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# OUR STUDENTS AROUND THE GLOBE

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## ELITE

VOL.1, ISSUE 17

MARCH, 2020



Speical Coverage  
for Class 1969  
Golden Jubilee

Board Chairman:  
**Prof. Dr. Mahmoud El Said**  
Editor in Chief:  
**Ramy Magdy Ahmed**

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# ELITE

*FEPS, where elites are made..*

Volume 1 - Issue 17 - March 2020

Designed by Ramy Magdy Ahmed in October 2018



# CELEBRATING OUR HISTORY

Special Coverage for the  
Golden Jubilee II of Class  
1969

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## "Our general approach to the Renaissance Dam issue is to choose a peaceful solution"

HER EXCELLENCY AMBASSADOR SOUAD SHALABY AND PROFESSOR DR. MOSTAFA ABDEL AZIZ FAHMY IN AN EXCLUSIVE INTERVIEW WITH THE ELITE

Cairo : Carolin Sherief, Mostafa Sayyed, Mohamed Abdelazim, Omar Alaa, Nagham Youssef et Sherry Asaad

We were thrilled to meet, her Excellency, Ambassador Soaad Shalaby and Dr. Mostafa Abdel Aziz and to see them remember their days at the faculty where the memories that they recalled showed their immense love for the faculty, remembering their professors, the old faculty building at the faculty of Law and the Cafeteria where they used to sit.

They owed the solidarity between all the faculty students to their mutual desire to join the faculty as they were all top achievers in high school, they attributed the reason as to why they chose this faculty to its modernity and to the direction at the time to the economic development process and their ambition to be participate in this process, as part of their patriotism and their love for Egypt. This love is the result of the 4 wars that this generation went through from 1948, 1956, 1967 and finally 1973.

This love and patriotism was reflected through their distinguished representation of Egypt abroad, and their consideration of themselves as an image of Egypt to the world, where they affirmed the meanings of freedom at the time, and the solidarity of the class during their protests and their cheers of: "Oh Nasser, patience has limits, nine and the tenth won't return," and the government responded to the demands of the youth and came up with solutions and understood that the time of war created uncertainty in the policy making process.

● How did your relationship with the faculty begin, and why did you choose to study there?

- Ambassador Soaad Shalaby: Ever since I was a child, I was passionate about representing my country so I helped out foreigners and learnt foreign languages, and that is when I developed this interest in diplomacy and I was overjoyed when my high school diploma results came out, and I knew I could join the faculty that I've always dreamed to join and that I was fortunate in the career that I love which is the diplomatic corp.

- Dr. Mostafa: I was in the Science section and could've joined Faculty of Medicine but I refused as I loved President Nasser so much and my overwhelming desire to serve my country led to apply for joining the army but I was rejected because of medical reasons, and so I decided to serve my country through participating in the economic development, that is why I joined the faculty.

● Upon asking Amb. Soaad Shalaby about her choice to study Economics and how it impacted her personality, she replied saying the following?

- I joined the economic section as I felt that it is an approachable and applicable science, I also felt that it is crucial for the future of Egypt and the economic development process.

She then remembered the incidents that reminds her of the faculty saying that the faculty was the base upon which she entered the foreign affairs sector, whether it be during giving lectures abroad, or in her work in the diplomatic corp, where the faculty had a great impact on the vision she adopts, as the things that she learned along with her experience is what formed her career, in addition to that, the youth community that mostly consisted of the faculty students had an impact on her especially with their distinguished work in the society development,



## Everything we learned in FEPS accompanies us in all occasions

where the female students had a role in spreading awareness for birth-control and the young men filled the lakes that spread all over the country. She recalled her visit to Sofia in Bulgaria in 1968 among a group of the faculty students, to represent Egypt in the World Youth Festival, and how the Egyptian Youth were cheerfully received there that is because the Egyptian youth was globally renowned for abiding by the Socialist ideals at the time, and also the Egyptian youth representation in the 25th anniversary of the United Nations, during her studies among other students like Professor Ahmed Youssef, and the interest in the Palestinian cause among faculty students.

- In this context, Dr. Mostafa added that due to the impact of the Nasserist ideas and the Youth organization that grew within the faculty, he learned to accept other cultures without any fanaticism where many of us and our professors like Dr. Hamed Rabei have impacted the political events at the time, and even when I worked for 40 years in the Saudi Embassy I never abandoned my national identity that was inculcated in our generation.

● Madame Soaad, Who were the most influential professors in your academic career?

- All the professors have helped me greatly, the most influential are Dr. Zaki Shafei, Dr. FathAllah El Khateeb, Dr. Mohei ElDeen El Ghareeb, Mostafa El Saeed, Dr. Riad El Sheikh, Dr. Botros Ghali, Dr. Hamed Rabei, Dr. AbdelMalek Ouda, and Dr. Refaat El Mahgoub.

● What do you think the biggest challenges that face Egypt and Africa in the meantime?

