines the "just requirements of morality, public order and the general welfare in a democratic society"?

It requires judgment. As Justice Holmes, US Supreme Court, memorably said: "The most stringent protection of free speech would not protect a man in falsely shouting fire in a theater and causing panic".

Legislating against free speech is always perilous. Worse, in some countries and contexts, lawsuits have been used to harass those who hold dissenting or contrarian views.

It is clear that this is partially contextual, and partially time and space specific. Thus, the Last Judgment of Michelangelo was deemed obscene by the church leaders of his time and others were commissioned to paint over the genitalia of the nudes in that masterful fresco in the Sistine Chapel. Today, everyone, including all the Catholic Church hierarchy, recognize it as a masterpiece of Western art,

exalting Christianity. The once shocking has become not only accepted, but much honored.

Societies need to hear the dissenting voices, the contrarian views, the new ideas, the new findings in research. Censorship tries to deny the public access to these dissenting voices, to these new ideas, to these contrarian views, to these unsettling findings. The public does not necessarily want to hear, much less to act on unsettling or disturbing findings, as was brilliantly exposed by Ibsen in his *Enemy of the State*.

Thus, troublingly, censorship can be, and is frequently supported by the majority of the population, and therefore many would criticize my position as being undemocratic on insisting on the right of freedom of expression, and as we shall see for freedom of access. However, I remind them that democracy must be more than two wolves and a sheep voting on what to have for dinner. Democracy is as much about protecting the rights of the minority from the tyranny of the majority, as it is to seek the consent of the majority on actions to take.

Censorship denies the right of that innovative or dissenting minority. Censorship does this either by directly silencing the dissenting or innovative voice, or more recently, and insidiously, by denying the public the right to hear that voice, by denying access to large segments of society to the fruits of that voice.

## Where is the Audience?

Freedom of expression is meaningless without the right of the audience to receive that expression. Access to knowledge is as important as freedom of expression; they are two sides of the same coin.

The reality of our world is more subtle than the heavy-handed government bans or imprisonment of dissident writers and voices, although that certainly still occurs.

There is social intimidation by the self-appointed brigades of the thought police—they exist in every society, whether they are of the religious, nationalistic or atheistic variety. Dogmatists, who are convinced that they know better, that only the way they think is acceptable, and who would deprive others of their right to hear differing and discordant voices. They try to achieve this by either silencing the author or scaring away the public. People are chased away from political meetings, they are intimidated from attending artistic performances, they are challenged from publishing a work, they are banned from showing their films except in remote and inaccessible places, and so on.

Then there is the denial of access by cultural, political or economic barriers: Cultural, by denying translation into other languages of particular works; Political, by foreclosing the entry of particular products into a political territory; and Economic, by leaving the material available, but at a price that few can afford in the vast bulk of humanity that lives in poverty and squalor.

Surely, the most insidious of these is the economic; for it is far more subtle. Protected under the guise of the Intellectual Property Rights (IPR), it keeps the material available but unattainable.

The traditional obstacles of money and power limited access to the old media of printing, radio and television.

Some of us had hoped that technology would help us resolve that. The Internet has indeed helped a lot, but still far too

much material, necessary material, is locked away.

We are seduced by the emergent power of the Internet bloggers, and their so far victorious march against the efforts at censorship. Where one is silenced, dozens will take his/her place; but that is not absolutely true. Censorship can have a chilling effect. One prosecuted case can result in a dozen others self-censoring themselves. The loser is free expression, and when that is curtailed, all of society is diminished.

In this new hybrid age, the age of Facebook and Youtube, users are also content providers. Yes, that is fine for certain forms of expression, but not necessarily as far as useful scientific information and tools of research are concerned.

## Old Barriers in New Forms

Traditional obstacles of money and power remain in new guise: they are not barriers to entry, but barriers to usage of the most important materials. Let me mention some examples: licensing fees, book prices, inputs in research.

Some books have prices that are astronomical for the poor students in the South, and yet cannot be scanned and digitized and made available because publishers will not allow it, even if authors would welcome it.

Some journals have subscription rates that are many multiples of the monthly salaries of the educated in the developing world. The license fees of some research tools and technologies exceed, by far, the budgets of all but the most well-endowed institutions of the south.

Some databases are treated as commercial property, not as reference material, for scientists the world over.

However, with the private sector funding approximately two-thirds of the global research, and with their eagerness to recoup their investments through a tight IPR regime, much of the inputs into scientific research are proprietary. You cannot use a probe or a reagent in biological analysis that is not proprietary. The same is true of databases. The prohibitive costs of accessing them are placing a real barrier on the ability of the poorest countries to use them in their research.

True we have access to use that material for the so-called research exemption. It can be used, without too much difficulty, as long as there is no useful result, for example to teach or to lecture or to write a paper. If the result is deemed useful, i.e. patentable, then there is no automatic licensing, and IPR must be negotiated for every input used in the research. That is simply prohibitive and takes far too long for societies in the deprived areas of the world to benefit.

## Countermoves

Many are responding to the challenge of access in this hybrid world in which we live. They are developing open source systems. Scientific leaders have created PLoS. The USNAS provides its material for free for those who are located in the developing countries.

People, like myself, are not only arguing vehemently to provide all information to all people at all times, we are actively involved in major projects that will make this a reality, such as the World Digital Library, the million book project, and the Encyclopedia of Life.

It is time to recognize that IPR needs an overhaul. The authors and innovators must be rewarded, the consumers of knowledge must be served. However, the servers, publishers, libraries and museums, must not be allowed to

hijack the authors creation and claim perpetual property over it. All that is another long discussion, of legal and technical aspects that I will be happy to go into another time.

Suffice to say that the new technologies offer us enormous opportunities to think in fresh and innovative ways. New business models must be promulgated. For myself, I favor one where people can consult for free, but download for a fee. That, and many other business models need to be elaborated in this new era of the Internet age, where bits and bytes, and the flight of an electron can determine fortunes and move mountains.

Let us dedicate ourselves to ensure not just the rights of free speech, but the rights of audiences to have access to that speech. Knowledge is the lifeblood of societies. Access to knowledge, and the constant exchange of it ensures that society exists. Deprived of it, society dies. The flow of knowledge keeps the body politic healthy; it allows for vigorous growth and above all ensures that every part of that body is served fully and correctly.

Knowledge is the only thing that you can provide freely and still retain, making the person receiving the knowledge richer, without yourself (the giver), being any poorer for it.

Let us all contribute to establishing a new world, where boundaries disappear, and where young citizens of the world can reach out and build a community across the political, geographic and economic divides, celebrating their common humanity and rejoicing in their diversity. A community where each is accepted for their ideas and their ways of expressing them, unaffected by their race, sex, or faith.

