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Why We Should Decolonize the University Curriculum. Applied to the Middle East, "decolonizing the curriculum" gains a new dimension. Regardless of the minority context, Middle Eastern students cannot find themselves in the Western textbook with which they study.

ARNAUD LACHERET

French Female Managers of North African Origin: Integration "à la Française". Our last book addressed the way female managers from the Gulf negotiate a certain space of freedom within their families, for example having the right to study. I have reproduced this study and handed the same questionnaire to female managers from the second generation of North African immigrants to France.

BEN BENNET-CARPENTER

Preface to the Global as Trope-ical. What's the first thing that comes to mind for you when you hear the word "global"? Beyond the global as system or sphere, I have in mind the ways it may work as metaphor, metonymy, synecdoche, and irony, or dialectic. This short essay reflects briefly on some initial associations that may arise in the context of exploring global studies.

CONNIE C. PRICE

Naturalism in America Today. The attempted coup at the U.S. Capitol on January 6th, 2021, exposed the country's subsistence on racism and denial. Ideas from political philosophy can encourage honesty about our crises. One such concept is naturalism. Another is Thomas Hobbes' argument for the social contract. Thirdly, David Hume's "sympathy" comprises his affirmation of political being.

GEREON KOPF

How to talk across Boundaries. Despite all efforts to improve dialogue and exchange between cultures, religions, or ideologies the world today seems to be more bifurcated than ever. This essay will provide a metapsychology of this problem and suggests twenty rules of engagement of how to overcome boundaries, real and imagined, physical and ideological.

DANISH A. AHMED

Non-English Languages Enrich Scientific Knowledge. The exclusive focus on the English language in scientific research hinders effective communication between scientists, practitioners, and policy makers whose mother tongue is not English. This barrier in scientific knowledge and data transfer leads to significant knowledge gaps and creates biases in many fields of science.

NESMA ELSAKAAN

Beyond Ibn Hawqal's Judgment on Palermo and its Denizens. In 972, the Iraqi traveler Ibn Hawqal visited Palermo, the capital of Sicily under Kalbid rule. In his book *Kitāb al-Masālik wa-l-Mamālik* he reports some aspects of the city and depicts its Muslim denizens as unsympathetic, accusing them of foolishness, turbulence, and bad breath.

BOOK REVIEW: THE FIRST COMPLETE ENGLISH TRANSLATION OF AL-FARABI'S *KITAB AL -JADAL.* By Catarina Belo.
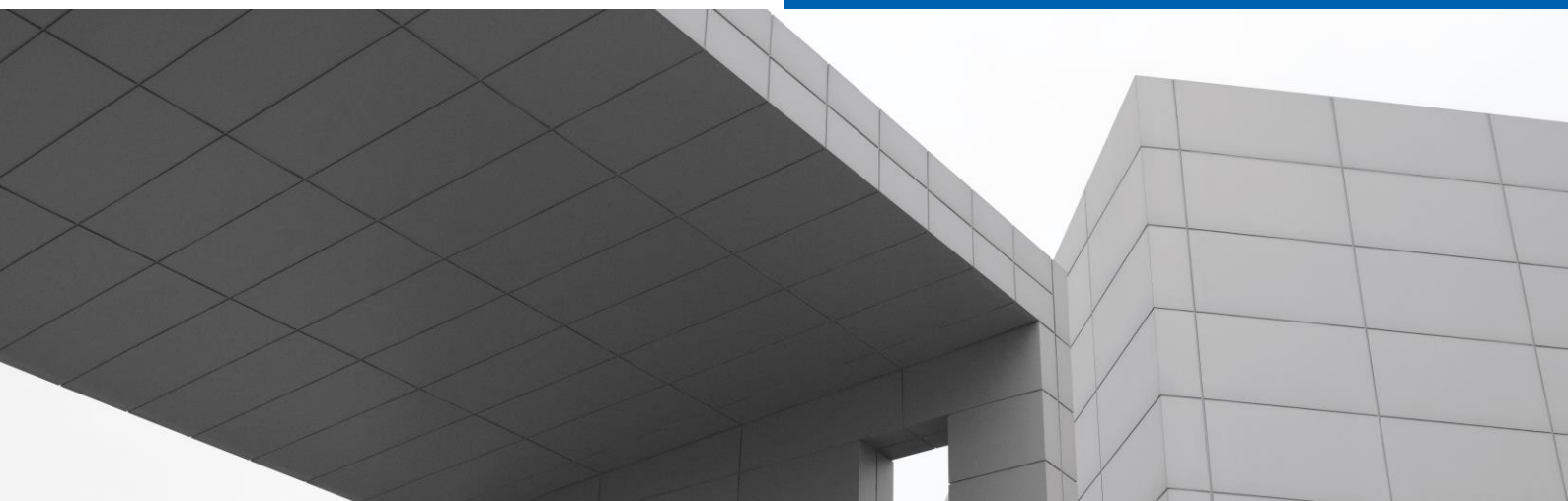
ARTICLES

MANAL HOSNI AND CARINE ZANCHI

Why We Should Decolonize the University Curriculum

Decolonizing the curriculum has been a popular concept in academia in the last decade, as many black students felt alienated within institutions that remained very Eurocentric. In 2015, in what became known as the Rhodes Must Fall movement (which later spread to Oxford, and Oriel College specifically), students at the University of Cape Town requested the transformation of universities' culture, the revision of the curriculum, and the decolonization of education. Their slogan was Why is my curriculum white? In the French overseas territory of Guadeloupe, a group of researchers at the University of Antilles questioned the idea of universalism in education and called for a *contextualisation de l'éducation*. In the UK, student unions seized the movement and demanded change. A crucial moment in the movement was Keele University's Decolonizing the Curriculum Manifesto (2018) that defines decolonizing the curriculum as 'creating spaces (...) for a dialogue on how to imagine and envision all cultures and knowledge systems in the curriculum and with respect to what is being taught and how it frames the world'. However, decolonizing the curriculum can have different meanings depending on where you stand. Most of the work done in the decolonization direction is related to minority ethnics groups and LGBT, it aims to give them voice and visibility, but in our context, the problem is elsewhere. While our situation in Kuwait is a result of colonialism, the tension between white and ethnic minorities is not what we are facing in our classrooms. Our situation has more to do with power dynamics.

