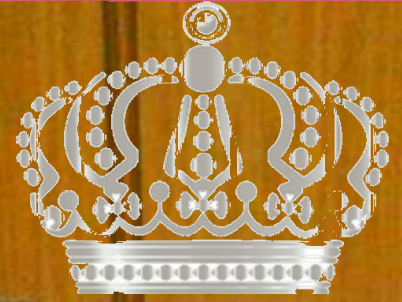


ELITE



June 2020 | Issue 20

MEETING PROF.
NADIA MAKARY

GENUINE SCHOLAR &
ACADEMIC

20th
issue



ELITE

FEPS, where elites are made..
Volume 1 - Issue 20- June 2020

Designed by Ramy Magdy Ahmed in October 2018



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To the pure & generous soul of our librarian Mr.
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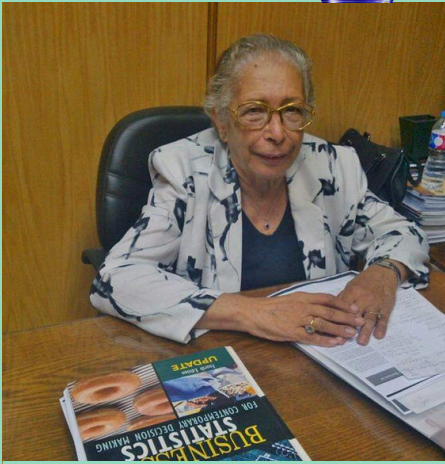
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SPECIAL INTERVIEW WITH PROF. NADIA MAKARY

Cairo : Carolin Sherief, Sherry Asaa and Assile Mostafa

In this issue, it has been our pleasure to be doing this interview with Dr. Nadia Makary, the pioneer in the field of Statistics and the Emeritus in our school. Where she greeted us with her warm character and started explaining the beginning of her relationship with the Faculty of Economics and Political Science by saying that she is originally a graduate of the Faculty of Commerce, and was a teaching assistant in the department of Statistics there, up until the department was transferred to the Faculty of Economics and Political Science, where she became the first teaching assistant in the department of Statistics at the faculty. Later on, she travelled for a scholarship in the University of California, Berkeley, and returned as a member of the faculty staff.

The reason behind the transfer from the faculty of Commerce to the Faculty of Economics and Political Science was explained by her as The Faculty of Economics and Political Science consists of many departments that were transferred from other faculties like the Faculty of Commerce and the Faculty of Law, and so the scholarship was provided from the Faculty of Economics and Political Science, that is why after she got her PhD she worked in the faculty as a lecturer.

Being a role model in the field of Statistics had affected her, where the study of Statistics requires accuracy and persistence which surely had an impact on her personality. And upon asking her for the reason she chose to study Statistics, she explained that at the beginning, she wasn't studying Statistics, because in the Faculty of Commerce, she was studying in the Economics section and she only had one course for Statistics and another course for Econometrics in which got high grades in them, that is why she was chosen to go to the scholarship to study Statistics. During the scholarship she studied the basics of Statistics because she had only studied an introduction to the subject, so she began to study Mathematics and Statistics in the University of California, where she enjoyed the study very much because it suits her personality as well.

On being excellent in both Economics and Statistics, she referred it as an accommodation from God, where he arranged a certain path without further planning.

During her success journey, she never forgets the role of her professors with which she has a big connection and a great sense of gratitude, where many professors have had a huge impact on her. Among them are Dr. Madani Desouky, and Dr. AbdelRahman El-Badry from the faculty of Commerce, as upon her graduation, postgraduate programs in the field of Statistics were not available at the time, and so Dr. Madani nominated her to join a training course in Applied Statistics to learn collecting data and its importance, so that she would continue studying Statistics until postgraduate programs were made available. Meanwhile, Dr. Mohammed Mahmoud El-Imam, who had taught her Econometrics, was very interested in helping her to pursue her studies in Statistics, so he recommended her some books to broaden her knowledge in the field, and would discuss with her the books she read in the Committee of Planning where he worked even without being enrolled in a study program. When he noticed that she was weak in Mathematics, because she hadn't learnt it properly before that time, he directed her to learn from Dr. Saleeb Roufail who taught her Mathematics. She still gives her to those four professors for succeeding to go to the scholarship and even after her return they continued to help her and guided her teaching and research skills, where they supervised her Academic advances.





Additionally, she acknowledged the role of her parents in helping her a lot, through their support and encouragement her to travel and get higher degree diploma abroad at a time when girls weren't allowed to travel by themselves. She then returned to be the first woman to get a PhD in Statistics in Egypt, even in the United States there were a few number of girls in the department, and was the only woman in the department until I became the first woman to be the head of the department.

She still feels gratitude for her professors that she considers them the actual pioneers of Statistics who helped her and encouraged her to became the first woman to get a doctorate degree in this field.

On recalling the Celebration of Women in 2018, in which her name was repeated among the best and most influential women in Egypt, she recalls feeling extremely grateful to those who nominated her, she also felt that she gained the fruits of all her hard work. As for being honoured by the President at the time, she felt happy from the love she received from everyone around her, as they nominated her for this honour even though she didn't personally seek this recognition, and so it was the love of the people around me that was the reason for me getting this honour.

Upon being asked to describe her relationship with her students, she explained that she loves the students very much, and recognised that a big part of her success comes from the love she has for the students, and how she enjoys being with them and teaching them. Where they would always ask for her guidance, and she would answer them, she then continued that she mostly gets asked by first grade students, for advice on how to choose their majors and what are the job opportunities available.

From here she shared her advice to all the students of the faculty, that is to choose their major based upon their personal preferences, and what they are more interested in studying, because the student would be studying for three years, and if they study a topic that they like, they will have fun during their college life and he would be successful, as the college years are supposed to be the best years in one's life, and after they graduate, God will provide them with work, and they should mainly focus on their studies hard.

She assured that choosing the major that you love will guarantee you both success and happiness.

She then praised Elite, and that some of the students who are interested in write in the magazine are from the department of Statistics, and that the major one studies, would never be an obstacle for them to pursue their passion, and as long as they keep their good work, God will provide them with the success they dream for.





Zoom Webinar: "United States and China Post Corona"

BY : MAHMOUD MEDHAT,

REVISED BY NADEEN HESHAM



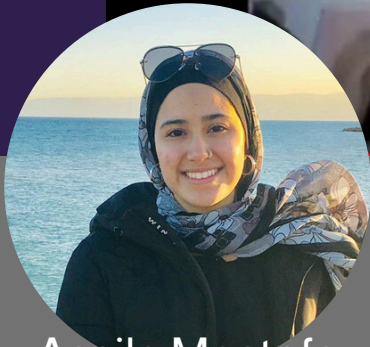
The Center for Political Research and Studies and Intercultural Dialogue at the Faculty of Economics and Political Science organized a webinar on Wednesday 13 May 2020 titled "United States and China Post Corona," using the video-conferencing program Zoom. The webinar lasted from 2:00 to 3:20 PM. The speakers were Dr. Riham Bahi, associate professor of political science at the faculty and Dr. Ebtisam Hussein, associate professor of political science at both Cairo University and Sun Yat-sen University in China. Dr. Mazen Hassan, the center director, moderated the discussion that also witnessed contributions from Dr. Hassan Nafaa, professor of international organization at the faculty as well as participation from students in the form of questions submitted through the comments section.

Dr. Ebtisam Hussein started by analyzing the issue of the trade war between China and the United States, which she argued was related to the Trump administration's handling of the coronavirus that Trump seeks to use to get more concessions from China in the trade war. She also mentioned how Trump views China as a threat to his country based on issues of property rights and the fact that a third of Chinese exports go to the US. Dr. Ebtisam concluded by saying that indicators point to a continuation of the rivalry between China and the US, especially as long as the crisis of COVID-19 persists and Trump remains in power. However, if Joe Biden wins the coming presidential elections in November, there will be a possibility for Chinese-American relations to go back to what they were at the time of Obama.

On the other hand, Dr. Riham Bahi tackled the relationship between COVID-19 and the shape of the international system. She gave a rundown of several potential scenarios once the health crisis is over such as the rise of China at the expense of the US, the end of globalization and a surge in nationalism, or real international cooperation between states centered around human security. She cautioned, however, that we are living in what is called a black swan situation where no one actually knows what is going to happen. For instance, there is a narrative that likens the current time to the interwar period. But the counterargument is that no country is currently capable of shaping the international system as was the case after the Second World War.

Dr. Riham mentioned that the image of the United States has been affected as a result of this crisis. However, she argued that the West's losses will not automatically be China's gains since China is also facing many challenges threatening its own image such as its declining economic growth rate and attempts to distort the Chinese model by placing it responsible for this global crisis. This is why Dr. Riham said that both models – Chinese and American- cannot lead after the crisis, which is also what German Foreign Minister Heiko Maas said when he rejected both models as valid for Europe. Lastly, Dr. Riham added that Asia will have a rising role in the coming phase and that the crisis will not lead to either a unipolar or a bipolar system; but rather, to a multipolar or even apolar system. Finally, Dr. Hassan Nafaa spoke from specialization when he tackled the institutional aspect of the international system post corona. He saw that after the health crisis, there will be a discussion on reforming international institutions as well as a debate about the kind of institutions that can lead and manage the international system with its new challenges and issues, the most important of which is climate change.





Assile Mostafa

Should distance learning continue for ever?

(zoom conference among some french section students)

Given the current conditions, and as the quarantine continues, some are really beginning to question whether the changes made by the Ministry of Higher Education will be temporary, or should we start to keep them forever, even in the coming years of study, as we do not know how long the situation will last, or even if it gets worse. Therefore, we, the Elite magazine writers, decided to organize a video of a conference on Zoom, in which students of the French section of the college were invited to discuss the pros and cons of having either research or tests, to know their opinions and whether they preferred to take tests online.

This conference was held on May 17th, and was attended by students from different classes. The conference started with a comical and warm atmosphere, then we asked them what they think about the research method. Each person was given the floor and opinions were very varied. First, the majority considered that research and projects were the most appropriate form of evaluation during these circumstances, but were not the best in themselves. First, the proposed research topics do not include the different parts of the curriculum, but rather focus on specific topics or chapters of the curriculum (with some exceptions), which do not guarantee the student's understanding of the different parts of course.

Secondly, some of the subjects taught cannot be evaluated through research, because they are not theoretical but they are applied topics, such as mathematics or statistics, and it is sometimes difficult to find sources for specific topics. As one of the students emphasized the different degree of difficulty for students specializing in Economics compared to others who specialize in political science: some believe that there is no difference while others believe that research in political science is much easier, as it is a theoretical science, in general without graphs or equations, which facilitates the understanding of information, and the availability of resources.

For subjects with a non-literary tint, such as economics, mathematics, and statistics, they can be evaluated through online exams. This is the reason why some believed that the idea of electronic tests would have been more effective, at least for some subjects only, i.e. some subjects can be evaluated by research and others through electronic exams.