**It can be done. It must be done. It will be done.**

## The 25<sup>th</sup> January Revolution at the BA

### WHAT HAPPENED AND WHAT IS NEXT?

Kholoud Said

Vladimir Ilyich Lenin once said "There are decades when nothing happens; and there are weeks when decades happen". This could not be truer when applied to the 25<sup>th</sup> January Revolution in Egypt. Since Tuesday, 25 January, until Friday, 11 February 2011, and up until today, various things have happened. This is, by far and by all criteria a historic moment; a moment when the whole world stands still and Egyptians, alone, step to the forefront.

Being "the world's window on Egypt" and "Egypt's window on the world", the BA has not been away from the scene. After a short closure following the "Friday of Anger", 28 January 2011, due to the enacted curfew, BA staff members—mostly youth—resumed their daily business as of Sunday, 8 February 2011. Still closed to public, BA staff members engaged in dialogues and discussions about the current situation: the State and the individual; the president, the vice-president and the government; the police versus the army; constitutional authority versus revolutionary authority; constitutional amendments; martyrs and victims; democratic transition, Tahrir, Qa'ed Ibrahim and Moustafa

Mahmoud, and more. Opening its doors again on Tuesday, 22 February, pending to increasing requests from users, the BA continued its mission, vision and objectives, in a different context, a New Free Egypt.

Recognizing the crucial role played by youth in the 25 January Revolution, the BA was a pioneer in hosting a number of young activists, who themselves participated in reshaping Egypt's present and future. Held on Sunday, 20 February 2011, days after the stepping down of Former President Mubarak, "Reflections on the Revolution" was coordinated and moderated by an outstanding youth activist known for his opposition activities. Speakers included the General Coordinator of the Popular Campaign to Support Baradie as President of Egypt, a leader from the Socialists Revolutionist Movement, and political and human rights activists. The seminar was attended by a large group of people who also participated in the dialogue.

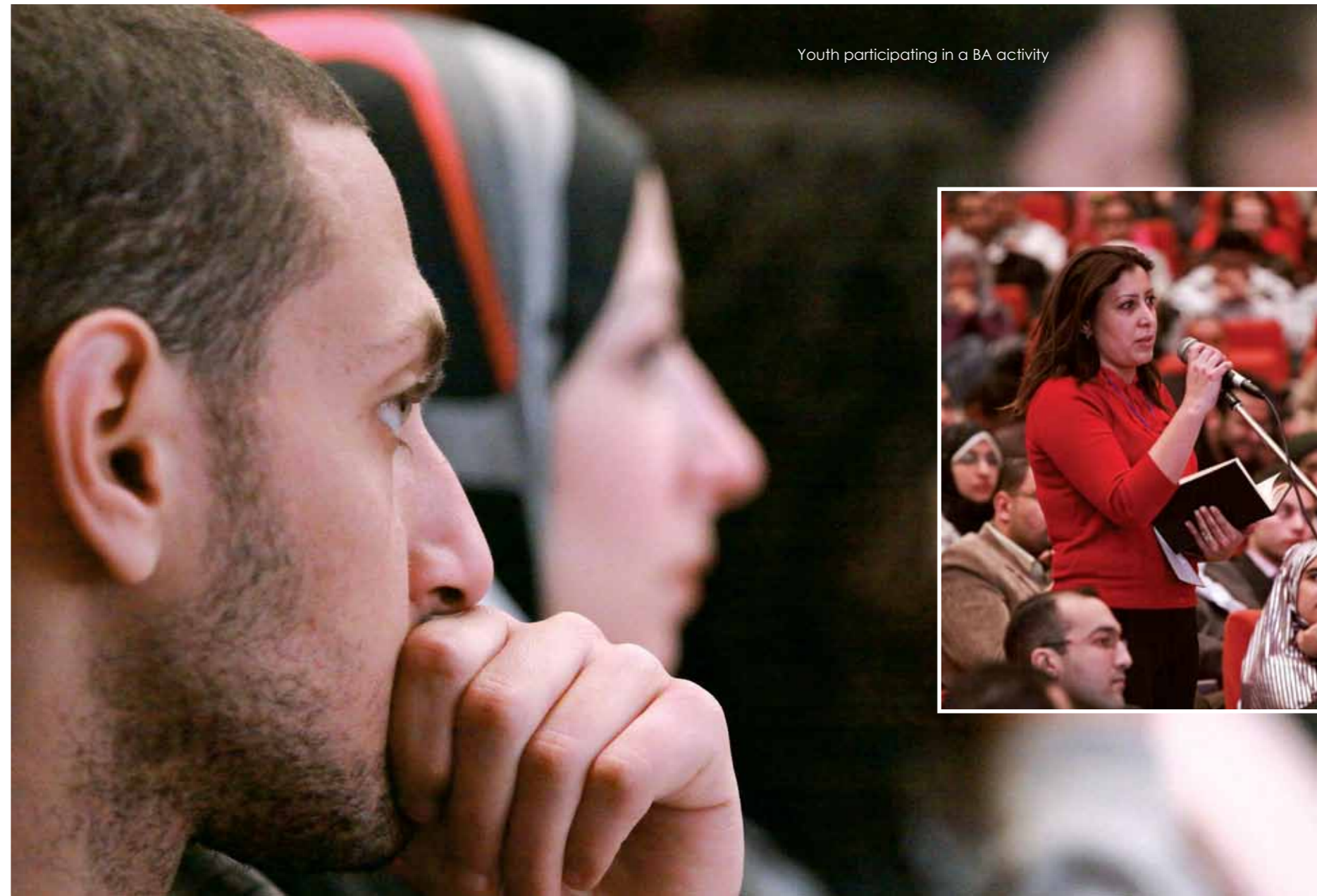
The event tackled two themes: the first was an open dialogue about the political, social and cultural outcomes of the Revolution, and its impact on

the public attitude at large. This theme was also concerned with moments of hope and fear, confusion and concern, confidence and victory, in addition to concepts of stability, security, freedom, democracy and revolution.

Speakers asserted that the Revolution will not end except with the emergence of a whole new structure, not just a political regime, and criticized the role of institutions, when compared to that of the people. They explained how this worldwide-known uprising transcended any political or ideological background, and was indeed representative of the people of Egypt at large. In the second part of the Event, media specialists reflected on their different experiences during the Revolution. They spoke of the

significant role of the media in shaping public awareness, referring to 25 January as a revolution of awareness, and paid special attention to the importance of photography as one of the key players in the Revolution.

In the same series of events intended to express transformations, experiences and testimonies of the Revolution, which had not been brought to the scene previously, the BA hosted on Thursday, 3 March 2011, a seminar entitled "Illusions Created by the Revolution, and Illusions Destroyed by the Revolution", in cooperation with the Literary Intellectual Forum which is organized by a group of Alexandrian youth.