We have been aware of the gap between curricula and our students' experiences as we have been teaching the French language and culture at GUST. Teaching a foreign language and its culture is an excellent way to broaden students' perspectives and to introduce them to diversity. It also entails putting students in simulated real-life situations and letting them interact. However, the content provided by western textbooks is so removed from our students' reality that these simulations have nothing to do with real-life situations and can only lead to unnatural and artificial interactions. To provide students with meaningful learning, we have to provide them with the opportunity to identify with what they are learning. While learning about a foreign culture is enriching, it becomes more relevant if it is done using a comparative approach that highlights differences and similarities with students'

cultures. Students will not feel alienated with what they are studying, otherness will stop being a threat and will become relatable. The same can be said about many of the disciplines taught within the departments of the Humanities and the Social Sciences; Sociology would be an obvious example.

Curricula provide a framework of the knowledge we value, and they structure the way we perceive the world. Middle Easterners have hitherto been taught to see the world with a Western-centric lens that affects how they perceive themselves. They have thus interiorized the idea that Western norms are universal, and in doing so, have delegitimatized any knowledge they have about the world and themselves. Unfortunately, this colonization legacy is still operational among faculty. It is not a coincidence that the idea of decolonizing the curriculum emerged from the periphery of the West and not from minority groups. What is perceived as "correct" or "ethical" is determined by a Western model portrayed in Western textbooks and is often totally disconnected from the students' reality or values.

At GUST, at the Department of Humanities and Social Sciences, we are constantly trying to cover topics related to students' reality and to supply examples and case studies anchored in their environment. In language and culture, many projects bring French/Hispanic-related issues and Kuwaiti ones. We also create our content that is more representative of our student's experiences and reflects their reality. However, we believe that this is not sufficient. Introducing culturally related topics and examples is a significant step but it won't change the power dynamics. It might simply transpose concepts and ideas by adapting them to a local setting while maintaining a Western lens. Decolonizing the curriculum implies rejecting homogeneity and enabling students to explore themselves and their values and to define success on their terms. It also demands that faculty invest in the process. The work accomplished in many universities can be inspiring but, as mentioned, it is mostly designated to an ethnic minority context. To be successful, we need to craft our tools and create our strategy. This also demands that faculty understand where students are coming from and that they do not systematically reject their learning style because it doesn't follow Western models.

Changing the curriculum is not only about reforming content but also about changing mentalities in academic institutions; it involves how universities perceive non-Western knowledge. As long as universities don't recognize local expertise and subordinate knowledge produced in the region to whatever is produced by the West, the problem will remain the same. Institutions that don't recognize academic works produced in languages other than English cannot foster creativity among their students; they cannot empower them and make them believe in the legitimacy of their efforts.

Reference:

Keele's Manifesto for decolonising the curriculum, https://www.keele.ac.uk/equalitydiversity/equalityframeworksandactivities/equalityawardsandreports/

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FRENCH FEMALE MANAGERS OF NORTH-AFRICAN ORIGIN: INTEGRATION "A LA FRANCAISE"

The integration process of migrants from a different culture is an important subject in developed countries, especially in France. Due to its colonial past, France has welcomed many workers from North Africa since the 1960s. This first generation was composed of non-skilled workers who occupied jobs mostly in the industrial sector. This immigration was supposed to be temporary and the immigrants, mostly men, were not supposed to become French let alone be integrated in French society. However, after several years, most of these workers arranged the immigration of their spouses and founded households in France. This settlement was not really anticipated in France, and from the early 1980s onward, the integration of those new French citizens became a political priority.

In our research, we assumed that the integration of the second generation of French North African immigrants can be compared with a study that we had conducted earlier: a study of the integration of female managers in the Gulf. After various reforms by local governments, it had become easier for women to rise in the social hierarchies of those countries (Lacheret 2020; Lacheret and Farooq 2021).

These women negotiated small steps to obtain spaces of freedom, and eventually they could obtain the job they had chosen. Afterwards, the father's conservative values became more flexible, and eventually he became proud of his daughter and tried to promote this empowerment process himself. This way of progressively changing the conservative values of their own family is what we can call a "social non-movement" (Bayat, 2013): many actors adopt the same behaviour and change some values in their neighbourhood without concerted movement. This can lead to the global change of values of an entire society.

We wanted to compare this process of change with the integration of young female managers of the second generation of North African immigration in France. These women were raised in relatively poor conditions, most of time with fathers employed as unskilled labor workers and with non-working mothers. Moreover, most of the interviewees in the study said that their families had difficulties speaking French and had conservative values, especially with regard to the place of women in society.