- Africa is of great importance, even at the era of Nasser through which Egypt hosted the liberation leaders who were honored by Nasser himself, and also during this time the African Union was established which shows the strong base of relations between Egypt and Africa. On the other hand, the Renaissance Dam crisis is a result to the cut off of relations between Egypt and Africa ever since the suicide attempt of President Mubarak in Addis Ababa, followed by the disturbed relations post revolution and the shameful way President Morsi dealt with the manner, Nevertheless, President Sisi is making outstanding efforts in the manner, where

he doesn't give importance to trivial breaches and works on peaceful resolutions of conflicts, especially with the motto of "African Problems have African resolutions," where mediums of mediation play an important role in resolving conflicts in a peaceful manner.

● What do you think about the situation of Women in Egypt at the time being?

- With President Sisi in power women have reached distinguished positions, where a young lady became the President of the National Council of Woman and an increased number of women in the cabinet. The interest in securing women with their political and social rights. In addition to that, the education of girls increased, they are granted vacations for pregnant working women, and also they are given jobs as accompanying wives which is considered a huge improvement in the situation of the Egyptian Woman.

● Dr. Mostafa, can you describe the current situation of the Political Economy?

- From the point of view of Egyptians living abroad, we see the number of infrastructure projects that are implemented along with the Suez Canal extension project and the military industries that have been a parallel economy since Nasser's era, we should also note how global indicators and world .

journalism praises the Egyptian Economy and its progress. Where we have to work in raising the Gross Domestic Product and increase in the exports in which the Egyptian products that goes to Europe is of a very high quality, as a result the Egyptian Economy has improved in general.

- Madame Soaad added: The new health insurance system should be generalized in all the country along with all the important gestures implemented like the recent Campaign of "100 Million Seha."

● What advice do you give to the students of the Faculty that want to join the diplomatic corp?

- They should learn languages, read a lot, broaden their horizons and open up to the world, and always acknowledge that Egypt is the centre of the world, with the study of the other cultures to gain more experiences that enables them to place good judgements on different situations.

# FOLK (MAHRAGAN) SONGS AND THEIR BAN: EXPLORING CU STUDENTS' OPINIONS



edited by :

**CAROLIN SHERIEF  
MARIAM HEFNY  
ZEINA ARAFA  
HANYA BAHAA  
SALMA YASSER**

## Folk "Mahragan" Songs and Their Ban: Exploring CU students' Opinions



Cairo: Carolin Sherief, Mariam Hefny, Zeina Arafam Hanya Bahaa and Salma Yasser

In the light of current events, from the tremendous spread of a new type of songs called (مهرجانات) the new type of folk songs has received contradictory opinions from the Egyptians and around the Decision of the Head of Musicians Syndicate "HANY SHAKER" who Directed to all the tourists institutions, Nile cruises, Nightclubs, and Cafés, not to deal with singers who sing this new type of songs and how the decision caused a huge sensation.

Accordingly, a survey was conducted to Cairo University Students on 23rd February 2020. During the survey it was taken into consideration to choose students from various faculties also it was taken into account to have an equal percentage of males and females to ensure getting a wide variety opinions to represent a large percentage of current opinion of youth.

Within this framework, many questions were asked to various Cairo University Students which was revolving around to what extent they hear and love this type of songs (مهرجانات) and their opinion what led to the tremendous proliferation also its effect on the society whether their opinion is negative or positive. They have also been asked whether they prefer the old type of folk songs or the new one and specifically they were asked about their opinion of the Head of Musicians Syndicate "HANY SHAKER" decision, and what they think is the effective way to limit this new type of folk songs.

The first survey was carried out with two females from the faculty of economics and political science (French section), their opinions were full of diversity, where one female expressed her loving towards this new type of folk songs because it is joyful and exhilarating and helps her in general to get rid of stress however, she prefers the old type of folk songs because it is influential and that is why it is still popular and famous till today and according to the Head of Musicians Syndicate decisions it has two sides, the first positive side that this will limit the declining of the general taste and the total who are influenced to this type of songs, However, the negative side is that this will destroy the Egyptian identity even if this identity she does not like it. The other female Express her feeling on how much she hate this new type of songs pointing that it is raucous and although she hates it, she prefers it rather than the old type of folk songs Because old type of folk songs was plaintive and was able to express the problems that people suffered from in their daily life which reduced the morale

of people and regarding to the decision of banning the new type of songs that it is a right decision, but it will not be effective as the head of musicians syndicate banned the concerts not the production of songs so it is still available.

On the other hand as a survey was conducted with a couple of students from faculty of commerce (Arabic section), one of the females was actually listening this new type of folk songs. They all agreed that they are deeply in love with new type of folk songs, because they believe it creates fun and jubilant vibes. They also believe that the reason behind the banning of this type of music was the unacceptable terms including in the lyrics, unlike old type of folk songs. moving on, students from faculty of (Dar al-Uloom) stated they hate this new type of songs as they do not even consider it as an art at all. Moreover, they were totally with the decision of banning, since they believe that such type of songs have a strong negative impact on people, especially the young kids

Students from the faculty of commerce (Georgia) expressed how much they despise this uprising type of music, however they would still play it but only around friends, who enjoy them to please them, they had controversial opinions when it came to choosing the better between this new type of folk songs and the old type; one preferred this new type for its beat, other preferred the old type due to its clean lyrics and a third stated that he does not like either. Concerning the reason behind the quick spread of this new type of songs, they believe its linked to the fact that many people relate to this songs in some way, as it represents a lot of them and portrays their daily social life problems that they go through. Adding up, they expressed their disagreement with the banning decision of the head of musicians Syndicate, because this type of songs has its own fans. They suggested that such a decision should be taken gradually, since it is hard to suddenly limit this type of songs.