Youth participating in a BA activity

# BA Highlights

The Seminar reviewed how the 25 January Revolution changed several conceptions and destroyed illusions on the political, social and cultural arenas. On the other hand, the Revolution is said to have created some illusions. Young researchers attempted to read the situation, and presented preliminary proposals for an ambitious project to study some features of the Revolution. Ahmed Zaied proposed his paper on the illusions created by the Revolution.

Ismail Alexandrani studied 10 illusions destroyed by the Revolution, namely: the role of foreign intervention in the change in Egypt; the absence of a political alternative; reform—rather than revolution—is more suitable to the Egyptian character; ignorance and absence of awareness hinder change attempts; absence of strong social movements to lead change; waves of religious symbols delay change; sectarian tension interrupts peaceful democratic transition; hunger revolution and the relation between change and class struggle; the supposed role of the elite and the middle class; and finally that the state of oppression is protected against change.

Within the same framework, and as part of the BA's endeavors to reshape the relationship between institutions and different political groups, and to participate in a healthy democratic atmosphere in Egypt, the BA launched a training program for youth who are working in political awareness campaigns. The Program seeks to provide training in political awareness without dictating a certain political or intellectual ideology, in coordination with three youth initiatives.

In context of the special attention that the BA paid to the role of youth in the Egyptian Revolution, the BA hosted a meeting for young people entitled "Youth: A Revolution of Change" 26–28 February 2011, with the

participation of 600 young men and women participated from Egypt and many Arab countries, recognizing the popular uprisings currently taking place in several parts of the Arab World.

Youth took the lead in organizing and preparing this Meeting to discuss whatever they consider important in this historic moment. Over 3 days, the Meeting tackled different topics including: the future democratic State, active citizenship, the future of institutions, voting and elections, the future of political parties, and the civil society. Participants were divided into four working groups to discuss themes related to social policies, economy, the civil society, and Arab and regional affairs. They stressed concepts such as individual responsibility, unity and commitment.

Participants proposed several projects in different fields including, comprehensive awareness in politics, law, health, environment and tourism and a human development campaign for youth. In the field of economics, participants called for a United Arab Market, economic exchange and cooperation among Arab countries, entrepreneurship and small enterprises and a people's bank. In the cultural aspects, discussions tackled preserving the Arabic language, culture and heritage, and launched a union for young Arab intellectuals. Education was in the forefront of the discussions. Participants called for campaigns to eliminate illiteracy, develop educational curricula, involve people with disabilities, paying attention to technical education and connecting it with the industry, and create an Arab University.

Proposals also included an international day for social justice, developing legislations, and launching Arab Youth Parliament. Some participants proposed issuing a guide for Arab



Participants observe a minute of silence in honor of the revolution martyrs

revolutions, including best practices of the Egyptian and Tunisian Revolutions by way of supporting popular uprisings in different Arab countries.

Following this Youth Conference, another major event took place at the BA, "Egypt is Changing" Conference, held 28 February–1 March 2011, with the participation of intellectuals, politicians, activists and Egyptian youth. It tackled current critical issues including the current phase, the role of political parties, the media and constitutional amendments.

Speakers discussed the role of the armed forces, security system, and the democratic transition. The session on political parties and powers hosted representatives from Al-Wafd Party, Baradei Campaign and Al-Gamaa Al-Islamiyya (Islamic Group) for the first time at the BA. A special session was devoted to discussing the proposed constitutional amendments, while the closing session tackled the "Transformed Media", addressing the recent shifts in the State-run media that took place after the Revolution.

The BA also hosted eminent thinker Mohammed Salim Al-Awa on 2 March 2011, who addressed a wide group of audience about the historic moment that Egypt is currently witnessing. He

called for referring to the 25 January Revolution as "The Revolution", for it was one of its kind regarding a couple of aspects: spontaneous, peaceful, graceful and without a one specific leader. Al-Awa stressed on several demands including the release of all political prisoners, and expressed the people's aspirations following the Revolution in establishing a democratic parliamentary State and repositioning Egypt as a strong regional power.



Mohammed Salim Al-Awa

Being the most critical issue of the moment, the BA paid great interest to the proposed constitutional amendments. On Monday, 7 March 2011, a panel discussion was held to talk about the proposed constitutional amendments, for which there will be a national referendum on 19 March 2011. The event hosted Chancellor Hatem Bagato, Vice-President of

# BA Highlights

Egypt's Supreme Constitutional Court and Rapporteur of the Constitutional Amendments Committee, formed by the Higher Council of the Armed Forces. He agrees that Egypt's Constitution should be replaced rather than amended, but he sees this as a step that still requires some more time.

Bagato also stressed that the proposed constitutional amendments are intended only to pave the way to fair integral parliamentary and presidential elections that allow for true representation from the society, to limit the presidential period to two four-year terms, to lift the emergency law, and to ensure the establishment of a constituent committee comprising different political powers to draft a new constitution following the presidential and parliamentary elections.

Within the same aim to spread awareness of the constitutional amendments, the BA held, on 6 March, a culture lecture for youth tackling the definition of the Constitution, the history of the Egyptian Constitution, and an overview on the latest constitutional amendments.

On 16 March 2011, the BA hosted Dr. Amr Hamzawy, Research Director and Senior Associate at the Carnegie Middle East Center in Beirut, to address the public on the current situation in Egypt. Hamzawy tackled four main issues: what happened since 25 January, challenges of democratic transformation, the role of citizens in building modern Egypt, and the constitutional amendments. The following day Dr. Heba Raouf Ezzat, Professor at the Faculty of Economics and Political Sciences, was also a guest at the BA to talk about social and economic reform policies.

The BA's objective has not been limited to only spreading awareness and holding discussions and dialogues. The BA also endeavors to document



People standing in line to attend one of the BA activities

the 25<sup>th</sup> January Revolution within the Memory of Modern Egypt (MoME) project, in maintaining its role to document Egyptian history. MoME will document several material related to the Revolution including photos, official documents (such as resolutions) and other documents (such as flyers), in addition to press archive, video and audio material. So far, MoME possesses several material that documents the Revolution since its onset on 25 January, until its climax on 11 February 2011. These include a file for each Governorate, as well as information about martyrs.

The artistic touch was never missing from Egyptians nor their glorious Revolution. In that regard, the BA Arts



Center held a storyboard photography exhibition entitled "My Revolution Diaries" 7-16 April 2011, displaying personal experiences about the ongoing 25 January Revolution through each one's perspective. A Song Competition is also held. Winners will be announced during a concert, which will be held on 25 January 2012. Another competition was also announced to design a freestanding memorial (bas-relief) for the martyrs of 25 January to be placed at the BA Plaza, next to the Conference Center Entrance.