Despite these obstacles, the integration rates of the second generation are impressive. According to statistics, 11% of foreigners who arrived before 1974 in France had a university degree. In 2010, 22% of the daughters of workers of Algerian origin, and 31% of those who were of Tunisian and Moroccan origin, had a university degree. The number of university graduates in France today is 34%. Within one generation, women have almost attained the average education level of the French population.

We wanted to ask them how they had managed to move upwards on the scale so quickly. We interviewed 23 women and conducted the same qualitative interview that we had conducted with the female managers from the Gulf. The Gulf study was inspired by an existing study of Muslim female managers of South Asian origin in Great Britain (Syed & Tariq 2017). Our main findings, which will be published in a book in November 2021, are that the integration process is partly comparable to the one of the Gulf female managers. Both studies demonstrate a kind of a negotiation process with the family and especially with the reluctant fathers; and once the daughter's freedom of choice is obtained, the parents become less conservative and more integrated, too.

The main difference between both samples consists in the fact that the social origins are not the same: Gulf families are part of the upper middle class and educated while in France, the first generation of migrants is often uneducated and very poor. Therefore, in France, even if the families eventually become convinced of the need to study and to apply for qualified jobs, the families do not have the cultural capital to help their daughters once the latter have started following higher education (Bourdieu, 1986, Putnam, 2000).

A further finding sheds light on the fact that the families' conservative behaviors subsist, in the French case, especially in private life. For example, we were told, during the interviews, of many attempts of forced or arranged marriage. However, the most important thing is that the women interviewed were blaming far more their backward cultures of origins for misfortunes than their religion. In that sense, the responses are similar to those of their Gulf counterparts as they explain that the main obstacle for their empowerment is the conservative traditions and not the religion.

In conclusion, our study states that integration processes must be accompanied by the public authorities not overly focusing on religion because religion does not appear to be a significant obstacle

to integration, but rather by focusing on cultural and social issues such as avoiding ghettos, promoting more social diversity in the public domain and at school, and defining precisely what kind of values French society has in order to promote them to the second and third generation.

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BEN BENNET-CARPENTER

PREFACE TO GLOBAL AS TROPE-ICAL

What's the first thing that comes to mind when you hear the word "global"? Consider stopping here for a moment. "Global."

Q: What's the first thing that pops in your head?
A: *The first thing that pops into my head is _____.*

What did you say? For me it's the image of the green and blue ball with its brown and white accents as we picture Earth from space. Kind of a version of the 'pale blue dot.' (Ok, I also picture a basketball!)

I also think of the image, sometimes a poster in a dorm room or office, of the Milky Way with an arrow to a tiny spot on the ring of the galaxy with the label, "You are here." But in that case, the globe kind of disappears.

Having an image of the global as a sphere brings it part way back toward a living world. Thinking "global" as "Earth" is to think of a particular, singular *unit* – "Earth as a unit" (Gibelyou and Northrop, 2021, p. 64). Spatially we may speak of geocentric vs. heliocentric perspectives: Earth at the center or Earth along a margin. And we may line up various disciplines or fields as they deal with Earth as their own kind of phenomenon: astrophysics, geology, geography, politics, sociology, economics, cultural studies, and so on. Notably though, this "unit" of Earth is also an entire set of systems (Gibelyou and Northrop, 2021, p. 68). This could point us toward considering the global in terms of world-systems.

In a world-systems perspective, geography and economy may come together (cf. Botz-Bornstein, 2015, p. 90). And right away many people will think of "the global" (and "globalization") in terms of global capitalism. As Immanuel Wallerstein puts it, the 16th century was when "our modern world-system came into existence as a capitalist world-economy" (Wallerstein, 2004, p. x & p. 23ff.).

"What we mean by a world-economy (Braudel's *économie-monde*) is a large geographical zone within which there is division of labor and hence significant internal exchange of basic or essential goods as well as flows of capital and labor. A defining feature of a world-economy is that it is *not* bound by a unitary political structure." (Wallerstein, 2004, p. 23).

Discussion of a world economy always makes me go the other way, however, and think of very specific places. Take a village marketplace in the mountainous region of Ocotepeque, Honduras, for example. You can get a Coca-Cola there but, more importantly, only get your sugarcane on Sundays when everyone comes together on market day. Simple exchanges of local goods continue to rule the day.

Inevitably, talk of the global will end up engaging both economic and ecological considerations. A prime example of this, historically, is the so-called Columbian Exchange. As Charles Mann describes it, "After 1492 the world's ecosystems collided and mixed as European vessels carried thousands of species to new homes across the oceans" (Mann, 2011/2012, p. 7). Yet, the terms of "global," "world," and "Earth" ultimately are "bigger" than nations and capitalist economies, even simply looking at politics. As Craig Calhoun puts it, "Much of the global political economy is organized in ways that exceed the 'official' world-system of nation-states and capitalism" (Calhoun, 2013, p. 158). Calhoun gives the examples of states and corporations in "collusion" or cooperation; the operations of organized crime; warlords, cartels, and "semiautonomous parts of states, including militias" (Calhoun, 2013, p. 158), but the examples need not all be of hard power.

An example that comes to mind for me is within

religions and within local or regional governmental organizations. Vasquez and Marquardt go so far as to say that "globalization" is as old as the "world religions" (Vasquez and Marquardt, 2003, p. 35). But right now I am thinking in the other direction, which is that local and regional organizations (both religious and secular) organize, communicate, and act in ways that run along *alternative lines* to that of the national, international, or capitalist-only trajectories. Add in individual and family dynamics, and the idea of the global as a complex system – or system of systems – becomes easy.

