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ELITE

MEETS PROF.

AHMED YOUSSEF

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ELITE

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**FEPS
Returns:
Special
Report**



Meeting Prof. Ahmed Youssef

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Prof. Dr. Ahmed Youssef Ahmed in an ELITE Interview

Colonial Israel is the Arabs' 1st Enemy. Iran & Turkey can be deterred and encouraged to cooperate

Cairo : Ramy Magdy, Nadeen Hesham and Jozeph George

1. How did your relationship with the Faculty of Economics and Political Science begin and why did you choose it?

I joined the Faculty based on two considerations. First, there was a subjective consideration; in high school, I was able to determine the field where I could excel. And I belonged to a generation whose youth coincided with the achievements of the July 23rd Revolution, the defeat of the Tripartite Aggression, the Egyptian-Syrian unity, and the nationalization of the Suez Canal. It was thus a period of landmark political events with which I was fully engaged, so I felt a tendency to study these subjects. Furthermore, I didn't notice that I was particularly talented in math or natural sciences. Perhaps the only other faculty I considered joining was that of medicine, which I could have easily been accepted to given my score, but I thought studying medicine was too long and I preferred to join FEPS.

Second, there was an objective consideration; I joined FEPS in the academic year of 1965-1966 at a time when the Faculty enjoyed a powerful reputation as a mechanism to produce qualified researchers and diplomats. Therefore, the subjective consideration met its objective counterpart leading to my decision to study at FEPS.

2. Tell us about your relationship with your professors and the activities at the Faculty.

The limited number of students at the Faculty played a role in structuring the relationship between professors and students. The size of the batch wasn't more than 150 students; thus, with three main departments, theoretically, no more than 50 students were present in the lecture hall. This allowed for deeper and greater interaction between professors and students. Furthermore, we had a sizeable number of faculty members directly involved with the students and caring about their issues. For instance, Dr. Ibrahim Sakr was the first to actively implement the idea of office hours; his office was full of students before the lecture discussing with him everything from the general issues of the day to specific issues. The same applied to many of our professors such as Dr. Mohamed Zaki Shafi, the Faculty's first dean, Dr. Fathallah al-Khatib, Dr. Abdel Malek Ouda, and Dr. Boutros Ghaly; hence, it was a general phenomenon.

Concerning the activities at the Faculty, it was an anomaly during the Nasserist period. Despite the criticism directed at this period as to being illiberal, it is striking to note that it was a period of flourishing arts such as theatre, novel, the establishment of the national television, the first ballet group and folklore groups. I mean that it was a rich period in spite of the criticism. This pattern of activity existed at the Faculty as well; so intellectually, we had a society for socialist thought that included the students who adhered to this thought and who could be classified on the left of the Nasserist regime. We also had a society for nationalist thought whose members could be considered as being in line with the



The Paradox of The Illiberal Nasserist Egypt is its encouraging of Arts, Science and Culture

regime's orientation, yet they were more focused on the Arab league.

Another center of activity was poster journalism which flourished without censorship; I mean that we had some sort of self-censorship or we believed in the orientation of the Nasserist regime but my point is that we didn't seek permission from anyone before we put pen to paper.

Moreover, the student union was active; we had a theatrical group and the Faculty won multiple sports competitions. The Faculty contributed around 50 students to the youth organization that the regime established as well as three members to the organization's central committee who were Dr. Mostafa El Meseiry, Dr. Ahmed Sharaf, and Dr. Azza Wahby. In addition, Dr. Mona Zulfacar and I were members of the Giza governorate committee and Dr. Osama El Ghazaly was an active member of the Socialist Union Committee at the Faculty when the elections to the Union were held. Therefore, we can see that the Faculty was an active hub in all domains, be it political, cultural, social or sports.

3. To whom is Dr. Ahmed Youssef grateful?

I'd rather talk about those who have influenced me and all my great professors influenced me to different degrees. Dr. Abdel Malek Ouda was the first to guide me towards the importance of African Studies and he was an unparalleled expert with international standing in this field. Dr. Samaan Boutros Faragallah was a model for seriousness and true science in international relations. Dr. Ibrahim Sakr was the first to instill in me the roots of the realistic school in international relations

analysis, which I still adhere to despite all the challenges raised against it and other schools. Dr. Ezzeldin Fouda had a unique school in international law; since it's important for a professor to have his own perspective as opposed to simply following external developments and this applied to all the professors I've mentioned; so, Dr. Abdel Malek Ouda was not captive to Western theories towards Africa and Dr. Ezzeldin Fouda had a perspective of international law emanating from our Arab and Islamic contexts, which gave him a powerful input despite his few writings. Similarly, Dr. Samaan and Dr. Ibrahim had their own perspectives as well.

However, Dr. Boutros Ghaly was the one who influenced me the most at the Faculty. He was not only my professor when I was an undergraduate but he also supervised my master's and PhD theses. I thus learned a lot from him including objectivity and seriousness in scientific research as well as values such as integrity, assertiveness and remaining calm in discussions.

Outside of FEPS, I learned from the works of different Egyptian intellectuals although I was particularly influenced by the model that Mohamed Hassanein Heikal represented as a journalist – and I'm concerned here with his professional rather than political aspects. Heikal was a meticulous journalist capable of writing about the most important issues in Egypt and the region; his books are essential to anyone interested in the history and present of the region. I knew him personally but we weren't close; he gifted me some books and it was a mutually-respectful relationship. I've always thought that being truly successful entails not capturing admirers but rather having your opponents' respect. And this applied to Heikal who had many people who disagreed with him but did not dare discredit his standing as a journalist. What also



UAE & Israel Normalization will not be the last yet it is unwise to appease the Zionist danger against the Iranian and Turkish threats

distinguished Heikal was the fact that he continued to flourish even after Nasser had died contrary to what many had expected.

4. You have a pioneering role in the field of Arab Studies in political science; how do you evaluate the state and range of this field amidst declining interest in the Arab World as a concept in favor of other concepts such as the Middle East and MENA?

The framework and concept of Arab Studies is facing challenges from alternative concepts. For example, there are those who call for an Islamic framework and they tend to come from within the region. And there are those who stress the concept of the Middle East, which is the Western reference whose interests would be harmed in case of a strong Arab league or bond. Thus, they push for a league of the Middle East, which naturally has to combine contradictory elements including Arab states, Iran, Turkey, Israel, Cyprus and Malta. Hence, this would be a conflictual rather than a cooperative regime.