The last part of our survey was conducted with 4 students from the faculty of Law. Their opinions were extremely diverse. The first student stated that she is not a fan of this new type of songs as she could not understand some lyrics while the other students actually enjoy them, but only the ones with clean lyrics. They all agreed that the new type of songs have widely spread in such a strong rate because it is just new to our culture and people are always fascinated and attracted toward stuff that is not basic

Our results shows that most of the faculties' students agreed that this new type of songs has a negative impact on the society and led to the decline in the general taste in which, the society was quickly influenced by this new type and although of the diversity of opinions in the surveys, all agreed that the younger generation is under threat, also they agreed that the best way to limit this songs is through the censorship to be have an good terms and content especially the lyrics



# Celebrating The Golden Jubilee II of Class 1969

Cairo:- Nermeen Tawfik -Translated by: Mariam Hefny

Dr. Mahmoud Al-Saeed, Dean of the Faculty presented a tribute to the graduates of 1969 celebrating the golden jubilee of this exceptional class, in a ceremony held by the faculty to honor them, describing the class as an outstanding one.

He added that the class of 1969 is long talked about, as it is a class that includes a group of distinguished pioneers of the faculty, such as Dr. Ahmed Youssef, Dr. Mona ElBaradei and Dr. Kamal Al-Menoufy and Dr. Thanaa El-Gayyar and other stature and cadres in the field of diplomacy, economics and media.

Dr. said Mona ElBaradei, professor at the Department of Economics, former dean of the faculty, and one of the graduates of 1969, in statements to “Elite” magazine, said that she was very happy to be honored by the faculty as a graduate of the class of 69, explaining that they have maintained their communication for years, especially since their number was little compared to the number of graduates nowadays.

She advised students to maintain their communication with each other after graduation, and develop their skills in light of the competition that exists nowadays with foreign universities and the various language departments within universities, in addition to practice external reading and not to stick only to the academic courses, so that they can find a suitable job opportunity.

As for Dr. Mustafa Abdel-Razik, who is also one of the graduates of

1969 ,and a university professor in England, he thanked the dean of the faculty, gentlemen and the vice deans for the honoring party that confirms the college’s interest in its graduates, describing the party as an exceptional one, as he evoked the beautiful memories with his colleagues that they all missed, and he added that the selection of the Room of Dr. Zaki El-Shafi’ as a place for the party has a great significance, because he was the first dean of the Faculty of Economics and Political Science. He emphasized that the faculty has added a lot to him, its where he learned principles and ethics. He also added that the graduates of 1969 received prestigious positions inside and outside Egypt.

And about the difference between the labor market at the time of his graduation and nowadays, he said that the job opportunities were better for them, because the college was still emerging and the number of graduates was not more than 150; so the job opportunities for faculty graduates were many, but now the matter is different and the job opportunities are less. So, he advised the students to develop themselves and develop their skills, stressing on the need to master foreign languages, and to have a broad view of things, as well as not to limit themselves to the local market only, but rather to search for global job opportunities by communicating with international and regional organizations, as well as multinational companies.

As for Dr. Adel Tawfiq, who is one of the graduates of the 1969 batch, and who held the position of undersecretary of the Ministry of Finance, he talked about the way in which they were able to maintain their communication throughout the past years, indicating that the development of technology and communications has helped them to do this through Facebook and WhatsApp, calling on the new graduates to maintain their communication with each other and also with the faculty, thanking on behalf of himself and of all of his colleagues for the faculty and its administrations for the honoring party.



## FEPS PARTICIPATES IN "BECAUSE I AM A MAN" CAMPAIGN

Cairo : Aliyaa Assem

In cooperation with the ministry of sports and youth and UN women ,The National council for women has launched the activities for “Because I am a man” awareness campaign on 24th February that encourages males to support females in their lives ,where the council’s branch in Cairo has started spreading awareness about the campaign which was previously initiated at faculty of Economics and Political science , Cairo University under the supervision of the University’s chancellor , Dr. Muhammed Othman El khosht and the faculty’s dean , Dr. Mahmoud El Said .

Dr. Mahmoud El said has welcomed the council’s representatives in Cairo and encouraged the faculty students to take part in such campaign and they had worked at the University’s campus on spreading the awareness about the campaign and its objectives . This was completely supervised by the council’s branch in Cairo and the campaign coordinator , Mrs . Dalia El Sanhoury who’s also the public relations officer at faculty of Economics and Political science.