Having said all this, the discussion here so far, though, merely hints toward what I'm trying to get at: how we might look at the "global" as a trope. Beyond the global as system or sphere, I have in mind the ways it may work as metaphor, metonymy, synecdoche, and irony, or dialectic. For example, how does the global become the not-global? The local? Or vice-versa? And how is the global "virtual" (Botz-Bornstein 2015; cf. 2006). But that's for next time. (Next time: The Global as Trope-ical.)

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CONNIE C. PRICE

NATURALISM IN AMERICA TODAY

On January 6th, 2021, hundreds of people, for the most part heavily armed rightist white men, broke into the US Capitol building, intending to prevent Congress from certifying Joe Biden's presidential election. They were extremely violent and injured many Capitol Police, killing at least one. Also, their plan to lynch Speaker Pelosi and Vice President Pence showed many signs of being sincere. Some ideas from political philosophy are applicable to that occasion and can provide a basis for reflection on it. The first of these is naturalism, and its peculiarly American stamp. The second is Thomas Hobbes' theory of social contract. Thirdly, David Hume's insights about the relation between morality and politics are useful.

The first concept, displayed with much force, as it were, by the insurrectionists, is naturalism. Through the past two centuries or so, skin color, brain size, and the shapes of facial features were pronounced as natural determinants of character, intelligence, and potential job skills, by "scientists" working for certain racist American and European interests. Today, traits of character and behavior are ascribed to the DNA. [1]

The enduring brand of naturalism in America follows from the white male exceptionalism that pervades our culture. Naturalism is performance art, a modeling of gender and race. A naturally superior man is a cisgender straight white monosyllabic cowboy. His wife is a white passive-aggressive mother of two or more who controls him and their wealth and represents him in society. We may claim to have outgrown such hegemonic valuations, but they linger in the dying coals of fire in the belly. Maybe the Six January bunch are confused (no excuses!) because they hold nostalgic false images of themselves, their relationships, their destiny, deeper inside than they know.

Two political philosophers' ideas offer contrasting visions for humankind, and the dichotomy is perceptible in today's crises in the U S. The two very different thinkers were Thomas Hobbes (1588-1679) and David Hume (1711-1776).

Hobbes was English, and a Royalist during the Civil Wars. He based his social contract theory on his concept of desire. Today, he would be considered a naturalist! He argued that, by nature, human beings accrue unlimited desires, leading to conflicts and fights. This "war of all against all" made

people's lives "solitary, poor, nasty, brutish, and short." Hobbes said a social contract changes people from a state of nature to civilization. It requires everyone to yield a portion of their desiring to their sovereign, who must rule with an iron fist. As for the citizenry, they enjoy benefits unavailable in the state of nature; safe from invasion and insurrection, people can develop the arts, sciences. and commerce. If a sovereign weakens, s/he can no longer protect the domain, and must be replaced.

Hobbes depicted people in a disturbing way. He postulated that humans can be shifted mechanistically from one nature to another. He identified human inwardness as nothing but acquisitive, and divisible into selective portions, which can be dispatched to the will of a stern monarch. But alienating their very minds would blur people's memories of their experiences, damaging their judgement, senses, and emotions.

David Hume was a Scotsman, a philosopher, a superb writer, and a statesman. His political view was almost the opposite of Hobbes'. Hume did not believe in a social contract, nor in a pre-civilized state of human nature. For Hume, not only had neither a social contract nor a state of nature ever occurred, but even a figurative use of these could not be salient.

In contrast to Hobbes' emphasis on desire, Hume considered "sympathy" to be important in moral and social contexts. As with every socially oriented trait, he said, sympathy is not part of human nature, but is attained through education and customs. In today's terms, Hume's "sympathy" would probably be called compassion, or perhaps the _agape_ type of love. For Hume, sympathy is the way by which people form and strengthen societies. Hume argued that the first society people dwell in is their family. Maturity finds people learning to extend their sympathies beyond their family and tribe. He said people often come to love the benefits they see others bestow to the world. This leads folks to appreciate each other's worth, leading to hearts that are more open. [2]

Applying Hume's insights, the rabble of January Sixth was devoid of sympathy! They would be more mature and less hostile and violent if they learned to extend their sympathies to people outside their tribes. In Hume's political sense, they are traitors: they damage their country's moral strength and progress because they choose to militate against the sympathy needed for creating and sustaining better lives for themselves and all citizens. They must become mature citizens. They live here and seem to have no plans to emigrate. Thus, their emotional and practical contributions are important for establishing a human condition that is political, creatively and dynamically so! It would behoove them to engage in peaceful deliberations about today's issues, be these local, national, or global. These guys, like all of white America, whether landed, by familial heritage in the

seventeenth century, or yesterday, must face up to some historical facts: first, many people who were enslaved or in bondage here, or even as fellow citizens were nonetheless imprisoned in camps on our very soil because of their race, have contributed immeasurably to the nation's resilience. Also, those who persist in rationalizing their ownership of the country must learn humility and turn with joy to an openness of attitude and behavior. We have to befriend refugees, immigrants, and all of our neighbors, including those with "different" physical and cultural traits. Only in solidarity, created and sustained by sympathy, can humans build a vibrant future for democracy. [3]

Notes

[1] See Serwer 2021. Although "naturalism", "being natural", etc. are often used ambiguously, there seems to be reference to material and physiological qualities of living organisms. If we speak of or investigate the naturalistic qualities of the human mind for example, we immediately declare simply that the mind is the brain

[2] In _Empiricism and Subjectivity, An Essay on Hume's Theory of Human Nature_. Gilles Deleuze provides an account of Hume's view of politics as an affirmation of human sympathy and community.