Those who believe in the Arab league suppose that there are special relations binding the people of the Arab nation as well as Arab states, and that these relations are beneficial for all; in addition, they believe that we need studies to look into this league, its relations with the outer sphere, and its internal problems such as democratization and terrorism, for example.

Undoubtedly, the challenges facing Arab Studies have increased lately to the extent that it can be said that there is no longer an Arab framework; we can see this in the different approaches adopted by Arab states towards issues such as the Arab-Israeli Conflict and the relations with Turkey and Iran. Hence, we can say

that the Arab World is experiencing clear divisions that affect Arab Studies. Nevertheless, let me say that there is still a group of intellectuals who believe in the Arab league and produce good writing in that regard. I must admit though that some members of this group have been breached – if I can call it that – leading them to diverge partially or fully from the Arab framework.

I have not discussed the Islamic framework in detail as it focuses on the association between Muslim states, which are bound together by religion but not my much else.

5. Since the end of 2010, the Arab region has been facing challenges and even threats in the wake of the Arab Spring revolutions; how do you read the state of the Arab World almost a decade after the outbreak of the Arab Spring?

I'd have to go back in time because the problems of the Arab regional regime date back to its founding; although at first, they tended to come from outside its borders thereby strengthening it. For instance, the establishment of the Zionist state in Palestine in 1948 caused the Arab defeat in the first Arab-Israeli War, but it also led to strengthening the Arab League by signing the Joint Defense Treaty in 1950; in addition it contributed to the July 23rd Revolution in Egypt, which drove the national liberation phase.

The real blow to the Arab regime came in the defeat of 1967, which was also an external factor. The effects of this defeat were then overcome with the 1973 War; however, since that time, the Arab regime has been facing a new kind of challenges coming from within: first, the disagreement over how to manage the conflict with Israel, which was a disagreement between the Sadat approach and that of the other Arab states. This challenge was overcome in the late 1980s as the Iranian threat grew during the Iraq-Iran War, when in 1986, an Iranian victory in this war seemed



The Egyptian Interior witnesses an impressive developmental momentum that needs to be supported by an effective parliament and party system

possible. Thus, Arab ranks united, restored relations with Egypt, and Iran was defeated in this war.

The Iraqi invasion of Kuwait in 1990 came to represent a severe blow to Arab national security, since for the first time, the threat came from within the region whereas the concept of Arab national security assumes – by default – a unified source of threats. If the thief lives in your building, how do you protect the building by locking its gate? What worsened the situation was that the liberation of Kuwait wasn't possible at the time without enlisting the help of an external power: the United States, which came to the region to stay.

The Arab regime proceeded then to pick up its pieces for a long time until it managed to realize an Arab reconciliation that included Iraq and Kuwait in 2002. Alas, this reconciliation was strangled at birth as the US invaded Iraq, unleashing the virus of sectarianism, which ultimately spread from Iraq to the Arab World. The US also tore apart the Iraqi state and society, handing the country over to Iran on a silver platter. Fast forward to the Arab Spring, which was hoped to represent a turning point for the better, instead, the divisions among revolutionary forces opened the door to the factions of political Islam to seize power in a number of Arab states, thereby cultivating conflicts that are still underway today in Syria, Libya and Yemen. Thus, the Arab regime is currently going through one of its worst phases.

6. In your opinion, what is the suitable formula for dealing with neighboring regional powers such as Turkey and Iran?

The ideal condition would be a cooperative relationship

between the Arabs and their geographical sphere represented in Turkey and Iran. This should result from the shared cultural heritage; it's enough to speak of Islam, the religion of the majority of the populations of these three powers. In addition to the historical periods when cooperation existed despite other negative aspects. Furthermore, we are all small or medium powers; thus, we ought to have a common approach to dealing with the international system and external powers such as the US, Russia and China. But unfortunately, this hasn't happened historically. During the Arab liberation phase in the 1950s and 1960s until the defeat of 1967, Iran and Turkey were part of the Western camp; hence, animosity arose naturally between these two states and the Arab nationalist movement. We recall here the famous battle over the Baghdad Pact in 1955 when Turkey was being used to attract a major Arab state, Iraq, and the role Egypt played to thwart this scheme.

Similarly, in Iran, the Shah operated as an American agent in the region. And when things changed, the animosity remained but changed its appearance. Iran now had its own project to spread its revolution along with the sectarian dimension that accompanies it; we don't like to talk about it but it is a fact that the Iranian Revolution is a Shiite Islamic revolution relying mainly on Shiite groups loyal to Iran. Concerning Turkey, after its hopes of joining the EU evaporated, it adopted the so called Neo-Ottomanism and embraced the Muslim Brotherhood whose problems in Egypt and the Arab World we all know. Therefore, the orientations have changed but the animosity or contradictions remain and we see now what Iran is doing in Iraq, Lebanon and Yemen, and what Turkey is doing in Iraq, Syria, Libya, and in Egypt by embracing the ousted Muslim Brotherhood.

There are thus obstacles preventing us from having the cooperative



The current threats to the Arab system are not new yet their tempo increased since 2010

relationship that we should have; the current Turkish and Iranian policies will not allow this in the short run. Nevertheless, I have to keep thinking about the mechanism by which we can establish cooperation with Turkey and Iran. And Mr. Amr Mousa, during his tenure as secretary general of the Arab League, presented an initiative for an association titled "League of Arab Neighbors," which wasn't confined to Iran and Turkey; it included neighboring countries such as Chad, where Arabic is an official language. However, his initiative was turned down due to these Turkish and Iranian policies that harm Arab interests.

7. After talking about neighboring powers, we ought to mention the occupying power in the heart of the Arab World, which is Israel; how do you read the rising wave of naturalization, the latest of which is the United Arab Emirates' agreement?

Indicators show that the Emirati-Israeli agreement will not be the last since it has received clear support from Oman, Bahrain and Sudan; although it seems to me that there is some sort of duality in Sudan between the military and civil components of the regime. And we've seen its indicators in the statement of the Foreign Affairs Spokesman who was then removed from his position and the Burhan-Netanyahu meeting before that.