The campaign team then went to the “El Gezeira Youth Center” where there were two football matches ,the first was between Cairo and El Qaluibya Governorates , and the second was between Cairo and Giza governorates . Despite the bad weather conditions, the first day for the campaign activities was a fruitful one and all participated effectively.

Prof. Dr. Gouda Abdelkhalek offers his readers new insights in his new book

## "FROM THE SQUARE TO THE OFFICE"

Edited by : Israa Awwad, Revised by : Sarah Nasreldine



On Tuesday, February 18/2020, the Center for Economic and Financial Research and Studies at the Faculty of Economics and Political Science held a symposium to present and discuss the book "From the Square to the Office". Whereas, this symposium was under the patronage of Prof. Dr. Mahmoud Al-Said - Dean of the Faculty - as a discussion of the book of Professor of Economics and former Minister of Social Solidarity Prof. Dr. Gouda Abdel-Khalek, titled "From the Square to the Office". Prof. Dr. Adla Rajab, the Professor of Economics and Director of the Center, facilitated the symposium and presented it and Dr. Heba Nassar, Professor of Economics and former Vice President of Cairo University for Community Service and Environmental Development, was the commentator. Numerous professors, students, researchers, and journalists attended. The symposium was inaugurated by Professor Adla Rajab presenting Professor Dr. Mahmoud Al-Said, who in turn welcomed Prof. Dr. Goda AbdelKhalek, Prof. Dr. Heba Nassar, and the audience.

At the beginning, Prof. Dr. Gouda mentioned that he loves creative writing, because it is smoother than others. He emphasized that what he mentioned in this book is what he thinks of the truth and that he did not cancel a word except that he wiped the names of thieves of the public money as a response to a request from the publisher in order not to be subject to legal question. He added that the speech was dedicated to the martyrs of January 25.

Then, he briefly explained excerpts from the notes (the book) and began separating them. He started with "From Al-sayeda to Sayyidina al-Hussein" chapter where he stated that he was inspired by Abdul-Muttalib's song as he used to move daily from the Ministry of Affairs in El-Agouza to the Ministry of Supply in Al-Qasr el-Eani when he was a minister. He also mentioned that Al-sayeda was a safe place for him; because Al-sayedawas far away from Tahrir Square.

After that, he turned to a section called "The Ministerial Department and the Killing Bureaucracy" because it worked to concentrate power in the minister's hand alone, and this is one of the reasons of the government failure because of the waste of time and effort. Then he talked about a part of the book titled "Isis Collecting the Remains of Osiris", where he referred to the Ministry of Supply as Osiris, and pointed that he was Isis, who has come to collect the parts of the ministry. He referred that some of the thieves are wheat merchants as they were importing wheat from Kazakhstan with profits up to usury, but he tried to turn the wheat market in Egypt into a buyers' market.

Additionally, Prof. Dr. Gouda talked about the crisis of Upper Egypt's mills, the sugar cane crisis, the wheat crisis, and the reform of the loaf system. He said that the first step to resolve a crisis is to know the time horizon of it. Every crisis is a time bomb that will explode after minutes or days, so this time and knowledge of the crisis must be studied carefully. It is also possible to communicate with public opinion but calmly, so as not to riot. He narrated how he had dealt with the chaos of the gas market and the sugar cane crisis. He concluded his speech with his humanitarian stances in the ministry, where he showed a picture with an Egyptian farmer and stated that he was affected by her Egyptian features and meanings in her face.

The word was passed on to Prof. Dr. Heba Nassar, and she started it with a word of praise on Dr. Gouda, and mentioned his exploits and knowledge, and after that she directed to him some questions and criticisms about the book. Then, he received questions from the attendees, and he, in turn, answered Dr. Heba's questions and those of the attendees. At the end of the event, Dr. Adla highlighted this was an interesting discussion and concluded it with thanks to the distinguished professors and all who attended this amazing discussion.



**FROM LEFT : DINA EHAB, FAREEDA KHALIFA, TOQA DEYAA, YASSMINE GAMAL, AND YASSMINE MAGDY**

**SPECIALLY FOR ELITE**

# **FEPS/AL-MAKTOUM GIRLS NARRATE THEIR EXPERIENCES**

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## FAREEDA KHALIFA

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While everyone was enjoying their winter break after a hectic semester; I was attending the Academic Training Programme in Multiculturalism and Leadership held by Al-Maktoum College in Dundee, Scotland. The programme lasted for four weeks with each week following a different theme; ranging from globalisation and multiculturalism, to leadership and management, to civilisational dialogue and ethics, to diversity and entrepreneurship.

In my opinion, this experience was extremely enriching as I got to encounter people from different countries; namely Malaysia and the United Arab Emirates; as well as attending lectures from distinguished lecturers at prestigious universities around the United Kingdom; which included University of Dundee, Ripon College, Henley Business School, and Christ Church College at Oxford University. This has given me a different perspective and outlook on the topics discussed within the period of the programme; and I am honoured to have been among the 59 female students who got to graduate from this programme in February 2020 at Caird Hall in the City of Dundee in the presence of the Lord Provost of Dundee. I would strongly recommend this programme to all of the younger female students at the faculty and encourage them to apply for either the Summer School or the Academic Training Programme.