"My Revolution Diaries" Exhibition



Tahrir Square, Bibliotheca Alexandrina,  
and Social Networks

## FEATURES OF 18 DAYS OF EGYPTIAN PROTESTS IN THE EYES OF THE MEDIA

Sarah Elhaddad

**28** January 2011, Friday of Rage. Egyptians are isolated. As the ousted government decided to block the Internet and cell phone services in response to mass protests calling for the fall of the ruling regime; the infamous reaction was met with the marches of millions, who took their anger to the streets. By mid-day, the police withdrew from the streets, thugs started acting against peaceful demonstrators, and criminals were released from prisons to increase chaos.

On this day of rage, fear, and blood, as protests were met by violent acts by the police in the morning, and as outlaws terrorized citizens in the evening, the people were united in the Tahrir (Liberation) Square (which later became a symbol for all sit-in venues in all cities during the Revolution). The Bibliotheca Alexandrina (BA) in Alexandria, and the Egyptian Museum in Cairo, were protected by the people, and the media was there to relay it all.

As the people of Egypt spent 18 days in their quest for freedom, the media was present in the "now worldly famous" Tahrir Square in Cairo. The brave eyes of the camera could not shy

Tahrir Square ©Facebook, The Photo Library of the 25<sup>th</sup> Egyptian Revolution



Demonstrations passing by the BA.

away from capturing the revolt in the different cities of Egypt, and managed to capture the spirit and symbolism of freedom and sense of responsibility in Tahrir (Cairo), Al-Qaed Ibrahim Mosque

area (Alexandria), Al-Arbacien Square (Suez), Bibliotheca Alexandrina, and the Egyptian Museum.

Famous journalists including CNN Anderson Cooper, CBS Katie Couric, The Independent Robert Fisk, ABC Christiane Amanpour, award-winning American photographer Kim Badawi, BBC Kasia Madera, and Aljazeera International Rawya Rageh; were among the hundreds who reported the 25 January Revolution from the heart of the events.

The Media not only took part in capturing the actual scenes of what was taking place in Egypt, but it is believed that it had a role in shaping the Revolution's events. Social Networks, especially Facebook worked in favor of the Revolution, even when it was inaccessible! Indeed, it was Facebook and Twitter that created a platform to gather protesters before they found their on-ground venue; Tahrir Square. When the ousted government blocked the Internet, and the form of an organized, highly-communicative protest was lost, an increasing number of citizens who felt isolated and uninformed were urged to participate in protests demonstrations and sit-ins.

The impact of local and international media was also evident on Tuesday,

# BA Highlights

8 February, as it was reported to have witnessed one of the largest number of protestors who took to the streets, as millions gathered in Tahrir, Alexandria, and all Squares in different cities.

Three days before Tuesday, in an exclusive interview with ABC's Christiane Amanpour, Former Vice-President Omar Suleiman stated that "Egypt is not ready for democracy". As the interview raised the level of the anger of democracy-seeking protesters, and was intensely circulated on Facebook (the government restored the Internet service on 2 February), Wael Ghonim, the admin. of the Facebook group "We're all Khaled Saeed", which had a major role in organizing the protests, gave an emotional television interview Monday night following his release after a 12-day detention.



Wael Ghonim at Tahrir Square ©Facebook, The Photo Library of the 25<sup>th</sup> Egyptian Revolution

It was the culture of peace, and the initiatives of civil protection that drew the media's attention. After scenes of bloody confrontations in the early days of the Revolution, the world could watch, through the cameras, what is called the essence of the Egyptian Revolution. Protesters chanting "Peaceful, Peaceful", and local

militias staying up all night protecting neighborhoods, were among those actions reported. Scenes of the youth cleaning Tahrir Square, and building human shields to protect the Egyptian Museum and the Library of Alexandria, were also recorded.

Euronews.net captured the scenes of Egyptians forming human shield to protect the Egyptian Museum. The New York Times also featured an opinion piece by Mark Meigs from Paris saying: "By protecting the Museum, the Egyptian Army showed itself to be on the side of order and the preservation of patrimony, certainly, but also on the side of Egypt's contribution to the world's cultural progress".

According to Reuters Julie Noce, in a video posted on Reuters website, Egyptians were "Rebuilding from the ground up". She reported: "Three days after toppling a three-decades-old regime, Egyptians woke to clean Tahrir Square. Some people painted sidewalks, others donated blood to fellow protestors still in hospital following the "sometimes" violent protests over the past 18 days".

CNN's Nic Robertson was at the Bibliotheca Alexandrina on

Youth cleaning Tahrir Square ©BBC.com



6 February, as he witnessed more than two thousand BA staff return to work, and spoke to Dr. Ismail Serageldin, Director of the BA. As he went through the Library's museums, and browsed the shelves that hold over one-million books, Robertson reported: "Centuries of artifacts and literature, more than 1,250,000 tourists per year, despite the chaos, volunteers and workers unite to save Alexandria's famous Library".

Serageldin spoke to Robertson about how both opponents and supporters in Egypt's protests, together with the BA staff, joined hands in protecting the Library, and how Egypt's youth, armed only with moral power, saved the Library from potential vandals and looters. "All of this was literally at the mercy of the crowd," he said. "If people were really unhappy with the Library, nobody would have stopped to protect it".

The BA Director stressed that he had confidence that the Library will be protected during the Revolution. "We never built barriers or walls, or gates that could be locked; the Library is open and is surrounded by glass, nothing can protect it except the will of the people, and at the end, that is the ultimate guarantor of everything, isn't it?" he exclaimed.



Demonstrators celebrating the step-down of Mubarak

"I hope the Library will create power of change, because by time, every idea will manifest itself, such as ideas of freedom of expression and pluralism. I also hope that historians will also see the legacy of this Library, as one of the positive points that emerged during this period," added Serageldin.

On the pages of the Wall Street Journal, Travel Editor Michael Z. Wise described the Library as a symbol for the new Egypt. He wrote: "This revived storehouse of knowledge, destroyed at least twice in classical antiquity, has been spared damage in the country's current violent unrest after Egyptian youth held hands last week to form a human cordon around the massive building on the Alexandria Corniche". By contrast, said Wise, over the past two weeks anti-government protesters set fire to the Alexandria Governorate Headquarters and torched police stations around the city.

"In less than 10 years of operation, the Library has introduced information technology considered cutting edge anywhere on the globe. Its researchers have devised optical character-recognition software for

# BA Highlights

Arabic and digitized key manuscripts for dissemination over the Internet. With some 1.5 million visitors and 700 events last year, the Bibliotheca Alexandrina has become a gathering place for scientists, literary figures and other thinkers from around the world," he reported.