We are now facing a new division in the Arab World between those who race to neutralize relations with Israel under current conditions and those who refuse this race and condition neutralization on a solution to the Palestinian issue. Actually, we have a specific reference, which is the Arab Initiative that was unanimously agreed to at the Beirut Summit in 2002. This initiative explicitly mentions neutralization provided that Israel withdraws from the lands it is occupying and the establishment of a Palestinian state with Jerusalem as its capital. Thus, the Arab states that have either objected to or expressed reservations regarding the recent developments have resorted to this initiative; among these positions was the Arab League as expressed by its secretary general Mr. Ahmed Abou el Gheit as well as Kuwait, Saudi Arabia and Morocco.

If these developments continue, the center stage will move sooner or

later to the Palestinian territories. Because a continuation of current Israeli policies without a deterrent will inevitably stir a reaction within Palestine. Although the Palestinians have taken too long to realize their national unity, they will have to do so if they want their basic rights and the equation will begin to change.

8. In September of last year, we asked a group of sophomore students (first-year political science majors) who was Egypt's primary enemy; Israel – thank God – ranked first, although Qatar, Iran, and Turkey had their shares among the answers. In your view, generally, why has the perception of Israel as our primary enemy shifted for some people and why have they started to develop hostility towards other regional powers than Israel?

First, we cannot forget that the developments that led to an Egyptian-Israeli peace treaty and a Jordanian-Israeli one must have had their effect on some people. Second, some people might have also been affected by the clear antagonistic policies towards Egypt and other Arab countries by states such as Turkey and Iran; obviously, there has to be a reaction to Turkish interventions in the region. Third, the deteriorating conditions of the Arab World might have shaken people's faith in the Arab idea and its utility. Therefore, I'm not worried that some people see Israel as no longer an enemy since the number of this group of people is still very small, I believe. I'm not concerned either that some have started to regard Turkey or Iran as their primary enemy since there are actual hostile acts emanating from these two countries against some Arab states. For instance, in Egypt right now, you can't detect a direct threatening Israeli act – and I emphasize the word direct as Israeli policies in their essence are a threat to Egyptian national security – however, you can detect Turkish actions; thus, I can excuse those who give primacy to the Turkish threat, for example.



My advice to FEPS Students is to continually develop their skills and be patient

What truly worries me is the fact that some people see that the presence of a Turkish or Iranian threat erases the Israeli threat, which is the most deep-rooted as Israel is a colonial structure; for however long we discuss Turkish aggressive policies, Turkey remains a natural entity in the region whose aggression – like that of Iran – can be countered. On the contrary, there is always the possible threat that Israel's colonial behavior might expand outside Palestine if the situation allows; and we know that colonialism no longer solely relies on the military instrument.

I will say that the ideal condition in my view is for us to realize that the objective enemy of the Arab World – if I may call it so – is Israel, whatever peace agreements there may be. And that there are Turkish and Iranian policies harming Arab interests but they can be addressed. Finally, whatever our orientations towards security threats may be, we cannot allow one of these threats to cancel the other; any Arab state has the right to regard the Iranian threat as more dangerous to its security than its Israeli counterpart; however, it cannot come to see that the Iranian threat cancels the Israeli one or ever begin to ally with the latter to counter the former.

9. Domestically, how do you see the economic and political conditions in Egypt?

I am following with admiration and appreciation the effort that is being exerted to build a strong state in Egypt. And among the features of this strong state are its army – the world's 9th most powerful – , a remarkably improving infrastructure, especially in terms of transportation networks and communications, in addition to economic development that manifests for example in the different agricultural projects and developmental projects in Sinai. We might question the economic orientation of some projects and we might have different priorities from those of the government, but we cannot deny the amount of effort being exerted to build a strong Egyptian state.

And I think that this has helped us a lot to face the current crises; without the economic reform program for instance – despite its severe impact on certain groups – we wouldn't have been able to stand in the face of the coronavirus pandemic. Having said that, I believe that there is still work to be done concerning the non-executive political structure; our political parties remain weak and ineffective, the legislative authority is expected

to do more, and we hope to reach the sound equation that combines security and freedoms.

10. What advice do you have for our students at the Faculty?

I'd like to tell them that they have joined a distinguished faculty that will – God willing – qualify them to have bright individual futures and to play important roles in the development of their country. But they must arm themselves with continuous learning, reading, and enhancement of language and computer skills since this will help them in their future wherever it may be. And those who do not get the chance to do postgraduate studies must know that what they have learned at the Faculty is not the end of knowledge.

Finally, you must be patient; we are living through difficult times, so don't expect to achieve all what you hope for in a matter of a year or two. And my long tenure at the Faculty during which I've stayed in touch with our graduates leads me to tell you that there are always difficulties in the beginning; but in a period of, let's say, five years, which I think is rather short, I found that every graduate of our Faculty had reached a prominent position in practical life.



**Prof. Dr. Nevine
Mossaad**

Professor of Political Science

My Daughter's Room

Translated by: Hania Bahaa

There is difference between my feelings when I hear the radio program in which the fathers and mothers in the 1960s used to give songs and longings to their loved ones who live abroad and it was titled "Our Sons Abroad". After I've lived the experience having a daughter abroad my feeling was split in two: where the first feeling, I was eagerly waiting for that weekly program to hear some of the sweetest songs of the top singers kept in our radio archive. While the second feeling I was surprised by this reality that was imposed on me living in one country and my daughter in another country. And unfortunately the mother feelings do not adapt to globalization and are not subject to its requirements, she does not understand how that from one moment to the next her relationship with her daughter turns into a mere antenna that carries her voice, after she was tied to her by an umbilical cord for nine months, which she pumped her daughter through it with little food and a lot of love and tenderness.

I ran to escape her absence while passing by the open door of her room and her unusually tidy bed. The strange thing about this world when my daughter was still at home she used to hide in her room or in her big little world, finishing her work and met her in the hallway of the apartment for a few minutes preparing her lunch and then sneaking into her room. While hearing her loving laugh rattle from time to time, so I recognize that she is speaking on the phone with this or that friend. When I see the light leaking from the bottom of her room door, so I know that she is reading Mickey or searching on the Internet for a suitable wedding dress. When hearing the commotion and noise, so I feel that she is emptying the hollow of her wardrobe, searching for her mobile hiding here or there. Her isolation annoys me and I revolt at her from time to time, telling her that the house is not a hotel, so she used to react by flirting with me with a brief talk or a short walk or even a small gift, so I forget everything and I do not hurry to forget the mistakes of the children from a mother. I was always reassured that she was behind this door and at any moment I yearn for her, I can easily knock on her door and impose myself on her world. However, whenever I go now, I can no longer see the door closed ... I do not like to close it in a vacuum after it was filling her room from wall to wall.