## Dina Ehab

A dream came true I always pray my god saying " may all my dreams come true" and by exerting effort & hard working, allah always fulfill my dreams. Joining AlMaktoum Academic Program was my big dream and it was such a great pleasure to be one of the five chosen girls representing cairo university to join almaktoum college for a month. The journey was fabulous starting from the flight till returning back home, it empowered me greatly, i felt that i became a strong independent woman who can travel alone and represent her country in this multicultural program. The idea itself is great as bringing 59 girls from different countries " Egypt, UAE, Malaysia" and let them engage in a complete different European society "dundee" was a great additional experience for me, i knew a lot about these different cultures and this experience spread tolerance and acceptance of the others. I was there a chaperone student which empowered me more and benefited my personality and self- confidence. Last year, I was trainee at she leads program for women empowerment and leadership in the British Embassy in Egypt and joining almaktoum college was like the application of all theoretical information taken at the British Embassy. AlMaktoum college was like a small simulation of my bigger dream as i want to be an ambassador representing my country and this was the smaller version. I will be always proud of joining and being part of this program representing my faculty, university and country.



## YASMINE MAGDY

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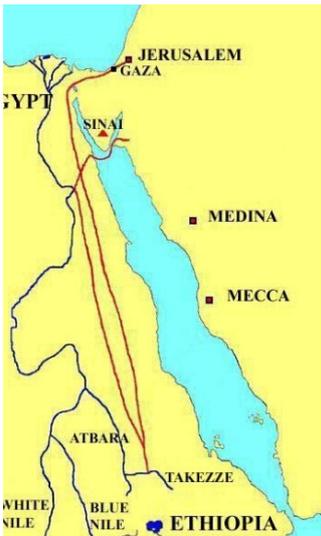
The ATP is not only about exploring diversified cultures and traditions while gradually learning to respect them , in fact it's a dynamic social interactive experience on many levels in addition to that the program offers a very rare opportunity for undergrad. Students to reconnaître and be exposed to some fields of islamic studies that they are able to come across only through post grad. Studies and undergo as well how the topics within such fields are presented from a pure objective point of view using disciplines as theology in addition to economics and finance to present it to western ideologies. Surprisingly it's inordinately different from the methodology that is commonly used in Egypt which inevitably converges to the genuine Halal and Haram perspective. It was very enlightening to be always compelled to deliver a solid, objective academic argument based on either economic literature or other well established social sciences theories to support my rationale of answering many why questions of western ideologies that may doubt sciences that are built on theological beliefs. In fact it resolved too many doubts of mine.



# EGYPT IN THE ETHIOPIAN HERITAGE : A STOCK OF HOLINESS AND DISTRUST

**Dahlia M. Saad El-Din**

*PhD Student in the History Department, Institute of African Research and Studies, Cairo University. She has written, presented and published a number of papers, as well as the book "Ethiopia : Expansion and Establishment of the State"*



Map 1: The geography of Menelik's route according to the Kebra Nagast with Jerusalem in Palestine and Msr (translated to mean Egypt).



Figure 1: 17th-century AD painting of "Makeda" the Queen of Sheba from a church in Lalibela, Ethiopia and now in the National Museum of Ethiopia in Addis Ababa

Egypt has been associated at Ethiopian Folk patrimony with two contradictory viewpoints: one of which is holiness and gratitude, and the other is dominated by feelings of doubt and suspicion; which was related by religious persecutions, and its dire social and economic effects resulting from the wars that the Ethiopian society has been suffered from during medieval era. An as long time ago; Egypt has been an origin of passion and sanctification of Ethiopian people; due to both Christianity and Islam have entered Ethiopia from Egypt through Nubia's medieval kingdoms. The Ethiopian narrator found a very rich source of inspiration and prophecies in: "Envoys will come from Egypt; Cush will submit herself to God" (Psalm 68:31); that Ethiopian patrimony considered that the tow Christian Coptic monastics who have come from Egypt; the prodigies figures who saved the ancient Kingdom of Kush/ Aksum from the darkness of paganism. As well: "Cush and Egypt were her boundless strength; Put and Libya were among her allies" (Nahum 3:9), religious nationalists considered it a prophecy that announces the domination of the black man's rule in future, after eras that white man has lasted ruled that world had been suffered during; to the scourge of wars and the spread of famines. Also, considered as a prophecy of strength Africa that its salvation by unity. On the other hand,

as well as Egypt and its people have associated by the Holy Family's journey, as so it linked to the myth of the transmission of the chosen people into Ethiopian instead of Israelis, as quite well the Lord's choice of the founding the Solomonic dynasty ruling Ethiopia by Divine will. According to the Ethiopian holy book; "Këbra Nagast/ the Glory of Kings", which is one of the masterpieces and magnificent Ethiopian popular literature.

As scholars have differed in its formation's time, in between the sixth and thirteenth centuries AD, however, most of the scholars' opinions agreed to approval that it has been written in the thirteenth century.