With regard to canceling GPA this semester and marking the projects "successful" or "fail", some students were disappointed, because they were waiting to improve their GPA this semester or improve it in some subjects. Even if there are summer courses, it will only be for fourth year students, so many have suggested that summer courses are available to everyone even if they are online.



COVID19 MYTHS

BY : Mayar Tarek and Yasmin Tarek

There are many myths and misinformation about the outbreak of the new Coronavirus and its different treatment methods. The spread of these myths has occurred on a wide scale, especially on social media platforms. That's why, WHO stated that all this information is incorrect and people should not believe in these myths and they should check the resources first. In this article, we will present and respond to a set of such myths. First myth: 5G and COVID-19 One of the weird myths which came up with the outbreak of COVID-19 was the link between 5G technology and the pandemic spread. The bizarre conspiracy theory started in UK on social media leading some people to set cellphone masts on fire, where the UK's mobile networks have reported 20 cases of masts being targeted in suspected arson attacks over the Easter weekend. WHO denies that and tweeted on its official page that 5G mobile networks do not spread COVID-19, clarifying that viruses cannot travel on radio waves/ mobile networks. Also, COVID-19 is spreading in many countries that do not have 5G mobile networks.

Second myth: Face mask prevent infection No, studies showed that face mask prevents infection, you can still get it through your eyes, but it may decrease the infected possibilities. That's why, people should wear mask. One analysis of health workers in China showed that those who wore N95 respirators did not catch the virus, despite caring for highly-contagious patients. Moreover, a study conducted in Hong Kong showed that masks do decrease the amounts of droplets and aerosols (how virus transmit). Scientist found that a single cough can produce up to 3,000 droplets. Once it out of mouths, larger droplets will settle onto near surfaces while smaller ones

remain suspended in the air for hours, where they can be breathed in and infect other. In conclusion, all studies till now agreed that wearing a mask by an infected person will reduce the spread of the pandemic, just like what happen in Asian countries where wearing a mask is mandatory. Additionally, the Centers for Disease Control and Prevention (CDC) recommends wearing cloth face coverings in public settings where other social distancing measures are difficult to maintain like; grocery stores and pharmacies, especially in areas of high infection are recorded.

Third myth: simple self-check test A post circulated all social media platforms in a vast scale claiming that holding your breath for 10 seconds can help you self-diagnose the coronavirus, but this is false. Holding your breath cannot tell you for certain whether you have coronavirus or not. It may give you an idea of whether we have a cough or shortness of breath, but only with a laboratory test coronavirus we can confirm to be infected or not. Fourth myth: houseflies transmit COVID-19 WHO said that to date, there is no evidence that houseflies transmit COVID-19. The virus spreads primarily through droplets generated when an infected person coughs, sneezes or speaks. Also, you can be infected by touching a contaminated surface then touch your face. Fifth myth: some foods and drinking prevent infection from COVID-19 Since the novel coronavirus' global outbreak, widespread claims have been raised on social media that certain foods and supplements may prevent or cure Covid-19. While the World Health Organization (WHO) has attempted to dissipate the misconceptions about "miracle" foods and coronavirus, misinformation is still circulating. One of the myths that spread



about ways to prevent infection from coronavirus was drinking hot water on an empty stomach, on the basis that the heat of water would destroy the virus if it was inside the body, and it is also known that water moisturizes the throat and makes it an unattractive environment for the virus. But this information is completely wrong as consuming hot water can result burns in tongue, throat and stomach ulcers. Other myth about food was about eating fesikh.

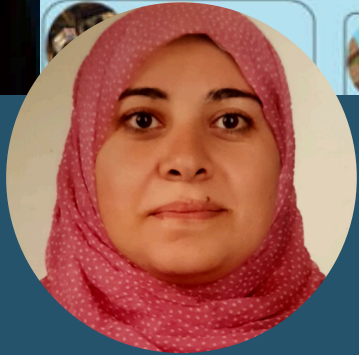
Some of social media posts talked about how consuming this traditional fermented fish may help in preventing coronavirus. This is nonsense. This salty fermented fish will not actually help in preventing catching the novel coronavirus. Generally speaking, fesikh's health benefits have been constantly debated, with some saying it's a deadly food that can eventually led to poison and (sometimes) death if not properly maintained, and others suggesting it actually carries a wide range of health benefits and can help reinforce one's immune system. Also some people believed that garlic will help preventing the infection, on the evidence that garlic has antibacterial effects, as research suggesting the active garlic compounds (including allicin, allyl alcohol, and diallyl disulfide) do protect against some forms of bacteria, such as salmonella. Other believed that drinking warm water with lemon slices could combat novel coronavirus, as lemon is a good source of vitamin C, which is important for helping immune cells work properly. Once again, this is completely incorrect. A nutritionist has mentioned that the ability of garlic, honey and lemon to prevent infection is not correct. And that there's no scientific evidence that lemon or garlic can cure the disease. The nutritionist stated also that eating onions, turmeric, ginger, and milk does not cure the Corona virus as some think, but of



course this does not deny the importance of these nutrients and their benefit for the body; As an antioxidant in addition to its role in strengthening immunity.

The dietitian emphasized that it has not been scientifically proven the ability of certain foods to prevent infection with viruses and bacteria, but in general the person who is deficient in some nutrients is more vulnerable to disease, and that strengthening immunity, which is important at the present time, can happen by eating all necessary elements through food on a daily basis, and in the event of its shortage, it is only possible, with the advice of a doctor, to be compensated by using nutritional supplements.

This was a collection of the myths that have been spread so far about COVID-19 outbreak. As we discussed earlier in the article, on social media and Internet there are a lot of myths about the disease, how it outbreaks and its treatment. The reader must be vigilant of the sources from which he gets the information before believing in it, and readers must go to the official medical sites known to be updated with the news like WHO.



DISNEY MOVIES: THE HISTORY OF MODERNITY VS. THE HISTORY OF PEOPLES

Dr. Amira Abou Samra, Lecturer of Political Science
FEPS, Cairo University

Since the early nineties, Disney's animation movies have given significant attention to cultural diversity; the Chinese Mulan, the native American Pocahontas, Tiana; the ambitious girl with the African origins, Moana from the islands of the Pacific and Aladdin, the Arab thief-prince, became the leading characters in a number of Disney's most successful movies. All of these movies and many others were officially dubbed into more than fifty different languages and distributed world widely. The role of Disney movies in shaping viewers' conscience across generations is undeniable; the iconic Snow White, for example, is almost 100 years old, and Disney has regularly reproduced some of its movies with exactly the same scenario and script. For the sake of accuracy, some modifications are sometimes introduced; the 2019 Aladdin owned only thousands of "servants and flunkies", instead of the thousands of "slaves" that his 1992 version had owned. Regardless of these "minor" details, it is fair enough to say that Disney is, all in all, quite satisfied with the message

it delivers to its audience across generations. So, what is the message that this spectacular scenery of cultural diversity is trying to convey? The model of the non-Western girl as presented in Disney movies is quite telling. Regardless of the location of the story, be it Baghdad or the remote islands of the Pacific Ocean, the rationale remains the same; traditions and customs never appear as something positive, they are always hindering, oppressing freedom and restricting choices, reflecting social hypocrisy as in Mulan or cultural stagnation and fear of change as in Moana.

Ironically, the different cultures presented in the movies end up showing more of uniformity than of diversity and particularism. In Disney movies, there is obviously no such a thing as traditions worthy of passing on to younger generations. The non-Western Disney girl ends up almost every time going out "individually" against the obsolete traditions of her own society, bearing, almost solely, the burden of ridding that society of its "cultural defects". By telling the story of those who were fighting for "liberation" against their own societies,

Disney movies, so skillfully, obscure the real histories of peoples whose fights were mostly for preserving their own collective identity and independence throughout a bitter colonial experience. It is also quite interesting to note that Moana, a movie finally introducing the inhabitants of the Pacific islands to the world, is not considered as a source of pride by many of these inhabitants. Many of them consider the representation of one of their most important clans as talking coconuts as mere stereotyping and degradation.

Some of them also consider the absence of Hina, the goddess, next to her partner Maui, who plays a key role in the movie, as a huge misrepresentation of their culture which takes particular pride in the belief in the existence of a goddess next to the god to ensure balance and beauty. Similarly, those dissatisfied with Aladdin describing his “home” as barbaric in 1992 weren’t better satisfied with his description of his home as chaotic in 2019. While opening up to cultural diversity, Disney is implicitly preserving the position of cultural superiority to the Western culture, in the face of an amalgamation of other cultures presented as chaotic, despotic or less intelligent.

Even, when Disney documents peoples’ experiences with colonization, the narrative appears quite feeble. The love story between Pocahontas and John easily diverts the audience’s attention from the process of colonial exploitation and annihilation taking place in the background. The viewer is almost pleased by the death of Kocoum, the Indian man who dares to interrupt the love story. The man dies defending his land and his love, yet, barely receives any attention in the movie. In contrast, the whole village gathers to bid farewell to the injured white colonizer travelling back to his country. The scene is so touching that it is almost capable of making the viewer forget that in reality the colonizer never really left. Pocahontas delivers some serious message. The girl holds her tribe responsible for restoring peace and breaking the loop of violence, thereby, equating the responsibility of the victim to that



of the colonizer. Before being termed by Disney as culture of peace, tolerance and coexistence, this kind of “peace” equating victims to aggressors used to be called by most of us around the world as betrayal or cowardice.

The movies Pocahontas and Tarzan -later on- deliver the implicit message that the “exceptional” model of the bad and greedy white colonist couldn’t stand long in the face of the model of the good, smart and courageous white man. It is as if a colonial experience, fueled over more than four centuries by the killing of people and the confiscation of their lands and resources, was led only by a “few exceptions”, and as if the credit for the eradication of colonialism goes to the white man who supported the demands of the colonized, rather than to the resistance of the people. Disney movies obviously tell the story of history the way modernization prefers it, not the way people prefer it.

Multibillion sales are associated with these movies. Buying a bag with Moana drawn on it or an “original” t-shirt with the picture of Tiana kissing the frog becomes a sincere wish around the world once the movie is released, but why? Is it the ability of capitalism to invent human needs? Is it the ability of capitalism to sell imagination and stir emotions; marketing the dream of owning a flying carpet, a magical lamp and being around with a handsome man who shows his girl a “whole new world”? Or is it rather the ability of modernity to tempt us into a path of deep transformations, in which we maintain our unique external features and skin colours, but end up speaking with a fluent modern tongue.



DISGUISED DIPLOMACY

MARIES ADEL

Diplomacy! Have you just said diplomacy? I bet that you thought about two officials shaking hands, or a scene of an embassy with a lot of people in formal wear. But this is not how Israel communicates with us in the Arab world. The Israeli Ministry of Foreign Affairs has a special department for “Digital Diplomacy” that runs more than 800 active accounts over various social media channels in order to break through to the world, and specially to those who do not have direct normal relations with the Israeli population.