I memorized the days before her departure, I was moving like a robot canceling my feelings to get done, preparing her needs and completing her small things, packing her stuffed bags until they almost explode and take the last picture with her ... The last picture?! Because why not? No one knows what the near future will bear to us. I calmed the upheaval of emotions that was in my chest and saying that I am not the only one who was suffering and faced this situation. In almost every family there is a son abroad for work or study unfortunately, after the means of livelihood narrowed in Egypt,

the means of livelihood were cut short, and the manifestations of creativity were restricted. Then I will not soon rebel against this logic ... the logic that the more the spread of the phenomenon the more it reduces its impact, so that means when someone else suffers from the estrangement of their children, this will reduce the impact of my daughter's alienation on myself ... however, It never reduces it. And when the alienation is in the other hemisphere the sense of connection is minimal. You lose traditional expressions of the type of good morning and what time? And it is time for lunch. It loses all its significance as Our morning is not like their morning, our clock does not turn in their direction, and our lunch may come while they are still in their beds. Someone said: The solution is to fill the walls of the house with hours set according to the timings of our children, so they will be with us and they are not. Is it the solution?

In her absence, the map of my political interests changed. I no longer care about America because it is the only or greatest pole, but I have become interested in it because there is a piece of mine on its continent. A devastating earthquake strikes Haiti, so I watch with terror as children come out from under the rubble with my head on fire at tens of longitude and latitude for the location of the event on the map of South America. Al-Jazeera broadcasts an interview with the voice of Bin Laden threatening the United States with successive strikes, so my heart took off asking God for kindness in his judgment, I try to be distracted from the feelings of anxiety that besiege me, so the mother leaps from inside, bouncing, and I imagine her forgetting to dry her wet hair, so she does not find me on the lookout as usual. Or she faces a problem or another and she hides it because the Travel Law stipulates that we should not exchange news except for the happiest Or she exaggerates her damn diet, so I cheat on it with some fat and add it secretly in her food. God is this anxiety about an end?

When I think about the immediate cause that unleashed this emotional charge from its deep in the depths of myself, I find no justification other than the circumstances of my birthday celebration. The family members kindly prepared the birthday cake and put four candles on it as a matter of decency, perhaps also because the cake can no longer bear the burden of all this long life. They turned off the lights in the dining room, and set up a call to my daughter on the laptop, so that she could have a voice and a picture with us. I saw my daughter sitting on the edge of her bed wearing appropriate clothes for the celebration in order to match the occasion. Her childish features were filled with joy, and she waved to me from thousands of kilometers away. And when my daughter joined everyone in singing "Happy Birthday to You" I felt more than ever about her absence and drifted away from irresistible nostalgia for her ... really irresistible nostalgia.



Egyptian Family Value : Who is Who ?

A Zoom Discussion

Cairo: Caroline Sharif, AbdelRahman ELHadidi, Alyiaa Assem, Hana Zakaria, Mariam Hefni, Mohamed Fawzi, Salma Bayoumi, Salma Yasser

In synchronization with the precautionary measures of limiting the spread of COVID-19, there has become a wider area for rapprochement between members of the Egyptian family, and attention to societal values and related issues that occur in the absence of them. Thus, Elite team decided to use such circumstances to spot the light on the Egyptian society and its values. These societal values were and will always be the foundations to building the Egyptian society. This report will outline the several opinions off students from Cairo University with its different colleges. These colleges include Economics and Political Sciences, Literature, Commerce, Law, and Mass communication. Needless to mention, the proportion of males to females was kept into consideration when interviewing these students through Zoom.

The students agreed that the definition of societal values is summarized as set of morals and ethics such as honesty, tolerance, respect for the elderly, helping the needy and other characteristics that individuals define according to the culture of the society. Since they are acquired principals that the individual is not born with, they are changeable. If these values are followed, society will be organized and distinct than other societies.

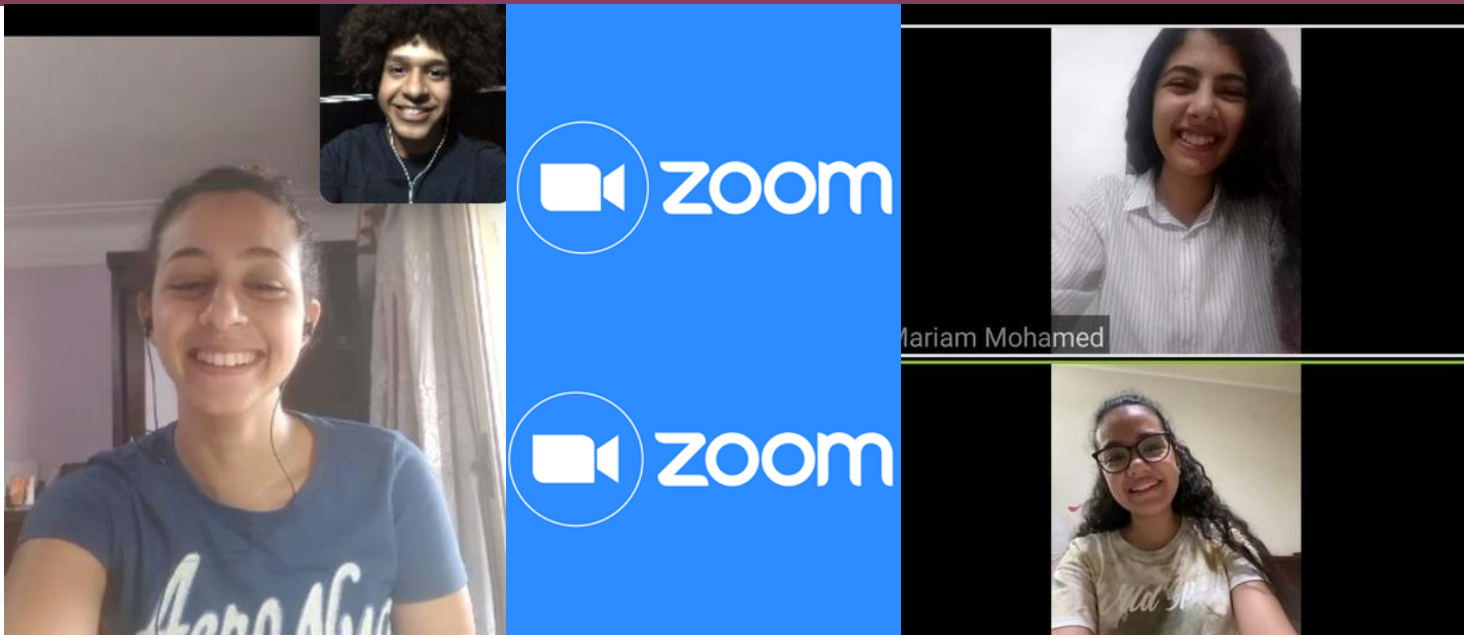
After discussing the concept of societal values, we moved to the difference between family values and these values. A consensus was noticed that family values go back to how the family raised their children and may agree or disagree with the society. However, one way or another family values are derived from societal values as whole. The details may differ from one family to another within the same community depending on the culture, religion, environment, place of residence, and the family's social