[3] My understanding of politics is from the inspiration of Hannah Arendt's works, her life, and her love of the world. Politics for her is a core human experience of creativity in learning to live together.

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GEREON KOPF

HOW TO TALK ACROSS BOUNDARIES

In postwar Germany, the cold war was an ever-present reality. So, when the Berlin wall tumbled on November 9, 1989, and the cold war division seemed to crumble as well, I and many people in my generation felt hope that we humans could live together or at least co-exist after all. Not that any of us thought for one moment that all conflicts had

mysteriously disappeared; the collapse of the wall simply carried an enormous symbolic value. Over 30 years later, the world is still partitioned by numerous physical, ideological, and imagined walls. Many thorough analyses explain why this is the case and how we could remedy this situation. There are two extreme positions: globalism and postcolonialism. Kwami Anthony Appiah (2007) suggests a third option: cosmopolitanism. On the basis of such a cosmopolitanism, I would like to introduce 5 fundamental guidelines of how to overcome the boundaries that separate us.

I conceive of cosmopolitanism as a *middle way* between globalism and postcolonialism. The former attempts to dissolve divisions in the human community by proposing and imposing universal rights while the latter accentuates the uniqueness and multiplicity of individual voices and subjectivities. [1] My vision of cosmopolitanism is inspired by the thoughts of the Japanese philosopher MUTAI Risaku (1890-1974) who writes that "to abolish wars, the priority must be to embrace as a rule that it is indispensable to protect world peace and the independence of nations" (MRC 9: 217). It equally upholds the principles of universality and individuality and, thus, embodies the Tiantai Buddhist *dictum* "one-and-yet-many" (Chin. *yijiduo*). The reason that it is often difficult to commit to this is, according to Mutai, not an inherent vice but rather the tendency to treat *my own* world view as absolute and universally applicable, and to mistake it to be *THE* world view.

According to Mutai, we live in our "small worlds" (Jap. *shōsekai*) (MRC 4:59) with our selves at the center. As Buddhist thinkers have reminded us, we tend to mistake our impermanent and relative self for the transcendental subject. [2] This delusion of an ego-centric world will continue as long as it is reinforced/sustained by a community of supporters or like-minded cohorts. It comes to a crashing hold when we encounter independent others who refuse to be assimilated into our world and confront our hermeneutic framework with a world view of their own (see graph). [3]

This encounter of two or more independent subjectivities creating independent visions of the world leads to one of three possible results: 1) conflict, 2) oppression of one subjectivity by another, or 3) an uneasy truce in which both sides agree on common terms or a *contrat social*. Option one is unsustainable, two oppressive, and three, as a compromise, unsatisfactory.
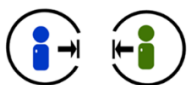
In a recent article (Kopf 2022), I suggested twenty rules of civil dialogue or multilogue. Here, I focus on the *sine qua non* without which a dialogue between participants caught in their

own worlds is not even possible. [4] These guidelines are a) "to acknowledge one's social position" (地位意識), b) "to erase all power difference––level the playing field" (消除力差 - 公平場所), c) "to protect all participants" (守護大家), d) "to remember the past––envision the future" (記憶過去 - 展望未來), and e) "to search the common good" (求共同善). Encounters, be they intercultural or interpersonal, are not located in a vacuum but rather in a concrete historical context. Therefore, all participants in a conversation need to acknowledge their histories, commit to the physical and discursive safety of all other participants, and agree on some kind of common vision/good. This process requires the practice of deep listening to all voices, who, in a multilogue, articulate a common vision. Only then can the "long and winding" [5] process of rapprochement, peace-and-justice-making and intercultural understanding begin.

Notes

[1] One powerful articulation of this view is Sri Aurobindo Ghose's (1872-1950) plea for "self-determination" (Aurobindo 1992, 601).
[2] This idea is inspired by the Buddhist "three poisons": ignorance, desire, hatred. For a definition see Charles Muller's *Digital Dictionary of Buddhism* (http://buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id(%27b4e09-4e0d-5584-6839%27).
[3] I used *Piktochart.com* to create this graph.
[4] These "20 rules" were inspired by the Q&A session after my guest lecture in Chiara Robbiano's seminar on "Dōgen in dialogue with contemporary thinkers" on April 15, 20221. At that time, Anna Hilton Ibold specifically asked about how we can protect historically disenfranchised participants in a multilogue. I would like to thank Ching-yuen Cheung for checking the Chinese.
[5] I borrow this image from Paul McCartney's "Long and Winding Road."

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NON-ENGLISH LANGUAGES ENRICH SCIENTIFIC KNOWLEDGE

Does Science only speak English? English is the language that dominates scientific publications in peer-reviewed journals in all research fields. However, in recent years there has been an increasing recognition of the importance of non-English literature for filling knowledge gaps, expanding the scientific knowledge base and successfully complete global pictures in multiple facets of science. Despite its importance, non-English literature remains largely underutilized by most researchers due to the language barrier that impedes understanding of the published materials, in addition to the lower accessibility to these sources.

Biological invasions are at the interface between the anthroposphere (invasions are driven and managed by humans) and the biosphere, all environments in which organisms live, from viruses and pathogens to animals and plants. Moreover, biological invasions impact ecosystems and ecosystem services in marine, freshwater and terrestrial environments causing economic damages and economic investments in its management. InvaCost is the most up to date database reporting economic costs of biological invasions worldwide; however, the database suffers from this gap, causing biases at the geographical scale, taxonomic representation of invasive species, or in the cost types.