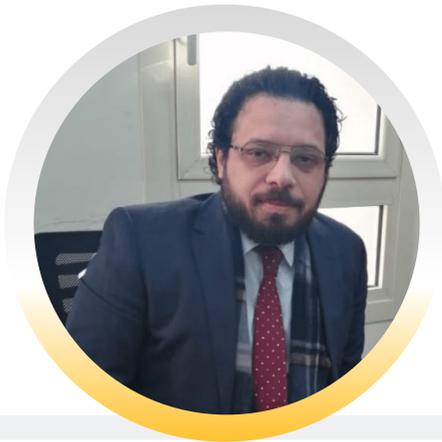
Ge'ez language scholars believe contains a clear confusion between mythological and historical material. Some of the texts formed from ancient Egyptian origin, the Old Testament and some Islamic sources, as well as the Apocrypha. The Kebra Negast, described how the Ark of the Covenant was brought to Ethiopia, and how Solomon seduced Sheba, Makeda; the Ethiopian queen who replaced what Jews and Muslims have been widely believed; that the renowned Queen of Sheba was actually an ancient Queen named Belkis, and ruled the kingdom of 'Saba', that has been an ancient kingdom located in the southwestern corner of the Arabian Peninsula, in what is today Yemen.

The Lord willed that the Ethiopian queen "Makeda" visit King "Solomon" in Jerusalem; she married him to give birth to him a son; "Menelik I" who has grown up at mother's kingdom. So after a while, "Menelik" visited his father the king "Solomon" to obtain his father's blessed and to baptise him by the holy oil. Nevertheless "Menelik" stole the "Ark of the Covenant" and kidnap twelve priests of the judges' sons, in order to establish the earthly "David kingdom" in Ethiopia. The legend recounts that the "Ark of the Covenant" has been flying towards Egypt for crossing lands to reach Ethiopia speedily (see Map 1).

As for another viewpoint of suspicion and trepidation, those have been related by medieval events of religious persecution and its shadows on political matters; since such era was the Crusades! E.g. by the thirteenth century small Islamic emirates had existed in eastern of Ethiopian Highlands. As since Egypt has been controlling world trade in addition to the Coptic Church of St. Mark was in Alexandria, as well Egypt was a confrontational state against the Crusades. Thus, Egypt considered being as masters for those small Islamic emirates; so they have controlled the trade routes into and from the Ethiopian highlands. Subsequently; Ethiopian kings of Zagwe dynasty (1137: 1270 AC) considers that Coptic Church has to be an accomplice with the Arab governors who ruled Egypt. Or perhaps such authority may have influenced and pressed the Church to appoint Egyptian patriarchs to the Ethiopian Church they could exert considerable influence on Christian Ethiopia, as it was the Coptic Patriarchate of Alexandria who appointed the Bishop of the Ethiopian Church. Due to putting pressure on the Patriarch to ensure that the interests of those Somali Islamic emirates merchants were safeguarded in Ethiopia.

And according to Al-Maqrizi in his book Al Selouk Leme'reffat Dewall al-Melouk (about Mamluk history in Egypt); vol. 2, 1997: 495- 496; by 1321; during the reign of Mamluk sultan, al-Nasir Muhammad ibn Qalawun; his second reign (1299: 1309), has happened persecution of the Copts Christians of Egypt, that demolished and burned many churches. In response, Amde Siyon (1314: 1344 AC) increased the military campaigns against the Somali emirates of the Horn of Africa.

To talk about Egypt in Ethiopian folk patrimony; it may have endlessly. Whether it was a popular heritage in which the myth overlapped with the superstition in narrating the events of the common history of both countries. Or an official history, some events may be deliberately have been dropped! That both reality and future indicate together to what has been modified or cancelled from the historical episodes of these two levels of narration. In the history of Deir es-Sultan" on the roof of the Church of the Holy Sepulcher in the Holy Land, we have the most sincere evidence. However, its reality reflects some visions of suspicion and mistrust towards Egypt in the Ethiopian folklore on the popular level, which is used for benefit of into the political field and level.



# A STATE OF EXCEPTION IN A LIQUID MODERNITY : THE SYRIAN CASE

**Ahmed Shindy Ibrahim**  
Assistant Lecturer, Political Science Dept. Misr Univreisty  
for Science and Technology

The contribution of the famous Italian philosopher, Giorgio Agamben, in addressing the State of Exception represents an important starting point in the interpretation of the foretaste and outcomes of the Syrian crisis situation. He provides an explanation for the crimes committed by whoever has the power; especially that the experience of the state of exception (or a state of emergency) in southern countries indicates that it can not be canceled, but rather legitimized, and to become a part of the legal system and political practice, where the state of civil war turns into a natural state, and the exceptional becomes natural.

The state of the exception is a fundamental pillar to the governance in the Syrian context, as the Syrian modern state is governed by the emergency law launched in 1962. Since then, this law has become a main instrument for the public affairs management in the country, and a perfect reflection of the sovereignty in the state. According to Karl Schmidt, and Agamben after him, it is the sovereign who has the power to approve or terminate the state of exception. Also, the Syrian Party “al-Baath” taking power in March 1963 influenced the approval of the emergency Law. As well as, when the Syrian President Bashar al-Assad emphasized, on March 2011, taking steps to overthrow The emergency law, after a month of ongoing street protests, is only a proof that the ruler is the sovereign, with absolute power, where the individual becomes a homo sacer of this power, and takes citizenship position according to the level of his loyalty to the sovereignty.