& economic class. Usually an individual is affected by family values more than the values of society. Yet he does not necessarily have to follow either of them. The ability to distinguish between what's taboo and what's allowed or good and bad lies in the human mind, not in the family or society.

Then, different viewpoints came concerning the party responsible for determining these values. Some people thought that the major contributor is the family. While others thought that there's no person or party in particular affecting the person. It's rather stemmed from the individual's mind and usually acquired and inspired by religion, education, school, the surrounding environment of the person, or social media. It's worth noting that social media might leave an Eastern impression, in line with our societal values, or a Western impression which totally contradicts to our societal values.

Then came the difference in views about the party responsible for determining these values. Some thought that the family was the first factor affecting the child, while others thought that there may not be a person himself or a party to determine the values followed, but rather they stem from the individual's mind and usually they are It is acquired and inspired by religion, education, school, the surrounding environment of the person, or even social media - which leave an eastern impression in line with our societal values or in many cases Western contradictory to it. Another group of people believed that it is possible for the ruling authority of the state (such as the president or parliament) to determine the values according to the ideas and beliefs it adopts. Sometimes it is backed up by law, but under the condition that there is a societal acceptance.

When it comes to the factors affecting these values, the students unanimously agreed on several factors represented by religion, community customs and traditions, geographical location, and the family (considering that it's the foundations of the basic values



and depending on the family, an individual chooses his friends and desired lifestyle and thus it has a direct effect on values acquired in future). Likewise, a person's culture is usually influenced by his way of thinking, which in turn affects his values. In addition to, shows, movies, and TV programs may affect a citizen's values. For example, shows that residents in the capital watch may make them accept the culture of openness and push them to imitate the West. On the other hand, those residing in rural regions may not have the opportunity to pursue this type of art, and thus we find them abiding by the Eastern values. There's no doubt that the time period factor can affect the behavior of people. It is the reason for the difference between values from one era to another and thus generation gaps may emerge. We can conclude that societal values may sometimes differ from one individual to another, but they are often rotating around similar context. The difference in social class, for example, is not a condition for differences in values. There are common values between classes, such as those for marriage fulfillment.

When asked about the impact of the absence of community values, we find that students were divided into two groups. Some believe that the absence of values will urge individuals to follow the values of their own making. In the long run this will create a gap within society and over time, chaos will prevail and crime rates will rise between all ages. Every person will only seek his desires without considering others needs or even the basic values on which he was raised on. For instance, the absence of a value such as honesty will lead to the emergence of corruption. Also, in the absence of what distinguishes one community from the other, all societies will become alike. On the other hand, the second group saw that the absence of societal values has no effect as long as there are personal values for the individual that do not cause any harm to anyone else.

Arriving to the possibility of punishing a person deviating from what is called the values of society, the majority of opinions was that right or wrong can't be determined. Thus, the idea of

punishment, will mean demolishing diversity and thus destroying the principle of respect for different points of view. Thus, it is not permissible to punish a person only because of his difference. As long as the moral values do not break any laws or legislation, no one has the right to punish a person. Thus, punishment based on different beliefs is considered an infringement of personal freedom. The violator of those values will suffice with the punishment of society for him since he will lose people's trust and respect. On the other side of the leaf, the minority opinion is that there must be a deterrent law for those who violate the basic values whose violation causes problems in society, such as honesty or trustworthiness. The societal values primary goal is to create an ideal image of society, so when some deviate from these values, this image is spoiled. This leads to the necessity of punishing the perpetrator in order to enjoy a better society and thus a better life.

In conclusion, values are one of the most important pillars on which societies and nations built upon. Values - a word derived from the uttering of the value of any prestige and sophistication - relates to the high morals and principles that a person should have. In reality, human and societal values appear in daily interactions, and they include a wide range of values and good morals. These include cooperation in goodness, love for others, affection, establishing justice, etc. Reaching to this point, it is not possible for any reasonable person to deny one of these values. Otherwise, this will be an action far away from being humane. In other words, values force people to behave well in situations in which the law cannot interfere with them (such as assisting the blind in the passage of the street). Based on the link between values and morals, we find that nations that collapse are the ones who lost their morals and values. With this in mind the famous quote of Ahmed Shawqi will be triggered in our heads when he expressed their importance, saying: "Nations prevail as long as they preserve their morals. If their morals are gone they perish"



Mohamed Awwad
3rd Level Political science

ABRAHAM ACCORD : Gains and future

In a big surprise, and after a period of silence and extreme reservation, the US President "Donald Trump" announced in an official statement that the UAE and Israel had reached an agreement he described as "historic" stating: the normalization of Emirati-Israeli relations, with the establishment of full diplomatic relations and the exchange of investments. Between the two countries besides signing bilateral agreements in many fields (such as tourism, education and trade). This is with an emphasis on a central clause stipulated in this agreement, which is the suspension of Israel's plan to annex parts of the Palestinian West Bank so that the UAE is the first Gulf country and the third Arab country that it concluded an agreement with Israel after the bilateral agreement between Egypt and Israel in 1979, which was subsequently followed by the accord between Jordan and Israel in 1994.