So, despite the fact that Israel had signed peace treaties with Egypt and Jordan decades ago, normal social relations between Arabs and the Israelis are still unacceptable; I mean would you accept having an Israeli friend? Or marry an Israeli citizen for instance? Yet the core digital diplomacy strategy is like saying “ok! So, you are not willing to deal with the Jews, we are bringing them to you!”

The informal Israeli discourse presented

through its social media accounts focuses mainly on three ideas:

Firstly, that there are a lot of similarities between the Israelis and the Arabs, or between Muslims and Jews; like the common values between the two Abrahamic religions.

Secondly, most of the tweets and posts that are published in Arabic portray Israel as a safe home for religious minorities and especially for the Muslim minority. For instance, they post a picture of an Israeli soldier giving water to a Palestinian girl, or two Muslims that decided to join the Israeli Defense Forces while saying that more and more Muslims now are willing to join the Israeli army out of their pride with their Israeli nationality.

And finally, Israeli digital diplomacy endeavor to propagate the outstandingly beautiful “Israeli” culture and cities, hence encouraging people to come visit the amazing “Israeli” Haifa and Capernaum to try the “Israeli” Hummus! Yes, we call this culture appropriation with a grain of colonization.



تقرير خاص

مواقع التواصل ساحة حرب دعائية بين حزب الله و"إسرائيل"

A couple of days ago we remembered the great Palestinian Exodus "Al-Nakba", and at the time Arabs were writing about the huge numbers of Palestinians that were expelled and the villages that were devastated for the sake of establishing the state of Israel, on that same day the UNRWA posted a 72-year-old picture reminding the world of the Palestinians that were forced to flee their homes. However, the official account of Israel on Twitter, and Twitter itself, were wishing Israel a happy birthday! while "Israel in Arabic" tweeted about the 1.6 million Muslims living peacefully in Israel and celebrating Ramadan in the Israeli Haifa.

I guess Israel would never dare to mention the 5.6 million Palestinian refugees living on its borders. Furtherly, AvichayAdraee, the official speaker of the IDF in Arabic, boldly asserted the traditional religious argument claiming that the holy books prove the Israeli identity of the land; it is

their right to reunite the Jewish nation over Eretz Israel.. it is nothing more than an argument that an amateur student can use in a debate just before losing it! Hannah Arendt once said "Jews propose to establish a sphere of interest (colony) under the delusion of nationhood".

An in-depth contemplation through the formal and informal Israeli discourse would show you the variation of the claims and attitude; the formal political speech would go for dichotomization and creating a sphere of "us" versus "them" as well as normalizing violence against Palestinians.

On the other hand, the digital speech presented to the people claims unity in a very tender tone. This is politics in its raw meaning; "we will tell you what you want to hear the way you want to see it, but the truth is ours".



النخبة

نَحْنُ نَصْنَعُ النُّخْبَةَ...
المجلد: 1 العدد: 12، أكتوبر 2019

صممها: رامي مجدي أحمد (في أكتوبر 2018)

رئيس مجلس الإدارة:

أ.د. محمود السعيد

رئيس التحرير:

رامي مجدي أحمد

تصدر شهريا عن كلية
الاقتصاد والعلوم السياسية،



Deconstructing the title “Elite” & its hierarchies

BY: RAHMA FATEEN

In Merriam-Webster Dictionary, “elite” is defined as: the chosen part, the socially superior part of society, a group of persons who by virtue of position or education exercise much power or influence. Students of Faculty of Economics and Political Science do possess knowledge and intellect that makes them superior among other students, hence being called “elite” or *crème de la crème*, the popular French idiom meaning “the best of the best”. The title may carry positive connotations, yet it beholds political and social implications that necessitates deconstruction and analysis to better understand its true meaning and allow us to judge it based on our morals and objectives.

The “Elite Theory” in Political Sociology greatly opposes pluralism. It views the society as a complex hierarchical class system, where the highest class -and smallest in number- is the elite. The elite is the group of people who are seen to be most competent to rule and manage state affairs. They are able to mobilize their resources and unify as a group to achieve their economic and political interests, monopolizing power and control. When observing the common narrative circulated in FEPS since day one, joining such group of elite seems to be a promise made by professors and a dream to many students. The simple privilege of graduating from FEPS offers various chances of getting closer to those in power, either by filling ministerial and diplomatic positions, or by the network of connections that are easily created.

And obviously getting closer to those in power may be a gateway to heaven, all your interests and wishes can easily come true, especially in a country driven by nepotism and patronage.

However, it is important to question how seeking to get closer to those in power became a goal in it of itself, and to what extent is this goal respectful? On the social front, intellectuals, specifically those of the elite, have important roles to fulfill and different social responsibilities. Intellect isn’t only about isolating with books in libraries, carrying respectful certificates, and having a critical mindset, the intellectual must mingle within different societal classes in an attempt to know their concerns and fulfill their needs with the awareness they have.

Ali Harb, an Algerian thinker, tries to explain in his book “Delusions of the Elite” why intellectuals fail in their role towards the society by providing five main delusions intellectuals believe in. The first delusion has to do with the concept of “the elite”, and it is when intellectuals believe they are the guardians of ideas, the instructors and leaders, which leads them to deal with others in a superior elitist manner as they see themselves above all.

Consequently, they fail to deal with societal problems because, as he quotes, “those who believe that their job is to think for the people actually exercise an autocratic power over them, or harvest failure through them, because those who are easily manipulated are easily deviated from their goals as well.” (p.35) Harb believes that the essence of the problem is not in reality or in the

masses, but in the duality of “elite-commoners”, which proves its ineffectiveness as a framework of thinking. Those who think must allow themselves to be influenced by their subject by seeing themselves part of it, not above it.

Back to the elite of FEPS. One can effortlessly observe the manifestations of such superiority in the wide community of Cairo University and even in FEPS’s narrower one. There is a narcissistic sense when FEPS students interact with students of other faculties, and even in interactions between students of different sections within FEPS. Students of the French section seem to be more “elite” than students of the English section, and students of Arabic section are below them both. Which created a class system that is based on societal and cultural privileges to distinguish students of the same faculty, in addition to students of different faculties.

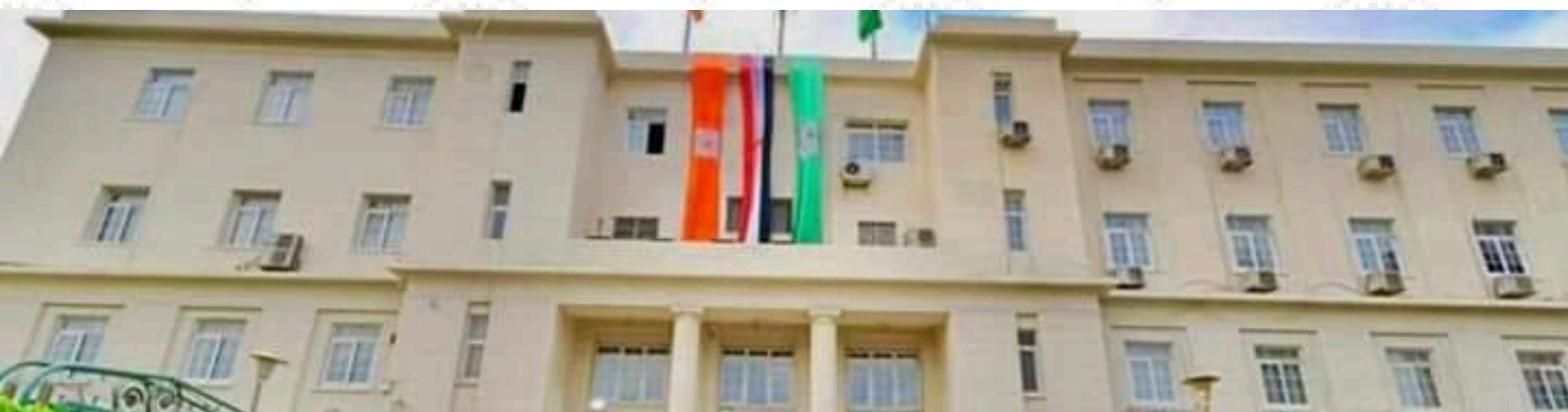
By seeing themselves superior to others, intellectuals isolate themselves from the society despite claiming seeking to understand and study the reality. As such, they impose their own vision on reality they are separated from, not gaining any fruits but increasing the problems due to isolation, looks of inferiority and classism. Which only tells how intellectuals, FEPS community included, have failed in understanding their role and responsibility towards the society, as well as their misuse of privilege, education, and networks with those in power.

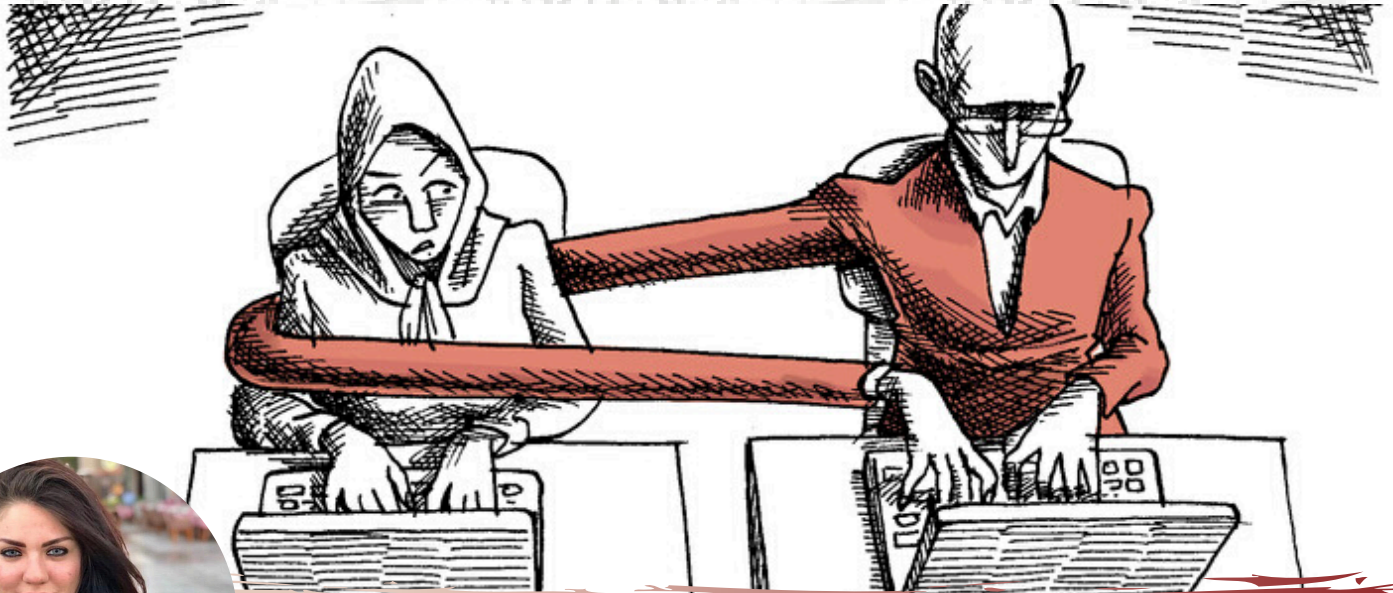
I believe that the constant usage of the title “Elite” contributes in reinforcing the separation of intellectuals from societies and brings them closer to other political and economic elites, urging them to refrain from opposing them at all in fear of losing their interests.