With the outbreak of the Syrian revolution in March 2011, and its rapid transformation of the state of civil war in a form of a war of all against all in the Hobbesian spectacle par excellence, it appears that the state of civil war represents a direct result of the rule of the state of exception for decades; as the population is separated and owed to them according to their ideological, ethnic and sectarian proximity from who own

sovereignty, and any attempt to resist or deviate from this authority is a defiance to sovereignty and its arrangements, hence leads to civil war, which is an extension of the state of exception and is a direct response from the state to these internal conflicts.

Perhaps the division of views trying to evaluate the Syrian situation crisis reflects what Agamben refers to, that the state of exception becomes established as a model of governance as if it is " the state of exception appears as a threshold of indeterminacy between democracy and absolutism." where the exception becomes the legal framework of the governance, then the violence and the state of war aims to maintain the legal status of the state of exception, as it is justified legal violence in the eyes of some, and tyrannical violence criminalized in the eyes of others.

The haziness of the Syrian scene does not come from the difficulty of vision or the lack of clarity in the practices of the Syrian regime, as well as a number of parties contending with it towards civilians, but rather from the fragility of moral judgment on these practices. In a modern reality characterized by liquidity by the expression of Zigmont Baumann, the liquid evil wears the dress of goodness and represents the ethical practices that are in reality ethics without morals. The Syrian regime considers that its battle is a fatal battle to survival, the survival of the state that governs the exception, in the face of any party that wants to end the state of exception, and return to the "natural" that became in its understanding exceptional in light of practices liquid evil .

Finally, it can be said that the liquid evil, which represents the practices of the exception in Syria, is beyond legal while faking morality and presents itself as the good reality, and then strips the humanity of its dreams and alternative projects by the expression of Kafalls

# BETWEEN TRUTH AND LYING: On the Founding Myth of Political Science



**\*Ahmed Nabwy , FEPS Graduate and a researcher in Political Philosophy**

Citing Habermas when he wrote "the spectre of Marx will always be there above our heads forever", I say what if it's the spectre of Plato that will be above us too – we students of political science- forever.

But since the Marxist spectre is known for his communism then what is the platonic one? And where to distinguish it in the writings of the philosopher? For that, I start to say that the spectre of Plato is that of Al-Farabi after him, and of Tomas more later on, it's the platonic utopia, the myth of political philosophy that never gets bored.

And the myth of philosophy begins from Plato's cave, to be transferred to Utopia, the beginning is Plato's theory of the example, and from then on the permanent distinction between what is reality and what should be, and when Plato used his theory in political philosophy, he created for us a dream is utopia, or example, and Reality, which is all the political systems that humanity has known, and from this moment we live a paradox between what we imagine from an ideal political world, and a reality that is farther from the example.

The idea of utopia is based on a main feature which to imagine an ideal society, meaning that it cherishes the value of truth above any other thing, which is going to be a premises for establishing political science as a search for truth, and truth here is inversely the utopia, so, we notice that distinguishing truth for utopia s blurred, they are almost the same.

Later on, utopia will be the search for a society which is the most egalitarian in Marxist terms, the freest in liberal terms, and the most just in Islamic terms. As such, political philosophy has established its great myth- the founder of the science- and political science became the search for truth.

Then came Arendt to refute this narration of the science saying that lying is not as clear anywhere else as it is in politics. After her came Derrida to state that the issue goes beyond what Arendt said, rather political history is the history of lying. Over time we started to have the concept of " post-truth age" as an expression of our own current age. Then we ask what after truth but lying? And If they are the same, then our age is that of lying.

Having spoken about truth, I find myself obliged to return to Foucault. In the final analysis, what can Foucault teach us but the fact that authority penetrates us all? And that if you see any representation of authority, go check your pistol. Its Foucault's dictates about truth that always tell us that when its time to discuss politics, truth jumps from the first window. In her article " truth and politics", Arendt was clear and frank when she tells us that truth and politics are contraries that haven't and will never meet.

Based on the previous, can't we dare to ask political science and political philosophy when they delude us assuming that their main purpose is the search for truth? And if truth and politics aren't to meet, then what is the importance of political science and political philosophy? These are questions that go beyond my horizon in the search for an answer, but I can't spare the effort to pose them.

Criticism can afford not to go that far, but it teaches us – we students of the science- to be modest when we see the world through the lens of our own political knowledge, which – ironically- can be founding lying more than being a search for truth. Rather we can go to say that our history – the near and the far- could snitch to say that political science established for lying in its most battles with truth in clear words, blurred concept, and good talk when truth fade away behind tons of lying.