This agreement would open a door of controversy and questions about the objectives of the UAE, Israel and the United States behind this agreement, and whether this agreement was just a diplomatic feather in the hat of US President Donald Trump before the US presidential elections, or whether the UAE took a bold step that bears all its consequences. To fulfil the Palestinian cause, preserve the rights of the Palestinians and defuse the annexation plan, or was that agreement a lifeline for Israeli Prime Minister "Benjamin Netanyahu" to rid him of a major impasse after the high probability that he would be unable to fulfil his promise to annex major parts of the West Bank due to the great international opposition.

Many viewpoints followed that agreement, and everyone made their changes to understand, analyse and link it to many other events that may have paved or precipitated this step, and the following is an attempt to make our changes in that file by reviewing the various views and reactions with commenting on them based on all data that can be used when dealing with this topic.

The agreement was widely welcomed by many countries that

considered it an important and decisive step for the sake of supporting peace and security in the region. Egypt was at the top of those who welcomed that agreement, which was confirmed in an official publication published by President Abdel Fattah El-Sisi on his official page on social media. In it, he affirmed Egypt's support for this step, which would stop Israel's annexation of the Palestinian territories, bring peace to the Middle East, and achieve prosperity and stability in the region. This Egyptian position comes within a clear policy pursued by Egypt recently, which is the emphasis on the importance of establishing peace and security in the region and the tendency towards a solution. In addition to that, this Egyptian position embodies the original Egyptian policy towards the Palestinian cause represented in the emphasis on supporting the rights of the brotherly Palestinian people.

This is in addition to many other international parties that welcomed this agreement, led by Germany, France, England, Russia, and other countries that considered that this agreement would bring peace within the region.

On the other hand, the agreement was strongly rejected by some international units, headed by Iran and Turkey, which came to the point of threatening by Iranian President "Hassan Rouhani" in addition to the statement of Turkish President "Erdogan" that Turkey is considering closing its embassy in Abu Dhabi with suspending diplomatic relations with the UAE, and Turkey and Iran described this step by the UAE that it did not achieve any benefit for the Palestinians besides that it represented a betrayal of the rights of the Palestinian people, but the strange thing, as usual, is that it suffices to reject and launch slogans without presenting any therapeutic vision in that regard. Supporting peace and security in the region, or even preserving the rights of the Palestinian people, as both sides claim!



Any future accord with Israel should put the palestinian interest in consideration

The analyses that interpreted this agreement were accelerated, and some of them emphasized the importance of the Emirati step in stopping the process of annexing the Palestinian lands, and that the UAE began to deal following the data of the new phase that requires concerted efforts to achieve peace in the region, in addition to some others claiming that this agreement does not exist. It is nothing but a process to formalize the relationship of the UAE and Israel, as some claimed that there had been secret communications between the two countries throughout the past period that paved the way for that public agreement, and others quickly linked this agreement to the timing in which it was announced, as this agreement came in conjunction with the approaching presidential elections. This led to being seen as a consolidation of the US President's position in the election race, as well as shedding light on the internal conditions in Israel that witnessed some protests against Prime Minister Netanyahu, which opened the door to linking this to the Emirati-Israeli agreement, which reflects the Israeli approach to establishing relations With the Arab countries.

Predictions have mounted that many other countries will join the Emirates and establish diplomatic relations with Israel, which has been implicitly demonstrated in the statements of some countries that indicated that they might follow the example of the Emirates.

Finally, I would like to make a few important points:

- The determinants of the new phase have become very different from the previous ones, in light of the prevalence of economic power and the imposition of the same strong policies on weaker ones.

- The UAE took a bold step in order to draw the features of the new phase with regard to the Palestinian issue, as it confirmed that this agreement came only to suspend the annexation of Palestinian lands to Israeli sovereignty,

- but at the same time it dealt with the principle of the national interest as it sought to benefit from this normalization as much as possible By establishing bilateral relations with Israel in many fields in which Israel is considered one of the pioneering countries, and certainly the UAE has studied this step well.

- The region needs courageous steps that will reduce the growing tension over the past years, but what must be focused on when taking these steps similar to the UAE's step is to give priority to the interest of the Palestinian people and for the return to be different in the interest of the Palestinians.

- If there is a tendency from some other countries in the region to take a step similar to that of the Emirates, these steps must be well coordinated to achieve the greatest possible benefit for the Palestinian people.

Surrender to the conspiracy theory has proven futile in the face of practical solutions that can make a tangible change on the ground, and certainly we support the Palestinian people as much as we support the peace and security process in our region.



Egyptian Senate elections 2020

by Eugénie Ibrahim



After being exposed to several difficult circumstances, such as the repercussions of the Coronavirus, the poor economic conditions and the misunderstanding of recent government decisions, we can notice that Egyptians have many questions, especially those related to the senatorial

elections : what is the difference between the Senate and the House of Representatives and was it necessary to create it? Many Egyptians were surprised by the end of the elections or their existence in the first place, is this due to the ineffectiveness of the parties' electoral campaigns? Or is it that people are not interested in or refuse the reconstitution of the Senate?

One of the most important constitutional amendments in 2019 was related to the reconstitution of the Senate. In fact, the Egyptian Parliament, for most of its history, was composed of two chambers. This bicameral Parliament existed in most of the countries in the world, meaning that the Senate is not an innovation. It differs from the House of Representatives as it consists of 300 members, and the age of the members must be at least 35 years. Also, women must represent at 10% of the members, whether in the list or individual system. We note that the method of election is the direct ballot, the method of electing the President of the Republic and the members of the House of Representatives. The Senate mandate lasts only for 5 years which confirms article 252 of the Egyptian Constitution which prohibits that a single person becomes a member in both chambers at the same time.

It was necessary to establish a Senate in Egypt in order to complete the form of the Egyptian Parliament and reduce pressure on the House of Representatives due to the huge number of laws that must be promulgated, which in turn could affect the efficiency of the laws.