Therefore, instead of using those privileges as means to honor history or increase effectiveness of solving societal problems, they become real barriers between them and the society, and perhaps negatively affect their manners.

FEPS faces many challenges on a greater scale from its competitors in private universities and other faculties that provide similar opportunities to their students. Not many years back, FEPS was a prominent institution that offered distinctive chances to develop influential Egyptian leaders, whereas now other institutions surfaced, and public universities no longer have the same edge over them. Thus, resorting to using the heritage and widely known reputation to maintain the exceptional position may be reasonable, like using the title “elite” to introduce oneself.

Yet, the question remains; what are the limits in showing off the privileges and reputation? And what are the guiding principles in framing our history, strengths and skills to stay in the lead?





SEXUAL HARRASSMENT : MORE COMPLICATED THAN YOU THINK..

BY: Lamiaa el Gammal

Sexual harassment is one of the most significant forms of violence against women's bodies and privacy; in spite of its existence wherever woman exists, its spread differs between societies, cultures, time, and place. It had increased from the beginning of 2000th century more than before and especially in the closed societies. All of these trigger a big question behind the sexual harassment reasons, we can assume two hypotheses for the reasons; the first is the internal individualistic hypothesis, it assume that the motive behind the sexual harassment is unintended as the harasser is a psychological unstable person who suffers from a mental disease that makes him assaults on others, it means that the harasser is a victim blamed for an unwillingly illness, but this hypothesis doesn't explain any differences in the sexual harassment spread patterns, as the psychological illness doesn't related to a specific place, time, or society.

The second is the external environmental hypothesis that's related to the place, time and society. This hypothesis assumes that the societies with high rates of sexual harassment have similar characteristics; one of the significant is the failure to apply the law in the social crimes, so the absence of the punishment makes the harasser feels free to make his crime without any fear, indeed this needs strong application of the harassment laws. In addition to the sexual suppression and the inability to make sexual relation in the marriage framework due to the economic problems and the high unemployment rates as well as the obstacles of the family's exaggeration in marriage demands, plus the need for state's concern of making new job opportunities for the youth to spend their energies.

Besides the closed cultures which's committed by a specific style of fashion for women and the disapproval of any other styles since the absence of diversity and the existence of just one pattern of culture makes the infringements on different patterns justifiable.

Also the inferior view for females and making them responsible for the harassments they get is a big reason behind the sexual harassment, as most of these societies consider women as inferior, consequently they shouldn't be equal with men in their rights and freedoms and they have no authority over their bodies, they are just sexual objects for men, therefore the sexual assault on their bodies are something acceptable even if it's against their will, as they shouldn't have will. On the other side one woman is an other woman's biggest enemy, woman is the mother who creates the inherited cultures of blaming the victim and justifying the aggression against the other women, so there should be women awareness programs to encourage them claim their rights especially in the uncivilized areas, and bringing up young boys and girls on gender equality, and that no one is allowed to touch woman's body unwillingly. And by validating the second hypothesis; spreading of sexual harassment became everyone's responsibility, everybody's can contribute indirectly even if he's not the harasser, justifying or keep silent about it is also a crime. Finally we are all responsible for increasing or decreasing the sexual harassment rates in the society.



By: Dina Ehab

Who bears the bigger burden in COVID19 combat : the people or the government ?

All plans are suspended till any further notice, now we are working from home, seniors are waiting to graduate, brides are waiting for their ceremonies and the most hilarious point is that economically we are facing a disaster but all our efforts are focused on limiting the spread of the virus. Corona virus became the devil who stole our lives and now we can frequently hear one sentence "we miss our normal lives", we all wish all to get over this shit and return back to our routine, but HOW?! Is the curfew enough to return back and reduce the infected cases? Or we have also a role in ending this miserable situation?

After the huge increase in the number of infected cases, the government took some decisions like working from home, locking schools and universities down, cancelation of flights, locking airports, stopping prayers in mosques and churches and adopting curfew to enforce people to stay home. At the same time, the government mentioned the importance of Egyptian people's awareness in fighting the virus, insisting on going out is for the cases of emergency only. Actually this scenario doesn't work well as cases are increasing dramatically and easily we can hear that a whole family got infected or a dead because of Corona. The worst thing is that people awareness is so low. They didn't stop getting out, friends and family gathering, birthdays celebrations and even weddings, ... At first it was thought that illiterate or poor people who are not cultured that do this deed but actually highly educated people who are considered members of a high community or A class are doing the same deed, they consider their all residential area/compound as their home, so we can find a gathering consists of 15 person or more sitting together and then posting that on social media specially Instagram to show that nothing will stop them from their reunion.

The government is exerting their efforts by TV awareness campaigns, distributing face-masks, sanitizing public transports and institutions, ... but this is not enough, the government may think about the complete lock-down but this will case a dramatic economic loss over the losses beside that we may face an economic crisis. And OK, if the complete curfew is adopted, will the people be committed and stay at their homes or just we bear the burden and economic loss and we can't get over this virus.

On the other hand, citizens are not convinced with how dangerous the virus is! They felt they are so cool when they break the lock-down and meet their friends, that made The issue became part of showing off, "we don't mind corona, we will practice our normal life travelling, gathering and so on". The dangerous part is using social media by posting stories and so on, so people who are really adopting the curfew and staying home see the story and believe that they are only who locked down and life is quite normal. Unfortunately, most of people believe that they are right and committed to the instructions. And the government has to end this shit as soon as possible. But we can't generalize, as not all people do the same deed, some are committed, believing that they should be quarantined, they go out at emergency cases whether they go for work or for getting their basic needs. Those people actually are using social media platforms to advise people to stay home and how dangerous the virus is!

This is a global crisis, and it will not end easily. We the Egyptians and government should collaborate together we should learn from the other countries how they tried to control the whole situation without falling in the same fault "underestimating the danger of the virus", otherwise we will die gradually! So what we will choose?!



Feminist political ecology and the Circumstances of Corona on Women (2)

**Dina Ibrahim Hassan
Assistant Lecturer of Political Science*

This article deals with one of the social dimensions provided by the framework of political ecology at the theoretical as well as applied level with regard to studying the effects of the Corona crisis. The previous article has presented a simplified introduction to political ecology and the most important concepts prevailing in its approaches. Accordingly, this article seeks to present feminist political ecology as one of the approaches of political ecology that seeks to deepen the understanding and study of the phenomenon of power and social justice and its potential to motivate social change. Feminist political ecology can be defined as the interdisciplinary field that focuses on the study of gender relations as a form of power relations. It is also interested in studying the process of forming this relations according to the challenges presented by environment including its opportunities and threats, such as: climate changes, epidemics and resources.

It is important to investigate four key issues while examining the advantages offered by the theoretical framework of feminist ecology. The first issue is to examine gender-based inequality, its environmental and spatial motives, and its historical contexts from an ecological perspective, in which feminist ecology raises questions about power relations and how they are formed based on gender. It brings the focus not only on distributive inequality but rather pays attention to the process of gender inequality, which mainly come as a result of subjugation against women as a weaker party in power relations.

Intersectionality is the second key issue. As we mentioned earlier, feminist political ecology does not separate gender from the rest of power relationships but it assures its intersectionality with various axes of discrimination and social differentiation in multiple contexts. Feminist ecology provides a rich understanding of individual and collective activity by exploring the ways in which the roles and identities of men and women intersect with their interests or struggles over specific resources. Hence, feminist ecology is concerned with social actors, their capabilities and practices in a vital way.

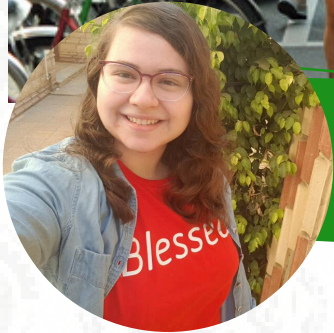
Resource management is the third key issue. Feminist ecology has an attempt to penetrate social institutions through a bottom-up approach, starting with the institution of "home". It is considered as a unit of analysis to study the process of decision making and resource allocation. Decisions about the distribution of resources within the home can reveal the differentiated power relationships based on gender.

The last issue is a question provided by the feminist ecology framework. At first glance, It might appear a philosophical question but the careful reader soon discovers that it is a practical application. It prompts us to discuss the mechanisms of anti-discrimination and social inequality. It also motivates us to study the possibilities and means of social change. The question is about Resilience. For what do we stand? And for whom? Feminist ecology seeks to study the different methods of studying the challenges facing women and the available options, solutions and mechanisms that can resist inequality.

From this point, it is possible to consider the circumstances of Corona crisis on women's status by monitoring some observations. This article focuses on "Home" under conditions of quarantine that obligated everyone to stay at home. The cost of staying home doubled the possibilities of social and economic exploitation towards women.

Women are among the groups that are more likely to be infected with the virus, as they are responsible for providing care work for the rest of the family members inside home. This observation is also linked to the economic exploitation of women. The unpaid care work of women at home should be regarded as work in the economic sense, but women are deprived of its returns. On the other hand, we can find one of the negative circumstances of the crisis, which is the firing of house maids in most countries as a response to the shortage of income resulting from the crisis. Socially, we cannot ignore the violence against women inside the home, and the high numbers of domestic and sexual violence inside the home. This accompanies the long period of women staying in their homes with their abusers, which exacerbates the effects of the Corona crisis on the conditions of women. The next article will investigate the effects of Corona crisis on women from feminist economic perspective.

....Continued



Coronavirus and Degrowth: Can the pandemic fuel the degrowth movement?

*Nadeen Hesham

Economies seek higher growth rates and Gross Domestic Product (GDP) is the most common indicator of prosperity and national progress. Continuous growth is thus desirable and necessary, isn't it? The degrowth theories and movement answer with a no.

Although critiques of the capitalist growth model can be found as early as the 19th century, degrowth, as it is known today, was born in the 1970s in the French intellectual community. The publication of the Club of Rome report titled "The Limits to Growth" triggered a wide discussion among scholars including Nicholas Georgescu-Roegen and Jacques Grinevald during which the term la décroissance (French for degrowth) was coined. The idea was later revived in the early 2000s and degrowth gained attention after the first International Degrowth Conference was held in Paris in 2008. Degrowth is related to fields such as political ecology and shares similarities with different social movements.

But what does degrowth entail? Degrowth envisions a different form of society and economy instead of the current one based on competition, exclusion and resource depletion. This form would be achieved through two steps. The first is to reduce global production, consumption and emissions. This is where fears and misunderstandings take place since the consequences of this step would be increased unemployment and poverty. However, degrowth does not stop at this point. It does not simply call for slower economic growth;

it seeks to completely replace the current model without compromising the quality of life. This happens in the second step, which is intentionally reorganizing society and the economy based on social cohesion and ecological sustainability, with well-being as the indicator of prosperity rather than GDP.