## Familiarization Of Slavery

**\*Israa Sayed , Fourth Year Political Science Student**

**"The Qur'an is almost all of Moses!" When we think over the Qur'anic stories, we will find that the story of the Prophet Moses with the "sons of Israel" has been repeated in it as no other story did, because they were, in my opinion, more than just a nation or a human community that Qur'an narrates the details of its story throughout history, but they could be considered as representing a special entity, in which the psychological complications are manifested in its deepest forms, an entity in which humiliation was combined with pride, vulnerability with empowerment, cowardice and negligence with courage and initiative, all at different times in different stages of their history in which the Qur'an shows us how deep is The human soul, the difficulty of analyzing it and standing in one condition For a group of people for a long time, and one of those complications that arouses exclamation for that nation is their familiarization of their slavery and their longing for it;**

**the question that arises becomes: "How is it possible for a person to love slavery and to familiarize it , and even to yearn for, if it is given an opportunity to be free from it?" But I discovered that the formulation of the question is not correct, there is no place for the mind here, and the question should not start with "how is it possible", because when we talk about "the familiarization of slavery" we are referring to a deep corner of the feelings of the human soul that the mind has no control over, The mind had been absent in advance, or in other words, it was manipulated, so it is true that Pharaoh - with all his crimes related to the oppressed of the people of Egypt - was using all the means of intimidation**

**to conquest the people to his slavery, but on the other hand, he had his own methods than violence and intimidation, basically a psychological methods, in which he ensured that slavery was rooted in the hearts of his people, the slavery that does not perish by the annihilation of the tyrant and does not cease to obtain freedom, and that by consolidating his authority over them with words, it may seem simple, but its effect was very deep on them, such as saying: "O people, do I not have the ownership of Egypt" and "O eminent ones I have not known you to have a god other than me"**

**These words represent the highest levels of control over them on the one hand, and the necessity of their submission to it on the other hand, because he is not just an ordinary ruler, but rather a king and a god, and the aura that surrounded his rule made it impossible to rebel against him, even just thinking, and in doing so, he completely succeeded in assassinating them psychologically, and planting slavery in their minds and souls.**

**That slavery that was stronger than the Snake miracle, and the deeper cleavage of the sea. And by this we can say that the psychological impact of tyranny on peoples goes beyond the person of the tyrant himself, to become a firm belief held by individuals that controls their behavior, and compels them to long for the condition of slavery itself, regardless of who will be subjected to it this time, then there is no difference between an Egyptian pharaoh or a calf made by the Samaritan!.**



# The scrooge and me

\*Yasmeen Yehia , Fourth Year Political Science Student

I have always believed that a person is the most dangerous enemy of himself. A person may lock himself in a circle, whether this circle is realistic or is a fabric of his thoughts, and the circle I am talking about now is the circle of miserliness. There is no doubt dear reader that you have previously dealt with a person and called him the name "stingy". And with the same certainty, I can say for sure that you did not ask yourself why he was stuck with miserliness ?? Although he is fully familiar with it and the way people see him !!!

There are multiple causes, interpretations, and the result is the same. Whether the cause is psychological or genetic, or even if you look at miserliness as an acquired trait, the result is the same and it is a stingy person. In this regard, I will focus on two different perspectives that I find most attractive to them when dealing with the problem of miserliness:

First: From Freud's perspective:

Psychologists interpret many interpretations of miserliness, including what makes sense such as nurturing within a stingy family, or fear of the future, but Sigmund Freud has a different view of things, as the motive behind miserliness was attributed to early childhood, so the child feels pleasure just to reserve stool, for two reasons, one of which is biological Neurosensory stimuli in the anus, which cause this feeling of pleasure, and the other myself due to the rewards and moral that the parents give to their child when stool is reserved, and the matter does not stop at this stage, but moves to the physical things and emotions later, and the seriousness of the matter is that it produces an individual often Sadie, hostile and has a constant sense of insecurity.

Second: From a dramatic perspective:

Here, we will not deal with the matter in terms

of interpretation and research on the causes, but rather by looking at it as a disease that kills its owner, in the series " Scrooge and me", the author here did not mention the reason for miserliness, and I believe that this gives way to the viewer to interpret according to his own vision, but here I would like to present the interpretation What I see closest is that stinginess is psychological, chaotic, irrational, involuntary. It is closer to obsessions. There are obsessions of acquisition, including appropriation of money.

Speaking of the consequences, I can summon the final scene when "Awad" - the miser - died over his money without spending or enjoying it. With it, after he was paralyzed because of his stinginess as well, as if the director had seen To teach each lesson stingy that show him as a result of his miserliness , has completed the funeral scene is a beautiful employ verses of the Quran in a scene consolation: "You have come to Us individually, just as We created you the first time, leaving behind you everything We have provided you with. We do not see your intercessors with you—those you claimed were your partners. The bonds between you are now severed, and what you had assumed has failed you."

In the end, I would like to leave you with these questions, dear reader: What is the dividing line between saving and miserliness? Is there an ideal mechanism for dealing with miser? Is stinginess a disease or is it Willing behavior? And if it definitely affects the relationships of individuals, does it affect the relations of countries? What is your guide in answering these questions?