International travel and trade have led to the introduction of many non-native species into new ecosystems, some of which establish, spread, and have severe negative impacts on ecosystems and economies. However, economic impacts of these growing invasions have lacked quantification. Furthermore, scientific studies on biological invasions are primarily communicated in the English language. To what extent does this lead to knowledge gaps? Dr. Elena Angulo and Prof. Franck Courchamp from the University of Paris Saclay (France), led a group of scientists from 18 different countries, including Dr. Danish Ali Ahmed from the Gulf University of Science and Technology, GUST (Kuwait) to investigate this further. They reported that including costs of invasive species sourced from scientific articles written in 10 different languages other than English, leads to a four-fold increase in cost data amounting to an additional $200 billion.

In a recently published article in the journal 'Science of the Total Environment' (ranked at Q1 with impact factor 7.963 ranking it 25 out of 274 in Environmental Sciences), this international team of researchers demonstrated that using non-English sources adds significantly more data and found an additional 240 new invasive species, spanning across 15 more countries, with an increase in estimates of global costs by 16%. This highlights that relying only on information from English sources can lead to both knowledge gaps and biases in global syntheses and therefore prompts the question: What language does science speak?

The authors stress the adverse effect of neglecting non-English languages, which are often easily available and rich in primary data. Moreover, data were found in many languages, from French to Spanish and Portuguese, to German, Dutch and Greek, but also Russian, Arabic, Chinese or Japanese. In addition to science without linguistic barriers, the authors have shown the importance of improving multi-language communication between all actors working with invasive alien species, whether it be scientists, practitioners, or policy makers.

Prof. Frank Courchamp commented: "When we started this study, we were hoping to add a few percent data to our database from non-English sources, at most 10%. To increase it by 300% was a real surprise: even we were amazed by the wealth of scientific data available in languages other than the one traditionally used to convey science, English." Dr. Danish Ali Ahmed commented: "For some time now, researchers have been talking about how to minimise or remove language barriers as a means of more effective communication within the same or even across scientific disciplines – and this timely study highlights the importance of this. The example given was based on biological invasions, but we wonder how much scientific information is lost in other subject areas, and how detrimental this may have been." Dr. Elena Angulo, lead author of the study concludes: "Reliable global information therefore requires multi-language and multi-stakeholder information. Regarding our work, this is the basis for a better understanding of the cost of invasive alien species, essential to properly inform management plans of biological invasions at the global level."

Danish Ali Ahmed is Assistant Professor at the Mathematics and Natural Sciences department at GUST, and coauthored the scientific paper:

Angulo E, Diagne C, Ballesteros-Mejia L, Adamjy T, Ahmed DA, Akulov E, Banerjee AK, Capinha C, Dia CAKM, Dobigny G, Duboscq-Carra VG, Golivets M, Haubrock PJ, Heringer G, Kirichenko N, Kourantidou M, Liu C, Nuñez MA, Renault D, Roiz D, Taheri A, Verbrugge L, Watari Y, Xiong W, Courchamp F. (2021) Non-English languages enrich scientific knowledge: the example of economic costs of biological invasions. Science of the Total Environment 775:144441.
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NESMA ELSAKAAN

BEYOND IBN HAWQAL'S JUDGMENT ON PALERMO AND ITS DENIZENS

In 972, the Iraqi traveler, Ibn Hawqal, visited Palermo, the capital of Sicily under Kalbid rule. In his book, *Kitāb al-Masālik wa-l-mamālik*, he reports some aspects of the city and depicts its Muslim denizens unsympathetically, accusing them of 'foolishness' (*naqṣ 'uqūlihim*), 'turbulence' (*khiffat al-'admigha*), and 'bad breath' (*fasād ḥawāshīhim*).[1] Ibn Hawqal was probably influenced by Islamic notions and expressions. In a forthcoming article, I examine some Muslim travelers' accounts on Medieval Sicily.[2] I explore how their descriptions of the Sicilian landscape and people were influenced by the religion that had shaped their culture and identity. Their representations of Mount Etna, of the bodies of water and vegetation as well as the social and ethnographic dimension are permeated by references and allusions to the Islamic tradition. To address this intersection, I undertake an intertextual reading of these sources.

Ibn Hawqal's accounts are among the most interesting narrations. He attacks Palermo and his co-religionists, although, as William Granara pointed out, Palermo was part of the nation of Islam. [3] Regardless of Ibn Hawqal's deprecatory inferences about the place and the people, it is useful to examine the influence of both the Qur'an and Hadith on his descriptions. For example, Ibn Hawqal mentions the debauchery of *al-ribāṭāt*, the settlements located by the coast of Palermo. He says that they were full of 'unemployed'(*baṭṭālīn*) and 'bawdy' men (*fussāq*) who were there just to beg and slander the chaste women. [4] It is interesting to highlight Ibn Hawqal's language. He ascribes negative adjectives to the persons of *al-ribāṭāt*, such as 'unemployed' and 'bawdy'. He also underlines their 'self-degradation' (*mahānat al-nafs*) (15). Ibn Hawqal was negatively affected by their indecent deeds, particularly towards women, which is noticeable from his use of the expression 'slandering chaste women' (*qadhf al-muḥaṣṣanāt*). This expression is a direct reference from the Qur'an; precisely, it comes from the Surah of *al-Nūr* in which God curses those who 'slander chaste women' (Q. 24:23).