The key characteristics of a degrowth society are conviviality and solidarity, real participation, modest materialistic pursuits, justice and equality, work sharing, and striving for a dignified self-determined life for all. Localized economies are another essential element centered around the principle of sufficiency, which will cut the chain of Northern exploitation of Southern resources as well as improve ecological conditions.

Now that the coronavirus pandemic has upended our way of doing things, we are reshaping how we think about ourselves, our societies and our relationship with the planet. We are searching for alternative models for the current system that is generally unable to effectively deal with the crisis, which it may have very well caused in the first place. Degrowth is one of these alternatives.

Nevertheless, a shift to the degrowth model is far from easy, even radical. In Marxist terms, it would require a transformation in both: the base and superstructure. Will the impact of the pandemic be powerful enough to trigger this transformation? Time will tell.



Stray Bird

(prose)

Yousra Mohamed

The world was spinning around its axis and on the other side our axis was spinning in the exact opposite direction, we are not like that world in any way, we were familiar with it but inconsistent, claiming acclimatization but not satisfied, we were in line with it timidly, as it is not from our qualities to accept defeats forcibly or to appear contrary to what we already are, we resist what the world seemed to have been brought to, as we are not satisfied with it anymore, we have the desire to steer it even if it is counter clockwise but we don't have the ability to guide it.

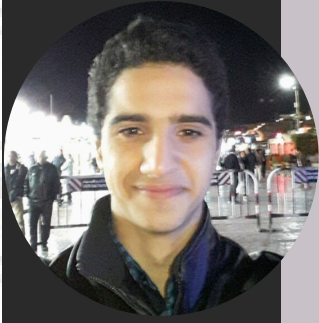
We resist as much as we can, confronting ourselves without caring of the outcome of that conflict, facing our souls after every battle so maybe we explore the hidden reason of our illness and what our suffer is! We draw dimensions in our imagination that we only see through which we build our vision and build on it our direction despite the absence of our destination, we write legends that is only achieved by our hearts and we make the dream a haven so that we don't return back.

We resemble the sun in its strength and in its rise whenever it is determined for it, we also resemble it in its sunset when it is decided for it to absent, we look like the moon in its completion time; as one of us is not perfect until his deficiencies are completed, we are similar to mountains in its steadfastness although every strong wind break up apart from it therefore there is only a copy of the original one, we look like a stray bird that is afraid to leave the flock so it gets lost and hesitated to go along with it so that it has only one destination and one inevitable fate, we look like miracles in our ability to make the peace a chant and from dawn allusion through which we give hope to helpless, we are similar to earth in what it gives to the lost.

We hold on to the threads of light that permeate our darkness, confronting despair in hesitant footsteps and walking in a cloudy steps that possess us, as we have been forced unwilling to keep up with the flow which wasn't representing us in any way, As the older you get you find that acclimatization is the most quality infiltrated onto you, so you learn that saying yes is extremely comfortable and that showing objection is more annoying and that it is used only in cases of fraternal banter when you are asked something you don't like and in both cases saying "yes" becomes the most prevalent.

Yes, we learn how to surf waves that don't resemble us and we adapt to all what the days carry, even if ourselves and our minds reject it, we remain in a state of vogue despair and a sense of loss includes us, so that what is left for us is a pale face waiting for dawn to ensure that the sun will rise against all odds, we face the sounds of wailing that surround our sides and that surround us every evening when we retreat to ourselves and creating a face that doesn't belong to us, we hide in distant places that we wish to be immortalized to our old selves and to where we feel that we are again, we try to hold on to the most powerful waves, face the scars day after day and convince ourselves that tomorrow is better and that everything will be fine.

We obstinate the truth or perhaps the falsehood was possessed from us from the beginning until it formed the world around us, so that the shadows in the corners witnessed the conflict of our souls, War has always been the first thread of unknown end but battles of the soul are a burning ember that awaken the fire in the nearest wind facing it, so we had only to bow and announce our defeat in front of all our wounds, our defeat in front of all what we believed in and what we belonged to, our defeat in front of all what we wanted the world to be at but we couldn't, until we become repeated copies in a similar world full of superficial culture that create a conflict between the true "No" and the sinful "yes", so we cannot survive unless one becomes part of that entity called "compliance under the penalty of what is known, what is common and what is proven or rather what is treated as an inevitable reality".



Arab-Israeli conflict between reviewing the past and looking into the future - The Nakba and the six days war: A review of the history

*(OMAR ALAA)

The review of history is a vital issue to the evolution of nations, it opens a door for a better future, therefore in this period Arabs mark two anniversaries, first on 14th May, the 72nd anniversary of Al-Nakba means in Arabic the catastrophe, secondly, on 6th June the 53rd anniversary of the six-day war, which Arab calls "the setback".

It is so important to analyze those two defeats, and examine the results of each one, while Egypt was able to overcome the effects of June 5, by the victory of October 1973, and had chosen the path of negotiation and peace, then signed a peace agreement with the Israeli government, to restore Sinai, contrary, on the side of Syria Golan heights remain occupied by the Israelis until now, rather the occupation authority annexed the Golan heights last year, also the Palestinian catastrophe remains unresolved up to now.

The Palestinian situation is getting worse, when USA president Donald Trump announced last Jan his alleged plan for peace and prosperity in the Middle East, the plan that is described as an unfair and aims to abolish the historical rights of the Palestinian people, which are recognized by international legitimacy and Security Council resolutions, the Israelis also do not miss opportunities, now they are preparing to annex parts of the West Bank next summer, benefiting from two factors first that the world busy to combat the coronavirus, second, the unprecedented American support during the Trump reign.

But the question arises strongly is why Egypt succeeded to overcome the effects of the six-day war, to become a part of history, while the Palestinians suffer from continuous catastrophes?

Why the Arab nation didn't admit until now that their management of the Palestinian issue could be summarized as a series of wrong decisions, and the opportunity to establish a Palestinian state was available to Arabs several times.

once when the United Nations General Assembly adopted a decision No. 181, in 1947, which guaranteed the establishment of a Palestinian state on an area of land greater than what is claimed by more optimistic Arab politicians now.

while Arab politicians denounce Israeli settlement on the West Bank and demand for the establishment of a Palestinian state on the lands of 1967, the Arab controlled this part of the land, including Islamic and Christian holy sites for 19 years after the Nakba, but without success to build a sovereign state.



Certainly, sitting on an ivory tower to review history differs from assessing the situation at the same time of the crisis, but the important question that arises, Is the key decision to settle the Arab-Israeli conflict is to accept the option of peace and sit at the negotiating table?

On the other hand, taking about the negotiation option as the only solution to the Palestinian issue is totally an unrealistic, and sake to repeat the Egyptian experience in restoring the right is a myth, because it isn't necessary that the decision taken more than forty years ago, will lead to the same result, with neglecting of changing circumstances.

This conclusion not a figment of the imagination, the main evidence for that is the assassination of Israeli Prime Minister Yitzhak Rabin, by an Israeli extremist after he signed the Oslo agreement.

And the cultural significance of land where Palestinians negotiate about- Jerusalem and the West Bank - or as the Israelis call it Judea and Samaria - differs from the Sinai.

Also, the Israeli social contract has changed over time, from a state that the Zionists see as a refuge for the Jewish people from the Holocaust and persecution, to a state that wants to restore the glories of the ancestors, moreover Jerusalem considered as a main component of Jewish identity, and unnegotiable for the Israeli side, and they cannot be persuaded by diplomatic means to split it with the Palestinians.

on the other hand, the resistance option did not provide the aspired goal, but rather led more divisions on the Palestinian front, it built its legitimacy on undefeated consecutive battles with the Israeli, but with a huge loss in the dead, wounded, and economy, so the military solution of the conflict is not achievable, because of the imbalance of power between Israelis and Palestinians.

The Palestinian issue seems to need to stay away from the debate of negotiations or resistance, perhaps the issue needs a mixture of them or a new approach, but the main dilemma is that there is no clear ideal strategy to solve the Palestinian issue, besides that the issue does witness the increase of complexity in many aspects.

Demographically, Israel has sought since the occupation of the West Bank in 1967 to re-engineering the demography of the region, through a policy of settlement over decades, until the number of settlers exceeded more than half a million Israelis, in the lands of 67 - the West Bank and East Jerusalem -, and because of the acceleration of the Israeli settlement movement to gulp the Palestinian lands, and removing the Green Line, it becomes hinders to create a coherent Palestinian state without being intersected with the Israeli settlements and outposts where spreading across the West Bank

Politically, there is no Israeli intention to provide just solutions to the Palestinians, and in light of the deadlock in the peace process the Palestine Liberation Organization has decided to stop security coordination with Israel, especially it is expected that the Israeli government will announce the annexation of parts of the West Bank this summer, which is regarded as the issuance of a death certificate for the two-state solution, and rather than give Palestinian a fully sovereign state may be the only available option from the legacy of the two-state solution is autonomy ruling, in the separated Palestinians areas, Without even a road network linking those areas.