Also, among its advantages, the Senate will provide political balance, and expand the opportunity for the representation of all social groups. In fact, we find a diversity among the jobs of candidates for the 2020 Senate elections, there are many advisors such as Abdel Wahab Rizk, actors such as Tariq El Desouki, high Board Directors like Kayasir Muhammad Ibrahim,

as well as doctors, engineers, etc. This indicates that being a senator is not limited to graduates of the Faculty of Economics and Political Sciences only. However, this professional diversity is a double-edged sword, it is useful because it means better representativity, but the work of the senators requires a lot of knowledge and experience about the political and economic situation of Egypt in order to be able to analyze and give advice to help the other chamber ; the idea of the representativity will be more appropriate in the people's assembly rather than the Senate whose purpose is to give advice. But after looking at the list of candidates, we find only one person who graduated from the Faculty of Economics and Political Sciences, meanwhile the other jobs have nothing to do with politics.

Despite the importance of the Senate, we find that the Egyptians were not enthusiastic about it. The participation rate in the election as The National Electoral Commission announced at the conference was 14.23% about 9 million voters. This is due to many reasons, first, the effectiveness of the parties in the recent period was very weak, and we rarely find an active party on the Egyptian political stage as the party "Mostakbal Watan". Secondly, the election campaigns of the candidates were weak, and many of the candidates were content by making to them pages on the social media or hanging posters in the street with little interest in the various electoral programs and promises that introduce them to the people. Also many of Egyptians people believe that it is a sham council of little importance and will not benefit them as citizens.

In my opinion, although the participation rate was greater than the previous senatorial elections during the existence of

the Shura Council, it is still weak to the point that it leads to the need to think of more effective ways to inform the citizens about the importance of choosing their representatives. Also, the senators should expand their activities later in order to show Egyptians that the Senate is not just a supplementary chamber of the Egyptian Parliament but an essential political entity.



" THE DIFFERENT HIGH SCHOOL EDUCATIONAL SYSTEMS DURING THE CORONAVIRUS PANDMIC"

WRITTEN BY: RAWANE NADER

Our future needs plans, work and perseverance so that we can achieve our dreams and reach our goal. Sometimes the circumstances overcome us and make us change or replace our dreams but what matters is when we change our plans we should not lose hope and not let despair enter our soul.

I write this article especially for the high school students with different educational systems like the system of "sanawaya amma", BAC, IG and American. All these educational system have taken many measures to complete the year safely during the coronavirus pandemic that has upended the world. However, which system of them has worked fairly for these students?

High school students have suffered a lot from stress and anxiety about their future in addition the constant fear of a sudden change in their educational system. Many of them were oppressed and they changed their dreams and plans because of the inability of these systems to overcome the pandemic of Covid-19.

Through their experiences, it became clear to us that there were systems that could not adapt to the circumstances, which caused harm to students and others that have tried to overcome this crisis. The public secondary school system was among the systems that turned the end of this crisis, where many measures were taken to benefit the student, such as not taking exams for some of the subjects that are out of total, such as religion, economics, and statistics. In addition to the private lessons stopped from educational centers, replacing them with online lessons and making sure that the Internet is accessible to governorates that lack the Internet. In terms of the results, most of students were satisfied with their score and there is a large proportion of the students who received 98% and 99% in all the sections (science, math and art).

The BAC system deals with the Corona pandemic differently, the exams have being canceled either at school or at home and The process of learning has been continued through distance or online education and with regard to the result, there are based on the tests' scores that were done during the school year but this was not expected, which made a lot of students lose their marks. Not all the BAC students suffered from this injustice as there were many

schools like the investment ones that tried to improve their student's grades. Also their opportunity to join the public universities is weak. Because only 20% of BAC students can join these universities but after their law grades in comparison with sanawaya amma so they have little or no chance. But after the precautionary measures taken, their grades became incomparable with sanawaya amma which made the competition so hard and reduced their enrollment chance. Therefore, many students make decisions to attend private universities or complete their studies abroad.

The IG system is not much different from the BAC system, especially that the online study and exams have been completed throughout the year, but Cambridge has decided to cancel the exams and provided a particular calculating system in order to collect the students' marks and grades. This system is based on teachers' assessment of the students' through online exams. Therefore, many problems have been occurred, as well as low scores. The most controversial system is the American system because no part of the curriculum has been deleted and the exam will be on 29/8/2020, will this date be in the interest of those students? I don't think so because this day will affect their opportunity to join the public universities, but on the other hand the grades of American students or their GPA were good and this is the one point that distinguishes this system from others. Finally, each system has its own flaws and advantages and each one controls its system in the way it believes is beneficial for the student. However, so far, these students have not been faced with injustice, fear, and anxiety about their future. Nevertheless, I would like that every student knows that the paper of the exam can't determine your future, and that your life didn't stand on yours grades, but it represents a short time in his long life. Hope, seriousness and diligence are keys of success but sometimes the circumstances can be changed in a minute but the successful person is the one who adapts to the situation and tries to learn and exploit the opportunities. Finally, he can say, "I AM SUCCESSFUL DESPITE....." Until the day when he can say that, he should go beyond all these conditions and be sure that he can do a lot. "Determine your future by yourself and don't rely on a quiz that hasn't any value".

NETFLIX



Netflix: The School of Atheism, Obscenity and Homosexuality

Martina Nabil

3rd Level, Political Science

Netflix started in 1997 as a video rental and media streaming company and gradually expanded until it had a global presence. It had its first original production in 2012, so Netflix produces many programs, series and movies, also it shows other companies' production on its own channel online. Despite featuring stories that attract millions of viewers and a spectacular dramatic context, it puts ideas that don't fit with general values and principles specially with the Arab world viewers and try to plant those ideas gradually to be a natural situation in a while. We found out that youth specially in the Arab world directed to foreign programs, series and movies in a wide range.