Ibn Hawqal also paints a bad picture of the people of Palermo for 'their excess in eating raw onions', which, according to him, 'disturbed their perception, decreased their comprehension, and altered the look of their face' (18). It is interesting to note that there is something similar in the Hadith. According to a tradition, Prophet Muhammad dissuaded people from eating raw onion and garlic because the resulting bad breath would bother people, especially during the prayers in the mosque. Some narrations reported that the Prophet advised them to cook them and not to eat them raw. [5] Ibn Hawqal's harsh judgment reflects the historical moment and the socio-political context in which he visited Sicily and wrote his text. Francesco Gabrieli (d. 1996) explains that when Ibn Hawqal arrived in Sicily, he judged the island, which had been Islamized for little more than a century, in comparison with 'the great metropolises of the Islamic world and ... centers of ancient Islamic civilization'. [6] Consequently, for Ibn Hawqal, the island and its Arab denizens fell short of reaching the right cultural and social standards. [7]

To conclude, Ibn Hawqal could have had other reasons (e.g. political) for his harsh criticisms. What I contend is that his comments were permeated by Islamic notions and religious terminology, which, first, could convey messages that a Muslim reader would easily recognize; second, it gives more credit to his accounts. The encounters of Muslim travelers with 'the other' and their perceptions of place were interpreted through an accumulated tradition of religious, culture-based language and themes. Many ideas and discursive features flagrant in their works are both directly and indirectly derived from Islamic texts. Hence, intertextuality is a good tool to reconstruct this textual link.

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Notes

[1] Abu al-Qasim Muhammad Ibn Hawqal, *al-Masālik wa-l-mamālik*, in *Biblioteca Arabo-Sicula*, Vol. 1, comp. Michele Amari (Palermo: Accademia Nazionale di Scienze Lettere e Arti, 1988), 18. Translation from Arabic into Italian is mine.
[2] Nesma Elsakaan, 'Arab-Muslim Accounts of Medieval Sicily and the Qur'an: An Intertextual Reading', in Nuha Alshaar (ed.), *Sicily: A Story of Cultural Encounter and Exchange from the Arabs to the Normans*, Edinburgh University Press, Edinburgh, forthcoming.
[3] William Granara, 'Ibn Hawqal in Sicily', Alif: *Journal of Comparative Poetics* 3 (Spring, 1983), 94–9.
[4] Abu al-Qasim Muhammad Ibn Hawqal, *al-Masālik wa-l-mamālik*, 15.
[5] Hafiz al-Nisa'i, *The Book of the Masjids* (English translation), vol. 1, book 8, hadith no. 709, accessed 25 February 2020, https://sunnah.com/nasai/8.
[6] Francesco Gabrieli, 'Ibn Hawqal e gli Arabi di Sicilia', *Rivista degli Studi Orientali* 36 (1961): 251. Translation from Italian into English is mine.
[7] For more about Ibn Hawqal's motivations and judgment, see ibid., 251–3.

BOOK REVIEW: THE FIRST COMPLETE ENGLISH TRANSLATION OF AL-FARABI'S KITAB AL -JADAL.

By Catarina Belo.

Alfarabi's Book of Dialectic (Kitāb al-jadal): On the Starting Point of Islamic Philosophy. David M. DiPasquale. (Cambridge, Cambridge University Press, 2019). Xxiv+338 pp. Online ISBN 9781108277822.

This book constitutes the first complete English translation of Alfarabi's *Kitāb al-jadal*, his commentary on Aristotle's *Topics*, which is devoted to the art of dialectic. This translation is preceded by an introduction and is followed by an extensive commentary on Alfarabi's work. This is particularly useful because the structure of this commentary is not always straightforward. There is also a glossary from English to Arabic and Arabic to English.

DiPasquale bases his translation on complete Arabic sources and in particular on Dominique Mallet's edition of this work by Alfarabi. Aristotle's *Topics* constitutes part of his logical works, known collectively as the *Organon*, but DiPasquale stresses the link established by Alfarabi between the logical and the political aspects of dialectic.

The author highlights the way in which Alfarabi, as a Neoplatonist philosopher, seeks to add a political dimension to this philosophical tradition. DiPasquale also establishes links between dialectic and demonstrative or theoretical science, and also with the role of dialectic in education.

In the *Book of Dialectic*, Alfarabi establishes the goals of dialectic and the need to win over an argument and make prevail one of two parts of a contradiction. Alfarabi stresses that dialectic deals with universal questions, and uses generally accepted premises. According to Alfarabi, the art of dialectic can present doubtful elements, it can prove a thesis and refute it, but it serves as a preparation for the scientific or demonstrative method. In particular, it prepares the mind for philosophy. Indeed, one may only arrive at the truth in philosophy through dialectic. Dialectic can also deal with sophistical arguments, and it serves to teach people.

Alfarabi notes that for the Stoics, dialectic is philosophy. He lists demonstration, rhetoric and sophistry among the parts of syllogistic logic. Moreover, dialectic is classified among the certain arts, alongside the practical and the logical arts.

Dialectic concerns moral issues; it includes generally accepted premises, and the link with politics is thus established. Among the moral issues discussed as part of the use of dialectic are education (effected by means of speech and habituation) and the obligation to serve God, as well as honoring parents and relatives.

This work analyzes issues pertaining to logic, in particular the question of definition and the ten categories. Alfarabi further states that dialectic is not concerned with particular things. Dialectical speeches include syllogism and induction. The former is clearly a logical form, and the latter pertains to the process of attaining knowledge.