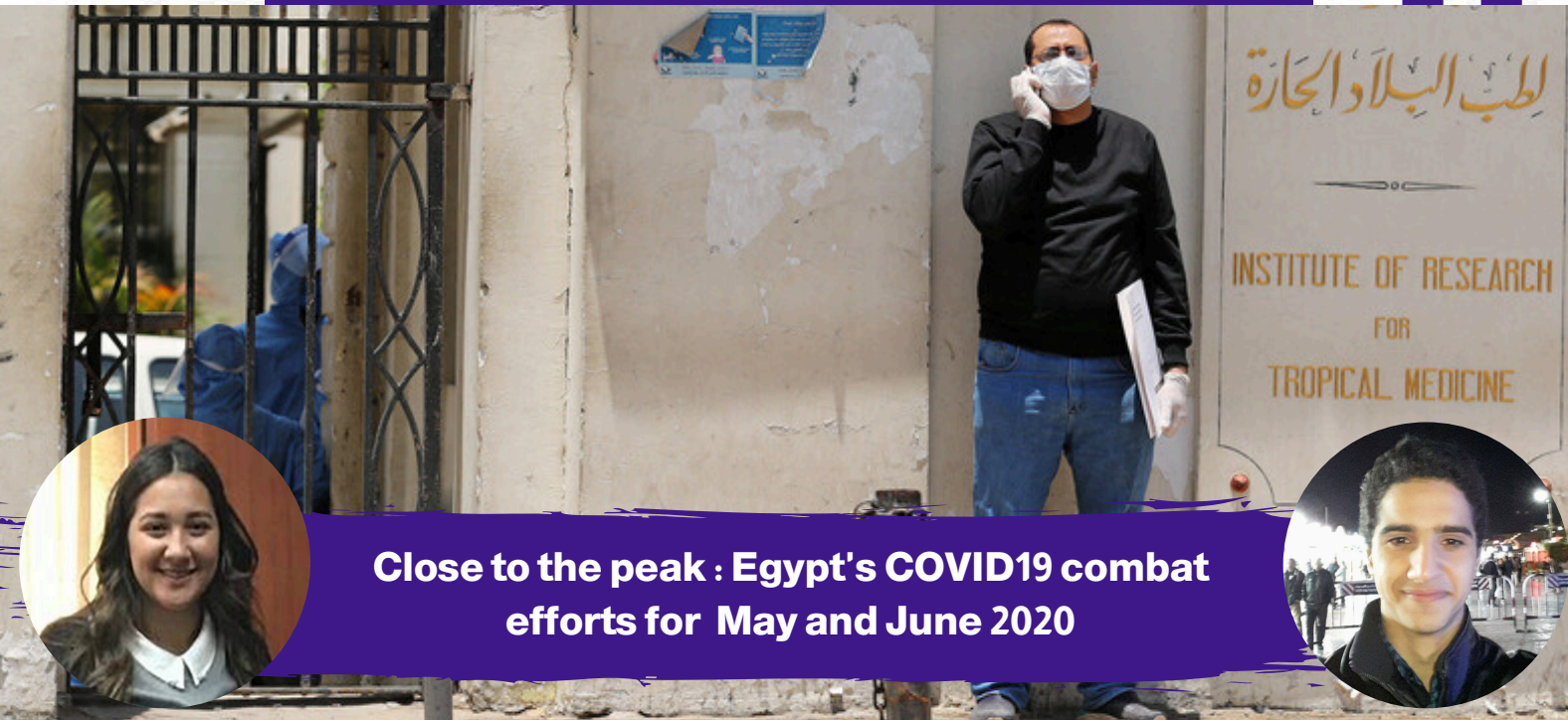
amongst increasing of complexity politically and demographically, the one-state solution appears on the scene to be the most valid solution over time, Ten years ago, one of the Arab leaders adopt the one-state solution, public opinion didn't take this solution seriously and make fun of it, but maybe after 30 years one-state solution will the only available option to end the conflict, and the Palestinians in the land of historical Palestine will demand their political and civil rights, on an equal footing with the Israelis.

As a re-scenario of the elimination of the apartheid regime in South Africa, the proof of the possibility of fulfillment of this scenario that in 2017 ESCWA (for the committee The United Nations Economic and Social Commission for Western Asia) in one of its reports, mentioned the term "apartheid" to describe the Israeli regime.

Therefore, the time factor is against us, because occupation exploits this factor to its interests, to impose a new reality in the occupied territories, by encouragement the settlement, in order to contribute to the decrease of the Palestinian aspirations.

In light of all these dispersed political papers and political paths, the biggest loser in this equilibrium remains the people, as more than five million Palestinian refugees from all over the world desire to return to their homes, and on the Mediterranean coast there are more than One and a half million Palestinians are under siege, lack the means of a decent life, and the same feeling is shared by more than two and a half million Palestinians in the West Bank, who live in what resemble separate cantons, are not united by a road network, and the occupation authorities impede their movement between Palestinian areas, while settlers in the West Bank feel free to move, on the other hand the internal Arabs - who are got Israeli citizenship - live as second-class citizens, according to the Jewish National Law, and in Jerusalem, more than three hundred thousand Palestinians are threaten to expulsion at any moment, all these Palestinian groups represent one tragedy for the Palestinian people.





Close to the peak : Egypt's COVID19 combat efforts for May and June 2020

translation : Habiba Atef

by : Omar Alaa

As Egypt approaches the peak of number of people infected by the corona virus; the nation has intensified its efforts to eradicate the virus and institutions of higher education and scientific research have made a significant contribution to these efforts.

The university dorms have been turned into isolation hospitals for the infected. There are 27 university dorms in Egypt that are eligible to receive cases. Each dorm has a capacity to hold between 20 to 25 thousand cases.

Moreover, the plan of the Ministry of Higher Education and Scientific Research was to complete the current academic year. Therefore the ministry set the beginning of next July as the date to hold the senior year students' examinations in universities, to end all doubts that have been raised about the possibility of completing the academic year for the seniors through the exam system, in addition to this the ministry proceeded with the semester in some colleges, such as the Faculty of Physical Therapy at Benha University, and the Faculty of Veterinary Medicine at the University of Arish.

The Ministry has worked to turn this hardship situation into an opportunity, as Minister of Higher Education and Scientific Research Doctor Khaled Abdel Ghaffar stressed, on more than one occasion, the need to develop ways of distance education in Egyptian universities even after the end of Corona virus. In terms of scientific research, the Egyptian scientific community has intensified their efforts to find a cure for the Corona virus. According to the "finbold" site, Egypt ranks ninth in the world, and the first in Africa, by 21 research, in researches related to Corona virus. Egypt also has the lion's share in research related to Corona in the Middle East, where it acquires half of the research in an Egyptian scientific achievement.

scientific research in the field of corona did not go to waste, the effect of our work was apparent in the Minister's speech during the opening ceremony of President Abdel Fattah El-Sisi of the "Bashayer Al-Khair 3" project in Alexandria. Studies and research expect Egypt to reach zero cases of corona virus in mid-July, and that the maximum number of cases of corona in Egypt is expected about 40 thousand cases, however he cautioned that there are unannounced cases, pointing out that the real numbers are expected to be 71 thousand injuries or more, which is five times the official numbers. The minister also indicated that the turning point takes place on the 28th. Or May 29, when the cases begin to decline, and stated that the rate of growth of the virus in Egypt does not exceed 5.5%, which is a safe rate.

As a result of those researches and studies, the Prime Minister announced the state's plan to return to normal life during the upcoming period after enforcing a complete disruption of public life during the days of Eid al-Fitr, shutting down public transportation, and closure of all shops, malls and beaches on Eid days, with the continuation of the curfew from time five to six in the morning.

The government aims to begin their plan to go back to normal life by allowing places associated with human communities, such as clubs, youth centers and restaurants, to be opened in mid-June taking all the precautionary measures needed, not only that but also the possibility of opening places of worship to practice religious rites in the second half of June.



INTO THE NIGHT

PORTRAYING EUROPEAN DIVISIONS AMID CRISIS

BY : Sherry Asaad

On the first of May, a new Belgian web television series was released, the series *Into the Night* is based on a Polish post-apocalyptic novel *The Old Axolotl*. One would think it is just a regular sci-fi drama about a supernatural event where sunlight develops a fatal change that kills all signs of life it touches. But as soon the events start to unfold, one couldn't help but notice the analogy between the plane, and the European Union, firstly, the plane itself takes off from Brussels with a Belgian captain and crew, and the passengers on the plane are from all over Europe, who all fight for their lives.

Even before the main plot unfolds in the series, the dynamics between the passengers portray the diseases that exists within the EU, highlighting xenophobia and Islamophobia where the continent witnesses the spread of exclusionary populist trends that use the nationalist discourse to exclude these minorities and demeans their citizen status. Additionally, the series shows other problems like the case of Brexit.

When the crisis is sensed by the passengers, the Belgian captain and crew are naturally the leaders of the situation along with the NATO soldier, an analogy for the

leadership of Brussels and its control of the situation. It is then that this leadership is doubted by some of the passengers, and the viewer is transported to a "state of nature," where survival is for the fittest, where every person is only responsible for their own lives regardless of the others.

A lot of questions are posed about who is worthy of being saved and who decides saving people or leaving them behind in an emotional roller coaster. The failures of the European cooperation is explicitly clear when it is discovered that the NATO had prior knowledge to the incident that caused the apocalypse but didn't take a better action to combat it. This analogy is similar to what happened in the real life with the weak response and lack of cooperation when it came to the fight against the outbreak of the COVID-19 pandemic.

The role of the EU was very weak and cooperation among EU members came later than it should have been and after a catastrophic toll of infections and deaths that swept over the European countries, that is because the EU commission has weak mandate over the health sectors, and has been opposed generally by populist leaders across the continent of trespassing the sovereignty of their countries. The series then concludes that the only way for survival is for a stronger leadership that leads a strong cooperation among the people regardless of the differences among them.



Till when !

By: Mirna Ossama

The coronavirus pandemic started several months ago and continues to spread to all countries of the world without mercy or compassion, and doctors cannot keep up with all of these numbers, which are still increasing very rapidly. But doesn't this situation raise questions in our mind? Will this disease have no end? How, with this contemporary scientific and medical development, could such an epidemic continue? Our minds continue to ask many questions that, as we think, are without answers, but the truth is that we are ignoring their answers to remain our actual behavior. It is true that in order to face such a pandemic, the doctors, the state, and the people must unite because each of them has an irreplaceable role, so that the burden does not fall on the White Army. But is everyone committed to performing their full duties? This is what we will discuss.

With the first infection, doctors began to take all corrective measures and the state faced the situation by imposing many preventive measures such as curfews, suspension of work and studies, purification of means transport, universities... etc. Likewise, the closure of mosques and churches. However, the role of the people remained without any execution. And with the non-response of the people, the State was forced to withdraw, surrender and rely on the consciousness of the people, especially since the economy of the State cannot bear all these losses resulting from this obstruction, but was it correct to bet on the consciousness of the Egyptian people in these current circumstances? It seems that the state did not expect this recklessness which - unfortunately - ended with what we feared.

People did not respect the curfew, and even did not stop living fully, continuing visits, rallies, parties and even shopping, especially after the advent of Ramadan, which has never been without gatherings, which has led to a sharp increase in the number of infections as has been the case since the Eid approach, especially in popular and overcrowded areas, which has led, in turn, to the fact that almost all hospitals have been transformed into places of isolation, and to the closure and isolation of several streets.

But in the light of all this recklessness, certain classes are victims of this chaos, since it is difficult for them, in these circumstances, to give up their means of subsistence because their employment does not enjoy the luxury of working at home, forcing them to face the roads day and night without mercy. Therefore, the situation of many areas, such as Al-Ataba, Al-Mousky, Bab Al-Sharia and others, is catastrophic, and their streets cannot bear all the numbers that fill them, and this was the center of social media interest that were filled with videos and photos captured from these places in its large crowd. In addition to the state of transportation means that are not emptied and the imprudence of the people forced to face the roads which do not take the necessary preventive measures. But could these classes survive the infection? We cannot say it with certainty. However, they could if the others - who aren't forced to leave their homes - stay at their home and empty the roads for them; as it's better to have some people on the street than to be filled with people.



In addition, we see many disastrous consequences of the absence of surveillance and follow-up imposed on the infected and the examination of those who have been in contact with them. We find that many regions do not adhere to the curfew and are not punished, just as markets have started to prevail at the expense of these preventive measures, which makes the situation worse. Also, they care to examine those on whom the symptoms of the disease appeared and not those who were in contact with them, which causes these rapid increases in the number of infections since the latter may have been unconsciously infected and continue unconsciously to spread the disease wherever they go.

In addition to the lack of attention, preservation and protection for medical personnel, since they are more vulnerable to infections since they treat patients face to face, thus, the preventive measures they take must be different from those imposed on the rest of the people. They must wear a certain costume with a certain kind of masks, which is not available enough to protect them, thus, the doctors were, in turn, infected and we are losing our white army, which, presumably, could deliver us, as a consequence of not taking this point into account.