He also noted that the reincarnated Library contains four museums, a planetarium, a children's science center (ALEXploratorium), a Library for the blind, and eight research institutes. "It holds some 1.6 million volumes at present, including a recent gift of 500,000 books from the Bibliothèque nationale de France. The Library has access to 50,000 electronic journals, and it houses one of the few archives in the world of every web page on the Internet, which apparently has managed to remain operative despite the Egyptian Government's shutdown of Internet access during the current unrest."

Dr. Ismail Serageldin spoke to Wise. He said: "We are spreading the values of democracy, freedom of expression, tolerance, diversity and pluralism that I am hoping are taking root in the young generation."

Sohair Wastawy, the BA chief librarian until last April and now Dean of Libraries at Illinois State University, also commented on the events in Wise's article. "We taught a lot of these kids who are demonstrating how to use computers, how to use social media, and I am glad to see it is put to good use," she affirmed.



The BA under the protection of the people.

## THE DIGITAL LIBRARY OF INSCRIPTIONS AND CALLIGRAPHIES

Azza Ezzat, Bibliotheca Alexandrina

Digital publications have become one of the means adopted by the world today for preserving cultural and historical heritage. To this end, the BA Calligraphy Center has established an electronic project, which documents and publishes different ancient inscriptions. This project is entitled "The Digital Library of Inscriptions and Calligraphies". It is one of the main goals of the Calligraphy Center, which has taken upon itself the publication of different calligraphy styles and inscriptions, especially those remaining from the different languages that influenced Egypt. The Center makes all of this available to scientists, scholars, and amateurs in the form of a simple digital content on the website of the Center.

### Idea

The Digital Library of Inscriptions and Calligraphies is considered a digital archive for the writings and inscriptions on buildings and monuments throughout the ages. These inscriptions are displayed on the website of the Digital Library of Inscriptions and Calligraphies in digital form, which includes images and

a brief descriptions of these inscriptions. The Digital Library of Calligraphy and Inscriptions launched 1500 inscriptions on 13 August 2009, and this number now exceeds 5000 inscriptions, all available for free.

The website of the Digital Library of Inscriptions and Calligraphies has a simple design and is easy to use, so as to enable the largest number of researchers to benefit from the ancient inscription treasures, and to attain images and references for each inscription. Users can browse easily through the inscriptions on the Digital Library of Inscriptions and Calligraphies, as they are categorized according to the original language of the inscription, the classification and type of the monument.

Users can also find the required inscription through an advanced search which enables them to search using the registration number of the inscription, or the place where it is kept, or the place where it was found, or the historical period to which it belongs. Applying this method, the researcher can find everything related to the inscription: high-resolution images,

inscription analyses, information and a brief description of the monument, in addition to a translation of the inscription.

### Content

In its initial stage, the project began with the documentation of the calligraphies of the group of languages that comprises ancient Egyptian, Arabic, Greek, Persian, and Turkish languages. In addition to another group of various calligraphies, namely: the Thamudic, the Nabataean, and the Musnad. As the documentation of the calligraphy of each group of languages is completed, work begins on a new group of languages.

The language of the ancient Egyptians passed through several stages, each of which had a different form of writing. It started with the Hieroglyphic calligraphy, which was then simplified into the Hieratic. Followed by the Demotic which was a very short form of writing used for the purpose of daily life. Finally, the Coptic calligraphy appeared, it was a result of the Hellenic civilization and a mixture of the Greek and Demotic calligraphies. Each of these four calligraphies, which merged under the umbrella of the ancient Egyptian language, left many monuments and artifacts, which carry ancient engravings reflecting the development of the ancient Egyptian language.

Regarding the importance of the Arabic script, the Digital Library of inscriptions compiled a huge amount of Arabic inscriptions. The Arabic script is considered a mirror of the art and culture of many centuries during which this language existed among its people. Although Arabic is one of the Semitic languages, it is still the most related language to its origin; it did not face what the mixed styles of the



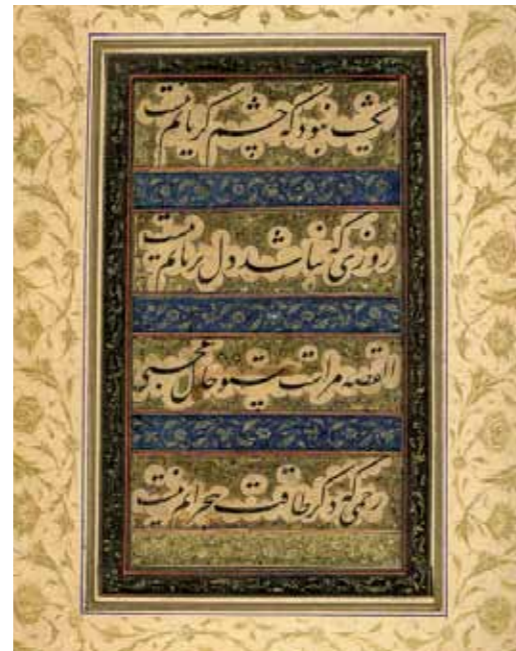


Arabic script

Semitic languages faced. The Arabic script included many types of scripts such as the Kufi script with its different types comprising simple Kufi, floral Kufi, foliated Kufi, square Kufi, and geometric Kufic; in addition, Thulth script, and the Andalusia, Moroccan, and Persian scripts.

One of the languages that occupied a large area in the Digital Library of Inscriptions is the Persian language. It appeared and developed in Persia, and it is the dominant language in the Eastern areas of the Islamic World, such as Afghanistan, Pakistan, and Persia.

The Persian language acquired from the Arabic language a great deal of its structures, synonyms; and from the Turkish language as well. From the Persian language many scripts emerged such as Taliq, Nastalique, and Shekista scripts; and all these scripts have recorded many of the commemorative scripts, foundational writings and manuscripts that are found in the Digital Library of Inscriptions.



Persian inscriptions

The Digital Library of Inscriptions deals with a large number of Turkish inscriptions. These inscriptions were recorded on permanent monuments, public, religious and military monuments; beside transportable antiquities such as coins and precious stones and others from international museums. Different types of scripts, such as Thulth script, Persian script, Naskh script, Turgha script, and other scripts recorded the Turkish inscriptions in the Digital Library of Inscriptions. Through the collection of Turkish inscriptions in the Digital Library of Inscriptions, the user will be able to differentiate between the shapes and figures of the letters recorded on these inscriptions across the different Islamic periods.

The Ancient Greek language is also incorporated in the Digital Library of Inscriptions. It is one of the most prominent languages in human cultural history, as it was the language of the works of Homer, of the historians, playwrights and philosophers during the Athenian Golden Age. Also, this language has made a large contribution to the vocabulary of English.

The Greek alphabet is considered one of the alphabets used in the Greek language since the ninth century BCE. It is considered the first and original alphabet, in which each vowel and each consonant is represented by a symbol. From Greek alphabet descends all modern European alphabets. The Greek alphabet changed over time, and the letters sometimes took different appearances in the different regions of the Greek

World. The Modern Greek alphabet consists of 24 letters.