In his analysis of this work, DiPasquale goes on to explore the links between logic and political science. The question of education also comes up and is discussed by DiPasquale, who highlights that dialectic is used in the education of kings and philosophers, as well as the youth and the general public. In contrast, rhetoric has the purpose of persuading the public regarding theoretical and practical matters. The issue arises regarding the method used by Aristotle in his works, and the apparent lack of demonstrations, for instance in his *Physics.* This seems to refer to the lack of syllogisms and Aristotle's discussion and assessment of his predecessors' theories.

DiPasquale establishes links with other works by Alfarabi, in particular T*he Book of Letters* and *The Philosophy of Plato and Aristotle.*

DiPasquale also mentions Maimonides and his references to Alfarabi's *Book of Dialectic.* Questions of method also come up in the debate on the eternity of the world: is this theory proved demonstratively or it is a dialectical thesis? DiPasquale argues that for Alfarabi, it is not conclusive.

DiPasquale argues that in logic and politics, Alfarabi is only second to Aristotle, and in this regard he is the true founder of classical Islamic philosophy, as the title of this book indicates. Moreover, in this work Alfarabi pursues his goal of reconciling Plato and Aristotle, in addition to recuperating Socrates' dialectical approach, involving discussions to reach definitions, in preparation for the way to science.

DiPasquale ends his study by evoking the context theory which places Alfarabi's works against the background of the logical works inherited by the Arabs and based on the Alexandrian curriculum. He takes issue with Deborah Black by bringing down the barrier between the demonstrative and dialectical ways, which Black views as quite distinct.

DiPasquale views Alfarabi's work as a meeting place between East and West, ancient Greek philosophy and classical Islamic tradition. DiPasquale's book constitutes a very important contribution to our knowledge of Alfarabi's philosophy, in particular his approach to the art of dialectic.

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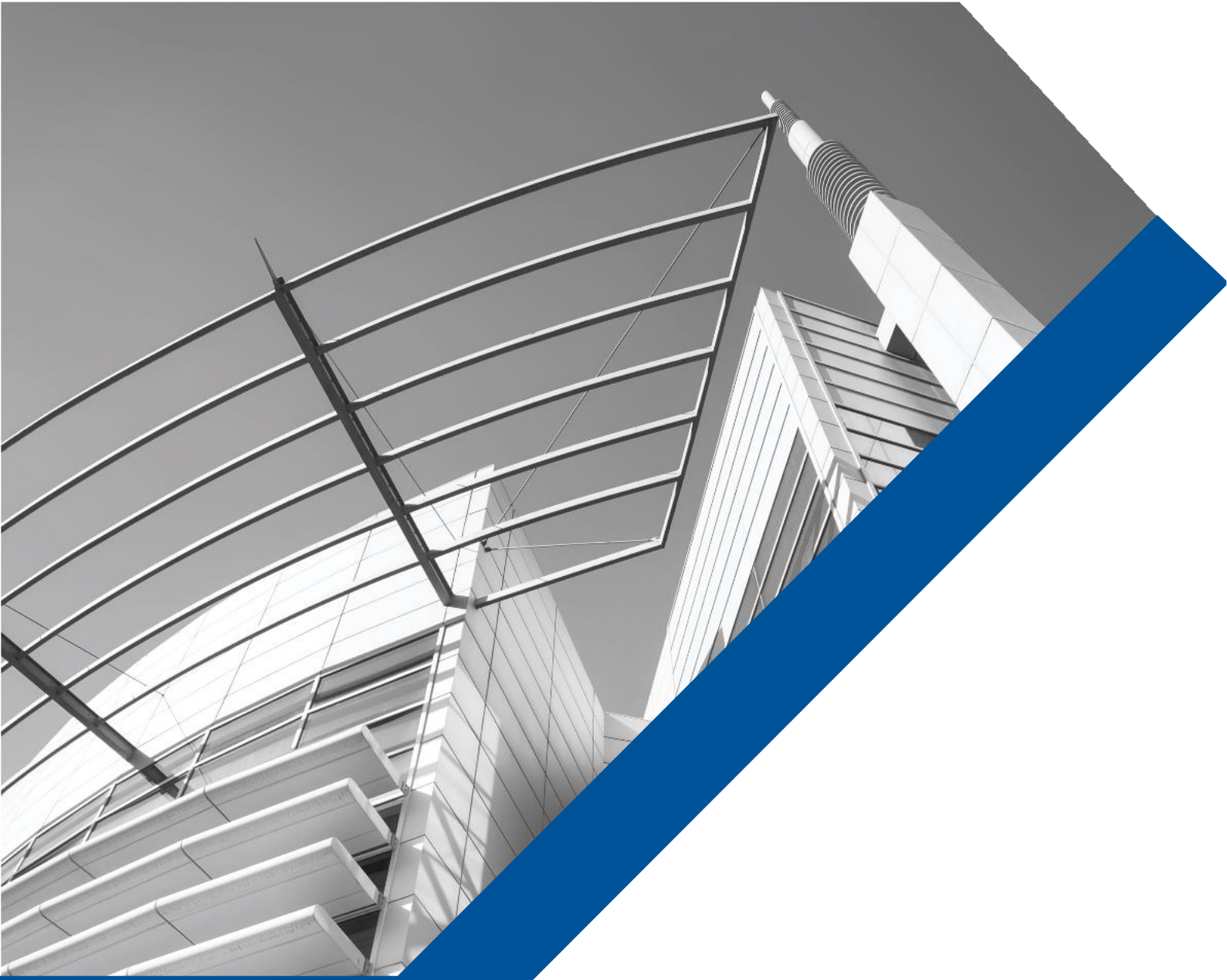
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