Our destiny and that of our fathers and children is now in the hands of the people. Our only hope for recovery - the doctors - is in a miserable state. They became among the patients who need other doctors to help them. The numbers are rising and rising mercilessly and people are dying without any possibility of treatment just because there is no empty place in isolation hospitals. Despite this, people do not stop shopping, visiting and celebrating their birthdays.

What if the pandemic knocks your door or the door of one of your beloved ones? Do you think their death is so easy? I do not think so. Do you think home gatherings are free from infection? Why do we give up our lives to satisfy our desires to break the rules? Wouldn't our souls deserve to sacrifice our festive clothes, our gatherings, our birthday parties, etc.? What if you go to a hospital for treatment and they don't let you in? What if you can't find a single place available? Do not think that the epidemic has passed just because it did not knock your door. If the disease was not so fierce, no one would have died and we could have eradicated it from the first day. Souls pay for the unconsciousness and neglect of those around them. But till when?



Corona and football: problems and crises

Omar Khaled



Corona left nowhere and cast a shadow over it, so that football does not spare the damage caused by the epidemic, whether, With no activity around the world or economic problems, the clubs have found themselves facing them. The disruption of the leagues caused losses to the clubs represented by the lack of current revenues represented in the proceeds of selling tickets to the fans every week, in addition to stopping the broadcast of the matches, which were reaping great returns for the clubs, and the evidence for that is that the bottom of last year's ranking in the English league "Huddersfield Town" got. The returns from broadcasting the matches are greater than those obtained by the Spanish league champion "Barcelona". In addition, the sales of club shirts declined in stores due to the pandemic that struck the world, as the English newspaper "Sun" reported that the outbreak of the Corona virus made many English Premier League clubs have to reduce the prices of their shirts by up to 70%, in light of the decline in their sale from stores. Or on the Internet. Where "Everton" reduced by up to 70%, which is the largest in addition to Manchester City, who reduced the price of his shirt from 65 pounds to 25 pounds, all of this to counter the decline in sales and in order to sell the shirts before the new sponsorship deals for the teams starting from the new season.

When your revenue stops and your expenses continue, it is normal for a financial crisis to happen, and that is what happened with the clubs. Therefore, the clubs began to move to find solutions to face the downtime. We find Borussia Monchengladbach, Bayern and Dortmund decided to cut salaries to the end of the season in agreement with the players in order to reduce costs. Other teams, such as Marseille of France, put their players in the case of partial unemployment by taking advantage of the government support law, where the club bears 70% of the salary and the rest is paid by the government.

In England, the government asked to reduce the players' salaries and asked them to provide assistance to the National Health Authority due to the high salaries and wealth of them, and the Premier League clubs also decided with the players to consider a 30% discount of wages, especially after the players were informed that the clubs would lose approximately 1.137 billion pounds due to the layoff. The layoff is divided into television broadcasting proceeds and sponsorship contracts. On the other hand, the Professional Players Association stated that the players realize their social responsibility and they are aware that the taxes that are taken from their salaries go to finance public services (including the National Health Authority) and asked the players not to agree to reduce their salaries.

Teams like Liverpool and Tottenham paid the players' salaries completely without reducing them,

while putting the club's employees on vacation, taking advantage of the government's pay in this case for 80% of the workers' salaries, and the rest is covered by the club. While Arsenal decided to reduce the salaries of players by 12.5% to the end of the season, in agreement with the players, as well as Manchester United, who decided to deduct part of the salaries and provide them as an aid to hospitals, while the rest of the teams decided through a meeting of the leaders of their teams led by the captain of the Liverpool team "Henderson" worked. A charitable fund to collect aid from English Premier League players as a compromise to end the crisis.

Salaries were the first problem that haunts clubs, but these are the solutions for major teams, but small teams are facing greater risks as their main financial source is the mass attendance and has stopped, so in Spain the association put in 500 million euros for clubs that have financial problems due to the crisis. The crisis has a maximum borrowing limit of 20 million euros, to be repaid within 5 or 6 years. In Germany, the first division players collected an amount to help clubs in the lower levels and affected more by the stoppage of activity.

Pandemic damage will not stop once activity returns. The losses suffered by the teams will cast a shadow on the next transfer market, as the teams will not be able to set high budgets as usual in each market due to the fact that the returns that the teams will earn from the season were not sufficient enough to buy the players, so it is likely that the summer deals will be in numbers. Simple or exchange deals or free deals. Also, the players were affected by this situation, as the "transfer market" ranking was issued for the most expensive right-wing players, and "Mohamed Salah" came in the forefront at a price of 105 million pounds, followed by Lionel Messi 100 million. Pound sterling on the market. These figures illustrate the terrible decline in the value of the players after Muhammad's evaluation of 150 million pounds in the market.

Sports activity stopped with the payment of salaries and all these expenses are something that the largest clubs in the world cannot afford economically. Where the president of the club, "Aberdeen" Dave Cormack, stated that "No club, no matter how large its investments, is able to bear a complete shortfall in revenue for a period ranging between 3: 6 months." Loss of public turnover, or television broadcasting problems, but teams won't be able to handle the situation for more than that.

Lately, the leagues began to announce the dates of the return, with great caution, Germany, England, Spain and Italy announced the return to play without an audience, but the players are worried about playing in this atmosphere and in light of the spread of the disease and the lack of control over it, what do you hide in the coming days for football?







Report on Egyptian Cinema (1)

Same cinema... same way...between two revolutions

by: **Mohamed Abdelazim**

Translated by : **Habiba Diaa**

Cinema creates the consciousness of individuals and reproduces reality, and certain scenes lie in our subconscious mind until a similar situation occurs, and cinema tries to answer the questions of reality; It denotes it sometimes to see it as aggregate, abstract, as it is sometimes, so we see marginalized groups in front of us with all their tragedies, we see the upper classes with all that luxury, the facts of society seem to be the heart of cinema, its problems and states, its joys and sorrows. The cinema is established through cultural implantation, which is the main source of the growth of the perceptions of individuals, that is the realistic dictionary, that story that we lived and which we did not live and which we want to live, as the cinema is so dangerous that it can give acceptance to the idea and objection to another, it can sometimes support the executioner And other times, cursing a dictator, can put the seed of revolutions and give society a feel of despair, for it is first and foremost a means of socialization.

Cinema is defined as the art of motion pictures, and the message of cinema differs in different ages and times, and its outputs vary according to the conditions of society, for the political system, the economic system, and according to the problems of society, it may praise the ruler at one point and despise him at another time, it may support policies and attack other policies, which may not enjoy complete freedom In order to do this in all systems, it is, however, that it shows society in all its capacities and may try to build another society with new ideas and other circumstances. The cinema destroyed nations, the political systems were spooked, its makers were exhausted and attacked, so the cinema carries with it suffering as well as hope, from the first moment of its rise and it is able to do so. The Egyptian cinema has a battle with the political systems, so it flattered the political system at times, and sometimes fell into it others, and even criticized other regimes and detested others, and even affected the relationship of the political system with other regimes.

In the autumn of 1896, specifically in November, and in an atmosphere where tree leaves fell and the breezes of light winds blew, the brothers "Lumiere" were displayed on Tossou Stock Exchange (the current Mahateh Al Raml), and that was the date of the emergence of cinematography in Egypt, and that date was not far from the genesis of Cinema in the world, the cinematic show in Alexandria came about a year after the premiere of cinema in Paris in 1895, and the cinema was at that time documentary cinema, while the first stage of the feature cinema was in May 1927

through the movie "Kiss in the Desert", which is A long and silent movie, after which Egypt entered the stage of speaking cinema with The movie "Awlad Al Zawat" was starred in "Youssef Wehbe" and "Umna Rizk" in 1932, and it was after the first speaking movie that was produced in Hollywood in 1928. World cinema much.

Talaat Harb Pasha established "Misr for Acting and Cinema" which was known as "Misr Studio" in 1935 as one of the national institutions to break foreign monopoly. Since the time of King Farouk and the Egyptian cinema at its beginning, it had few problems with the ruling authority, at least in its beginnings because it arose in the stifling shadows of the occupation and monarchy days, but it was not devoid of the little that is mentioned

Here is the movie "Lashin", which was produced in 1938, and which The king demanded that the film be stopped for several days and that its end be modified and then shown. His message was already happening after that, that is the future that the cinema was broadcasting and the awareness that it places. The movie - which by the way starring the artist Hassan Ezzat - was addressing the army commander resisting a corrupt government It seeks to mislead and exploit the people, and it was a fact that a revolution had risen The army led Already on July which put the authors of the film to reduce the clash with the authority and add to the movie title a statement written in Arabic and French, saying: "The events of this case took place around the twelfth century." And less than ten years after the presentation of the movie "Lashin", new provisions were added to the cinema censorship law, and the law warned against touching on political issues in the films and preventing the discussion of the views of speeches and political speeches. Rather, the matter did not stop at the mere request to amend the end of a movie. The hand of power ruled over the representatives of cinematic works, and here he is Yusuf Wehbe, who is threatened with exile and the withdrawal of nationality from him by the king, after Al-Azhar attacked him because of his intention to participate in one of the Turkish films, which was talking about "the life of the Prophet



Muhammad, peace be upon him."

As for the revolution by the Free Officers in 1952, a change took place in the cinema, transformed from being distanced from talking about the king and government policy at the time to dealing with political issues under the ruling regime, although this does not prevent the prevention of some actions that tried to speak with a little sharpness On the ruling authority at the time and how it facilitates things, the cinema during the era of Nasser was completely different from the cinema during the reign of the king in two ways. first: the nature of the relationship between the ruling authority and the cinema, and secondly between the interlocutors of the cinema message, whereas those who addressed the cinema during the reign of the king were The aristocracy , those who addressed it to the army and the people in all its categories, but the middle class took the helm during the era of Abdel Nasser.