Beside the large amount of the inscriptions recorded in the Digital Library of Inscriptions and Calligraphies, additional inscriptions were published with different scripts such as **Nabatean** that originated from the Aramaic script; also inscriptions in **Thamodic** script that was spread across the North Arabian Peninsula. Finally, the user will be able to search in other collections of **Musnad** script.

Thamodic script



Nabatean



Artist Giuseppe Fanfoni at the BA

## IDENTITY PRESERVATION IN RENEWED USES OF ANCIENT MONUMENTS

Sarah Elhaddad



Giuseppe Fanfoni

Painting, sculpture, interior designing, architecture, restoration, civil engineering, construction, material experimentation, and supporting archeological missions, are all fields in which Italian restoration expert and artist Giuseppe Fanfoni<sup>(1)</sup> spent long years of passionate and continuous commitment that bears the name "Art".

As he spoke at the Bibliotheca Alexandrina (BA), on 16 January 2011, about identity preservation in renewed uses of ancient monuments, he affirmed that the identity of a monument is essentially definable by its technical, visual and cultural aspects. His lecture was followed by an exhibition entitled "Visual Arts and Restoration", displaying his art and images from his restoration projects.

Fanfoni expounded some reflections on fronting the problems of a restorative and conservation operation on ancient monuments in the respect for their identity, referring to the recovery and the current reuse of the *Sama'khana* (Hall for Listening) building in Egypt, and of a part of the *Sunqur Sa'di Madrasa*, which is antecedent and underlying. The buildings are placed in the great Architectural Complex of the Mevlevi Dervishes, which is at the foot of the Cairo Citadel and near the Sultan Hassan Mosque, and occupies a wide area of about 7500 m, which was donated in 1607 to the confraternity of the Mevlevi Dervishes, who built there the *Takiyya* (monastery).

<sup>(1)</sup>Giuseppe Fanfoni is a Restoration Expert at the University of Rome "La Sapienza", and Professor of Projects at the National Art Institute in Rome (Istituto Statale d'Arte). In Egypt, former professor of Methodology & Restoration Techniques at Cairo University, and founder of the Italian-Egyptian Center for Restoration and Archaeology.

The *Sama'khana* is a domed place, with a singular spherical structure where the Dervishes performed weekly, on Friday evening, the Sama' rite (that is of "listening to the cosmic harmony"), by a characteristic, slow, rhythmical and rotating movement on a circular course. The significance and the performance of the rite, which is expressed by the circulating movements, accompanied by music and followed by spectators placed all around, are origin and development for the architectural and special planning of the building itself. As to the *Sunqur Sa'di Madrasa* (dating back to the 14<sup>th</sup> century), whose some ruins were reused for building the overlaying *Sama'khana*, is an important building as well, both with regard to the historical elements and to the artistic peculiarities.

The restoration expert spoke about the technical identity of the buildings, stating that it is recognizable in the structure and in the support of the shape and of the image of a work. "I have given great attention to keeping the original technical elements of the buildings, in order to give the possibility of deeper research, by future and more modern systems and instruments of analysis."

The *Sama'khana* dome, existing in a frail wooden structure of 10 cm only, and open by dangerous fissures, was hooped with a sliding band on brackets fixed to the centers; its shape was recovered to the original aspect by particular technical devices, and strengthened by a light wire-netting, which was incorporated in the external covering and grants unity to the whole of the dome. As to the totally wooden structure of the gallery floor, as it was provided for a more numerous audience than in the past, it was suitably reinforced. New and differently painted, bearing beams were added to the ancient ones. Finally, a framework in the roof

binds on the outside walls, in order to keep together the structure elements, in case of seismic movements. Also, those strengthening and safety devices were carried on by differentiating the added elements, and preserving the original parts in their structure and technical function identity.

Fanfoni stated that the most complicated problem regarding the survival of the *Sama'khana* appeared, since the beginning of the intervention, in the fact that it had been built over a part of the ruins of the *Sunqur Sa'di Madrasa*, which is one of the most ancient Islamic monuments in Cairo, and of great historical and architectural importance. "We fronted the situation with a long, careful and gradual operation of excavations and supportings: without removing any part of the restored *Sama'khana*. It allowed light into the central courtyard with the former fountain and the surrounding cells of the *Madrasa*," he explained. Currently, the *Sama'khana* is supported by a metallic construction which was designed to be insulated from the hanging area in correspondence with the upper central board for the *Sama'* performance, in order to avoid vibrations to the original wooden structure of the *Sama'khana* dome.

Fanfoni also spoke about the identity of the visual form of the work. He mentioned that the intervention concerning the dome was directed both to the recovery of the original formal identity, and to the conservation of the documents recording the most significant moments of formal changes. The check painted on the stopping up of the windows were detached, applied on special frames and replaced in the original site. Now a special mechanism produces a simultaneous rotation of the frames and allows again the daylight illumination from outside, so that it gives again the image of their symbolic significance to the open windows.



Visitors attending the Exhibition

The excavated area of the Sunqur Sa'di Madrasa appeared seriously damaged because of the time and the Mevlevi reuse; therefore, its formal recovery was carried on with much discretion for expository purposes and comprehension of the monument.

"In the courtyard zone, the most important discovery resulted in the *fiskiyyat* (fountains) which had been used *in situ*" during the Tulunide Period. The perimeter has been recomposed, and the whole central part of the courtyard with the archeological remains, has been isolated and separated from the path of visitors".

Fanfoni affirmed that the cultural identity is definable by the origin of a monument, and by the utilization in its social context, and in the historical development.

The Sama'khana was built during the Nineteenth Century as the place for the performance of the Sama' rite, which is peculiar to the confraternity of the Mevlevi Dervishes, which was founded by the famous mystic poet Jalal-al-Din Rumi. "That is why it is inspired by a deep spiritual and religious feeling, which was supported by a sound philosophical culture referring to the literary and poetical works of the Founder of the Order," he said. "The architectural features of the Cairo Sama'khana reflect, better than any other among the remaining few ones, the symbolism and the spiritual message of the rite, which it was conceived and planned for; a rite so rich of worth, that it has been currently included by UNESCO in the list of the immaterial cultural heritage to be preserved".

On 18 January 1998, after 50 years of abandonment, and on the proposal of the Turkish and Egyptian Ministries of Culture, it was performed again in the Cairo Sama'khana. It resulted in a touching occasion, which recurred many times afterwards, and in the most proper, but not frequent use of the building.