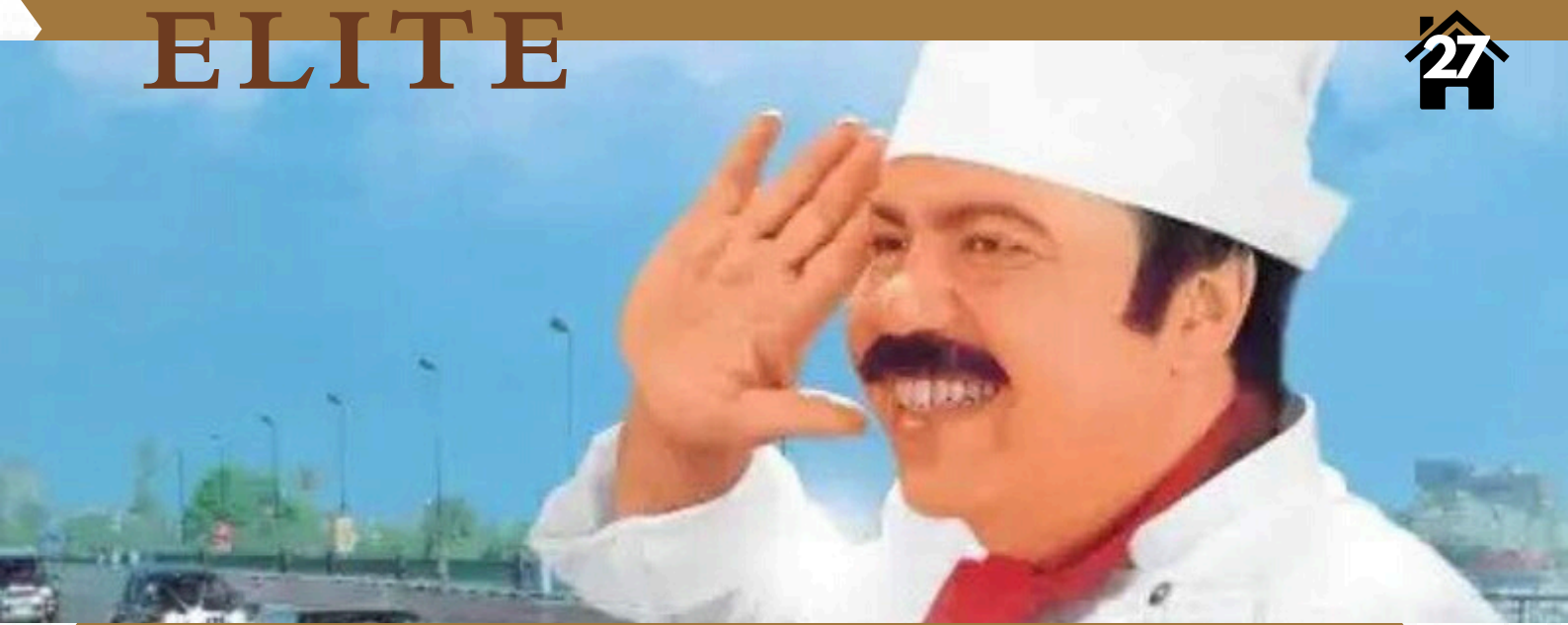
As for the nature of the relationship between cinema and the ruling regime, Nasser used the cinema to spread the principles of the revolution and uphold the national sense, but also to show the greatness of what he did and highlight the spoilers of the state, The country before the revolution and support its foreign policy, and Nasser was interested in cinema and art of various colors, to support the political system and maximize its units, so he established a "foundation to support cinema." And when cinema was in his era a platform for consolidating the pillars of the political system and disseminating the principles of the republic and rejecting ownership, singing and music were a form of what cinema constitutes from the entrance to the loyalty of the political system, and when the system saw music and cinema as the entrance to the loyalty of the political system, and its importance in supporting the system and its principles, it was shown, as it has shown, Fawzia and celebrated Abdel Halim and Umm Kulthum, and if the political movie was banned during the era of monarchy, it appeared during the era of Abdel Nasser and employed him instead of preventing him.

We find that in the movie "God is With Us", directed by Ahmed Badr Khan, he talks about the Palestine war, deals to supply corrupt weapons, and the return of "Imad"; The officer, after participating in the Palestine War, is an amputated arm, and a group of free officers who have taken it upon themselves to take revenge for their homeland from the suppliers of corrupt weapons.

In the era of Abdel Nasser, cinema tried to win his policies, and highlight

the disadvantages of those who preceded him and the importance of the revolution in society. Here is the film "Rod Qalbi" about a story of Youssef El Sebaei glorifying the revolution and praising it, through the love story of the officer (Ali) - Ibn Al Janayni (Raya Abdel Wahid) -, And the daughter of Amir rejects this relationship for the sake of class differences, until the revolution erupts, so those differences fall and victory for the cause of love. Cinema supported Nasser's position on the liberation movements in the Arab world. Here is a film "Jamila", talking about the Algerian struggle, Jamila Obouhrad, and tells the struggle of the people of Algeria against the French colonizers, and the film was directed by Youssef Chahine and written by Abdul Rahman Sharqawi. Cinema supported politics at that time.

As for cinema during the era of Sadat, the pattern of its beginnings did not differ much from the beginning of cinema during the era of Nasser, in terms of glorifying the existing system and explaining the disadvantages of the past regime, as Abdel Nasser did in a statement of Jalal Al-Thawra and his system and the presentation of the disadvantages of monarchy and its consequences, here is the movie "ehna beta el autobus", criticizing The Nasserite era and it appears that the axis of government was a police ruling with many cases of torture, as well as the movie "Karnak", taken from the story of "Karnak" by the great writer Mahfouz, in which he recorded his objection to political repression and torture during the era of Abdel Nasser, as this film deals with a group issue Of the young men who are arrested without charge Other than their presence on Karnak Café, which was gathering some intellectuals and writers at the time and who were criticizing the revolution and talking about the corruption of the political system at the time, the film continued to show the extent of torture that this group was subjected to until they were forced to confess to crimes they did not commit, and some of them were forced to become "spies" for the benefit of the security services, and the film showed the rupture of the internal front, and that the breakthrough did not occur except for the correction revolution at the beginning of Sadat's era, and the film directed by Ali Badr Khan in 1975. As well as the movie "Al Asfour", the memory was also concerned with criticizing the Sadat regime, so it was The cinema at that time was focused on criticizing The former regime and toglorify the current system. In another stage during the era of President Sadat, which is the



stage that followed the beginning of the war and before the implementation of the policy of openness, the cinema focused on strengthening the policy of belonging to and loyalty to the nation state such as the movie "Al omr lahza", the story of the great Yusuf al-Sibai, which talks about national work that builds the personality of the individual and is named In society, here she has the personality "Neama" that the artist Magda departs from her husband - the editor-in-chief of one of the newspapers in which his articles call for despair and inactivity - and she calls a group of officers and carries their messages and travels to the front to raise morale for them, and writes about hope and aspirations And the championships of attrition fights, and then comes October war that led to many victories.

After the implementation of the policy of openness and at the end of Sadat's era and the beginning of Mubarak Mubarak's era, Egyptian cinema entered what is known as "commercial cinema", and entrepreneurial films became the dominant feature at that time, and they are those films that spread during the period of intellectual and cultural decay Egyptian cinema produced in 1986 About 96 films like this.

With Mubarak taking over and continuing the cinema, the cinema began to address criticism of the authority through political projections. It should be noted here that the relationship of cinema with the previous regime did not differ from its counterparts in terms of trying to criticize the past regime, and among the films that dealt with this was the movie "sawaa el autobus" Which was presented in 1982 and dealt with the policy of openness that occurred during the era of Sadat, and to explain its negative impact on the social construction of society and the social distortions that occurred, as well as the movie "Ahl Al Qema", which explicitly criticized the policies of economic openness, and cinema was called during the era of Mubarak "cinema of Lawful censorship "with the beginning of the 1997 flag and after the dissolution of the" General Cinema Organization ", this type of opposition political cinema began to emerge, but it was a limited opposition.

The ruling regime roofed it, where it could criticize his anything but not to approach it, so the movie "Ded Al Houkouma" was starring Ahmed Zaki, who deals with his message. That corruption that afflicts state institutions and the absence of justice, and the injustice prevalent in all corners of the state without being subjected to the person of the president, as well as the movie "Hya Fawda", the last movie of director

Youssef Chahine, in 2007, which talks about corruption represented in repression, bribery, nepotism and polling, and conflict appears Between relying on authority and relying on a conscience, the conflict ends with a collective revolution against a police secretary, and it may have been a prediction of what happened after that when the January revolution occurred for these reasons.

During the Mubarak era, cinema was not devoid of the attempt to polish the head of the ruling regime, as happened in previous eras. Here is the movie "Tabakh Al Reyes", which was released in 2008, starring artist Talaat Zakaria (cook), and artist Khaled Zaki (the president), and the film talks about cook from Al-Sayeda Zainab neighborhood are running to become the chef of the President of the Republic, and the movie highlights the personality of the friendly president who is concerned with the problems of citizens and works to solve them, as he is the president of the republic interested in hearing news from his chef who considers him a representative of the pulse of the Egyptian street and even asks to hear the last jokes.

Therefore, we find that the relationship of cinema with the political system between the June revolution and the January revolution did not differ much, as cinema in each system worked to criticize the previous regime, consolidate the current system and promote its policies, "Since cinema is one of the means of upbringing and one of the aspects of the reflection of reality; the focusing of regimes to show the worst in the previous regimes and praising the current one's leads to the creation of a generation that cannot see reality as it is or to look at the past with a neutral eye, As all that it saw and heard is only whipping of the past and decorating the reality better than it seems.

Therefore art had to reflect the neutrality of the events away from the regimes and their rule, so that they can be a tool of enlightenment rather than blindness, so can we get with the cinema to what it should be?" .. the situation continued like this until the January revolution.. And the contours of the cinema have changed...



Nada Hosny

INTERNATIONAL COOPERATION BETWEEN EGYPT AND THE WORLD TO CONFRONT THE CORONA CRISIS

The crisis of the new Corona virus Covid-19 has led to more bilateral cooperation between all countries of the world in order to deal with this crisis and end it with minimal losses.

The United Nations Organization plays a prominent role in facing the Corona virus crisis, as it works hard to strengthen relations between countries and each other and exchange experiences and scientific research between those countries in order to tackle the Corona virus, and the World Health Organization reached the latest scientific results on the Corona virus with the cooperation of 300 of Scientists, experts and researchers from all over the world, which shows the importance of international cooperation and concerted efforts to preserve the global economy, that the pandemic of the emerging Corona Virus led to the emergence of the need for international cooperation, and the need for it has become more urgent in our time.

Egypt has provided many medical aid to some of the most important countries, most notably China, Italy, the United Kingdom, and the United States of America in order to face the Corona pandemic, which made it an example to be followed in true international cooperation.

Egypt has provided many medical aid to some of the most important countries, most notably China, Italy, the United Kingdom, and the United States of America in order to face the Corona pandemic, which made it an example to be followed in true international cooperation. Whereas, in March, Dr. Hala Zayed, Minister of Health and Population, visited the Chinese capital (Beijing), and Egypt sent 10 tons of medical and preventive supplies in order to help it cope with the new corona virus, and China also in the middle of last April, nearly 4 tons of supplies Medical for Egypt. This, in turn, clarifies the cooperation and friendship relations between the two countries, in addition to the visit of Minister of Health and Population Dr. Hala Zayed in the beginning of last April to the capital Italy (Rome) carrying a message of solidarity from President Abdel Fattah El-Sisi to the Italian people, in order to face this crisis.

President Abdel Fattah El-Sisi sent two military planes carrying a quantity of medical supplies, disinfection materials and a protective allowance. The British Parliament also announced that Egypt was on its way to send a shipment carrying huge quantities of medical and preventive supplies in order to help it tackle the Corona virus. President Abdel Al-Fattah El-Sisi in late April sent a plane to Washington loaded with huge quantities of medical supplies, indicating the close relations between the two countries.