The bare exterior of the masonry of the southern wall, reused in the Sama'khana, documents the chronological and historical sequences of life and utilization changes in the building. "Inside, in the cells of the ground-floor of the Madrasa, we placed some showcases with archeological materials, which we found in the area, by placing them so as not to disturb the frontal view of the cells from the court. Also, in the opposite area of the northern cells, we placed other showcases at a lower level than the

remaining and rebuilt ruins of the wall, to avoid any interference in the view of their facade, which had been graphically reconstructed symmetrically with the southern side of the court," said Fanfoni.

The artist also declared that the recovery and reuse of the whole area has been linked as well to more complicated didactic and cultural activities, by preserving the original character and aims which the buildings were projected for, and by granting proper use and protection.

Fanfoni concluded that the present reuse of the Sama'khana is impressed by an identity as a place of cultural activities and historical knowledge, in addition to being a source for recovering worthiness which seems lost now.

## THE COPTIC CHURCH ARCHAEOLOGY

Sherin Sadek El Gendi\*

The house of Saint Mark the Apostle is considered to be the oldest Christian church in the entire world, from the religious point of view, where Jesus Christ used to meet his disciples.

According to the Coptic Orthodox tradition, Christianity was introduced into Egypt by Saint Mark the Evangelist who founded the first Coptic Orthodox Church in Alexandria in the first century CE. During this period, Egypt was one of the provinces of the Roman Empire.

Following Saint Mark martyrdom, the first Christian generation lived long periods of persecution under the Roman rule, especially during the times of Decius, Valerian and Diocletian, until Christianity became the main religion in Egypt during the time of the Roman Emperor Theodosius during 390/391 CE. Later, the Copts started turning several ancient Egyptian temples into churches. Moreover, they covered the pagan scenes decorating the interior walls of these temples by stucco layers over which they painted new wall paintings depicting religious topics borrowed from both the Old and the New Testaments.

In general, the Egyptian churches were distinguished by three special architectural styles: basilica, Byzantine and Coptic. Today, the majority of the Egyptian churches follow the basilica style. In fact, basilica is a rectangular building with a main entrance in the western wall which is the main façade of the church.

There are other lateral doors in the northern and the southern walls of the church in order to facilitate the movement of the worshippers and visitors especially during the feasts. The main entrance is surmounted by a bell tower, then there is a narthex (a vestibule) and a central nave flanked by two aisles. The central nave is separated from the two aisles by two rows of marble columns, sometimes with Corinthian capitals. Some of these columns, as well as lintels and architraves, are taken from the ancient temples for the reconstruction of the Coptic churches; that is why these architectural elements are different in colors, dimensions and materials.

Above the lateral aisles are small colored windows shedding light on

the central nave, which is the largest and highest part in the basilica, and contains two important elements: the *Mandatum* Tank used by the priest for the service of the feet-washing on the Maundy Thursday, during the Epiphany and the Apostles feasts. In fact, the priest in such service is imitating Jesus Christ who washed the feet of his disciples. In some modern churches, a portable small tank may be used during this religious service.

The second element existing to the north of the central nave is the marble pulpit usually decorated with mosaics and supported by marble columns. This is the place in which the priest usually stands during the Holy Liturgy. The ceiling of the central nave of the Basilica where the worshippers usually stand resembles Noah's Ark.

Moving from the central nave to the east, there is the Church Choir or the chorus; an architectural element that appeared in the 7<sup>th</sup> century CE. This is the place for where the cantors exist and the deacons participating with the priests and the bishops during the Holy Liturgy. In the Choir, there are two wooden lecterns where the Holy Bible rests, in both Coptic and Arabic. The Choir is separated from the three Eastern Chapels by wooden screens consisting of small panels joined together with neither nails nor glue. The wooden screens are decorated with geometric patterns, floral designs, and crosses inlaid with ivory and ebony. Furthermore, the wooden screens are covered with red curtains decorated with the figures of the Saint to whom the church is usually dedicated. Each wooden screen consists of a central door flanked by two small windows.

The uppermost part of each screen is also decorated by one or two rows

of icons showing Jesus Christ, the Holy Virgin Mary, Archangels Gabriel and Michael, various martyrs and other main religious scenes. In front of each screen, ostrich eggs symbolizing the resurrection of Jesus Christ are placed hanging.

Behind the wooden screens of any church stand the three Eastern Chapels including, in the middle, altars covered with napkins and surmounted with small wooden ciboria. A chalice is usually placed at the center of the altar. The altar precedes a semi-circular marble tribune, sometimes ornamented with mosaics. Seats for the bishops and the priests are placed according to their religious ranks. The eastern wall of each chapel includes the apse, usually depicting the figure of Jesus Christ Pantocrator<sup>(1)</sup>, sometimes Theotokos<sup>(2)</sup> holding the Child, and flanked by the archangels or the disciples. It is absolutely forbidden for the worshippers to be inside the eastern chapels. They must stand or remain in the central nave and the aisles. Only the clergy or the priests are allowed into these chapels. The baptistery is located at the north of the church.

Inside any basilica, the influence of the ancient Egyptian architecture, taken from the Pharaoh temples, is evident. This means that while moving from the western main entrance of the church towards the eastern chapels, the ground level increases.

Following the Arab conquest of Egypt, and especially during the Fatimid Period, several Coptic archeological churches were renovated, that is why the visitor today might observe the influence of the Islamic art and archeology in such buildings.

In any church, there are display cases including several tubes containing

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<sup>(1)</sup> Christ Pantocrator is an icon of Christ represented full or half-length and full-faced. He holds the book of the Gospels in his left hand and blesses with his right hand.

<sup>(2)</sup> The Theotokos is the Virgin Mary, the mother of Jesus Christ.





some of the relics venerated in this church. During the Holy Liturgy, the priests use different important tools and objects such as cups, fans, spoons, trays and special censers to exterminate evil spirits.

Nowadays, the most ancient archeological Coptic Orthodox Church in Egypt is the Hanging Church of the Holy Virgin Mary in Old Cairo in which the Seat of Saint Mark remained for a long time. Here also the Holy Chrism was prepared three times. This Church dates back to the end of the Third or the beginning of the Fourth Centuries CE, and is built over the two southern towers of the Roman fortress of Babylon or Qasr *El-Shama'* (Wax Candles Palace) as it was named by the Arabs following their arrival in Egypt during the 7<sup>th</sup> century CE.

In Old Cairo, other main Coptic Orthodox churches are built within the remains of the Roman fortress of Babylon according to the basilica shape, such as the Churches of Saints Sergius and Bacchus, Saint Georges, Holy Virgin Mary known as *Qasriyat al-Raihan*, as well as the Church of Saint Barbara. At the north of Old Cairo, and not far from the Mosque of Amr ibn El-Aas, there are the Churches of Saint Mercurios, Saint Shenute the Archimandrite, and Holy Virgin Mary known as *al-Damshiriya*. One or two kilometers south of Old Cairo, stand the Churches of Holy Virgin Mary known as Babylon al-Darag, the Monastery of Saint Theodore including his Church, in addition to the Church of Saints Cyr and John, and farther is the Church of the Archangel Michael. During 1671 CE, the French monk Vansleb was sent to Egypt by French King Louis XIV in order to visit and to study the Coptic monasteries and churches.

The main façade and entrance of the Hanging Church of the Holy Virgin Mary in the west.

During 1882 CE, British A.J. Butler visited Egypt and wrote his book, published in Oxford in 1884, and entitled *The Ancient Coptic Churches of Egypt*, in two volumes of the history of the Coptic Churches. During the same year, the French scholar É. Amélineau arrived and remained in Egypt for about seven years in order to study also the state of the Coptic monasteries and churches, and he wrote his book in Paris, in 1893, entitled *La géographie de l'Égypte copte*.

Outside Cairo, the best examples of the basilica are the large Basilica of Hermopolis Magna or *El-Ashmunein*, the big church of the Shenoute White Monastery dedicated to Saint Shenoute the Archimandrite, in addition to the Church of Saint Bishoi in the Red

Monastery in Sohag, and the Church of the Pachomian Monastery at Faw Qibli, Qina. The Church of Dendera is also a good example of the Coptic Church architecture. The other Coptic monasteries include one or more churches. The number of churches varies from one monastery to the other, according to the number of monks residing in it.

In all these Coptic historical and archeological churches, various important artistic objects were discovered and are now displayed at the Coptic Museum and in several other international archeological museums abroad. All these Coptic artistic collections made out of ivory, pottery, metal and wood date from the 4<sup>th</sup> century to the 19<sup>th</sup> century CE.

Basilica of the White Monastery.



# Words to Remember

"Egyptians have inspired us, and they've done so by putting the lie to the idea that justice is best gained through violence."

**Barack Obama**

"I'm interested in the Egyptian values, I'm interested in the values of the Egyptian Revolution."

**John Rees**

"We must consider teaching the Egyptian Revolution in schools."

**David Cameron**

"Amazing, demonstrators line up at security checks, then enter the Square peacefully to make a revolution."

**BBC**

"There is nothing new in Egypt. Egyptians are making history as usual."

**Silvio Berlusconi**

"Today, we are all Egyptians."

**Jens Stoltenberg**

"The people of Egypt, are the greatest; and they deserve the Nobel Prize for Peace."

**Heinz Fischer**

"Massive Demonstrations and National Flag on the Steps of the Library of Alexandria! All the best for Egypt!"

**Eugene Shubnikov**

"This Egyptian People's Revolution is surely a great contribution to the world history and the whole human society."

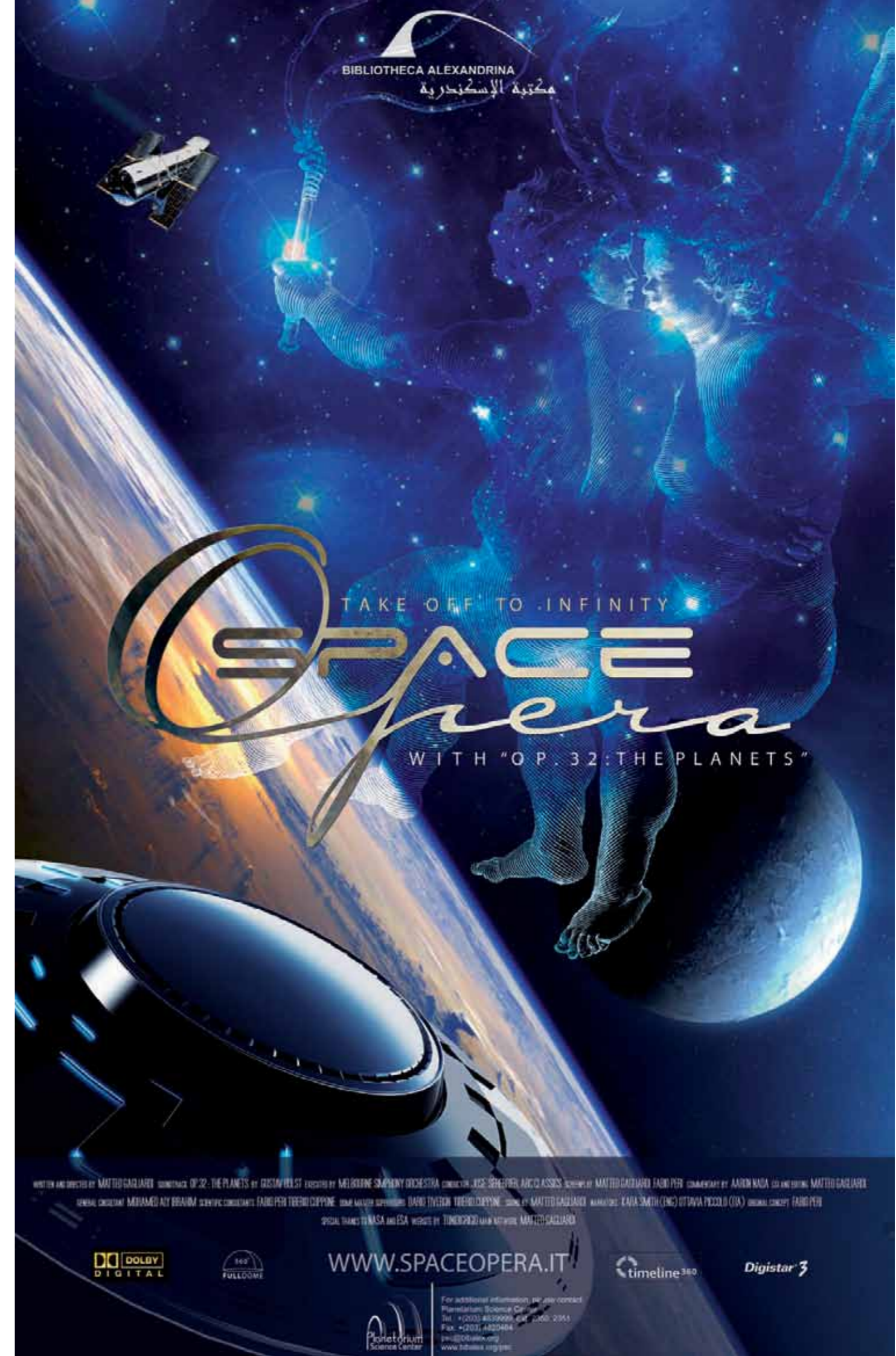
**Tetsuya Ohtoshi**

"People know they have seen Egyptians manifest their rightful wish, and they watched Egyptians act with great nobility, maturity and speed."

**BA International Friend**

"Pride and happiness are on your side now."

**Marie Aupourrain**



# Under the Protection of the People