Netflix contains a special section for homosexual movies and series, in addition to the fact that most of the other series and films, if not all of them, publish ideas of homosexuality and obscenity, those who are exposed to bullying, attract the viewer sympathy and attention, the idea is instilled in this perspective in most of the series and films that are viewed and produced on Netflix, by bringing in a homosexual person who is being bullied and crystallizing the idea that his behavior and ideas are justified and correct and a reaction to bullying so homosexuality must be accepted and contained, hence homosexuality is encouraged and not finding a radical solution to that it, but rather over-supporting it, what is worth mentioning is that many problems have appeared in the Arab world in the current period, which included support and defense of the idea of homosexuality, versus severe attacks on homosexuals, and even the use of violence and vulgar words as a mean to prevent the spread of homosexuality, but what should be the matter is that rejection is to reject an idea and try to find a solution to it, not to reject the individual itself or use violence against him, and also the idea should not be supported and this is what must be passed on to future generations. The first original production in the Arab world for Netflix was in 2019, it was a Jordanian series, and it sparked controversy and criticism because it contained disgraceful

words and scenes that inconsistent with the values of the Jordanian society, the problem arises when the current generations get used to this type of ideas despite having well-established values and principles, however, the influence of these ideas has already begun to spread, especially for those who do not have moral or religious constants, and from here we are facing an important dilemma, the fluctuation of principles and values for the current generations will reflect negatively on the present and future generations.

The idea of atheism is also encouraged indirectly, Netflix viewed and produced more than one movie its basic idea is to ridicule and contempt of one of the divine religions, after the first film was released in Brazil, it stirred up controversy and over a million people signed to remove the movie, and yet it won the International Emmys in 2019 in the comedy category, and another film on the same idea was shown as the beginning to reduce, this is considered as reducing the sanctity of divine religions and manipulating the ideas of young people in the name of freedom of expression.

The lifestyle that the current generation chooses will affect future generations. Likewise, the system of values, principles and ideas adopted by our generation are reflected in the future, and it is the right of that generation to mature in a cohesive society, and each of us has an ethical duty that must be preserved, and therefore discussion of ideas and various issues are considered a necessity, but the duty is to try to reach solutions to these problems and ideas. In the end, there are many opinions about what Netflix offers, and there is a category that indicates that Netflix displays diversity in societies, and what is controversial is if diversity is presented, then why are certain ideas encouraged and the real question is: Does it spread these ideas about homosexuality, obscenity and atheism for the sake of Commercial purpose or to inculcate ideas and turn them into principles for future generations?



ETERNAL INVESTMENT

Written by: Saher Rageh

Some economists believe that the best kind of investment is investment in humans, and to God the ideal was the first to invest in man, he created him, chose him to worship and succeed him in the earth because he planted and saw in us the good things and possibilities that we have inside which we do not see in ourselves yet. Nevertheless, we invest in everything around us, even in all kinds of evil and there is nothing wrong with partnering with satan and not taking advantage of the treasure that is saving our bodies. I wish we know what God gave us even angels do not know it ,do not carry out and do not take away except by God's order. But the question is how Satan chooses from us who wins him in his bet, as we have seen in the history of the nation's economy, we find that the foreign investor makes you feel that entering your local economy raises your profile and improves your income. He tempts you and makes you covet in offers that you can not reject and when you allow his entry, he and his entourage come in turn until your market becomes not yours and you can not control it and expose your economy to be stolen from him and its willpower will be taken and be vulnerable to confusion same like how the investor plans or in other words as the devil likes to possess your mind ,penetrate your soul and make you delay the steps of your production, then he delays you from going to your Lord .So if you reach your self-sufficiency from all duties ,he will disrupt you with deficiencies, you will not produce and tend to regain your strength but how you derive it from your demon!

If you look with an eye of foresight, you will find that it is impossible to help your real enemy, it is difficult to put your hand in his hand thinking that he will benefit you, no matter how witty you are, he is more cunning than you and because God is the best cunning, he shows us the real enemy since creation. The enemy is clearly next to you all the time, he deceives you with peace as a friend and ally, while in fact he is waiting for the end when he wins with satan, as Satan is a demon of angelic origin, so the state that represents the dark side of human beings will live.

Satan chooses the fluctuating shares that others do not realize whether they are a gain or loss to purchase and continue to keep them so they give up and sell to those who buy weak souls and stay away from the regular shares that are aware of their style and way in life from those who serve their goals, they are in their way to perish and some of them are not able to do so, only the loyal servants whom he doesn't have authority over them

But he manipulates the shares that he fears will compete with him and destroy him and return him to the fire from which he came and waste his dream like a mirage and drown in the Euphrates .Satan is surprised when you start one day to worship, expand and start justice, and fear the Lord and say, "Does his mind return back to him and want an investment that make him get profit instead of me? Then he does not leave you and begins his battles to obstruct your progress, manipulates east and west, north and south, and from within you yet he is not satisfied but he sheds everything around you against you and comes in front of you all the time extending his hands for peace and help and it is not enough for him so he extends his hand to your friends as well.

Is it the first time we fight satan? After thousands of years, we still don't know how to win? Don't we remember his victories and defeats how many times the nations and their teams gathered to prevail how many fires of fitna ignited him how many times his leader stabs him knowing that when we lose the leader we lose everything and start from scratch again. Will we learn that lesson one day and when we will continue to leave him like cancer living in the middle of the body do we get tempted by him or afraid? Do we get distracted to the degree that can not see inside us or our flaws. With every step we take from scratch, his anger will increase ,evil and revenge will increase and he will take advantage of our weakest so it is time to look at what we have when God has invested in us, and He is the Knower, the Wise one. Let us strive to return to the glories that enter his burrows again until the doomsday.



A Race to The Detriment of the truth



An article written by: Assile Mostafa

This month's article is about a topic that troubles me and which I've been overthinking lately. And with the emergence of a number of Issues and social causes recently, accompanied by people openly expressing their opinions and points of view about these issues for the first time in such huge numbers, this question seemed urgent; it needed to be both put under the spot and discussed. During the emergence of these previously mentioned controversial issues, we focused on the reaction of people towards these issues, since it wasn't usual in Egypt for people to express their point of views and opinions honestly and freely, arguing and discussing them which is certainly gladdening because it proves that people are finally more aware and conscious of their societal problems and them concerned with getting them resolved. However unfortunately, these comments or discussions between people rarely lead to a resolution or a logical reasoning regarding these issues or problems. In fact, we witness an obvious division of opinions composing two separate groups, those "with" and those "against", as if there were no such thing as a middle ground or an unbiased opinion. Is it impossible to have a neutral and logical opinion that's not offending a particular group of people?

By this, I don't only mean radicalism as a concept but also the fact that everyone feels the need that they must adopt a sharp and strict position regarding issues, instead of being willing to accept the truth regardless of who says or who finds it. The problematic I am posing is: Is having a strict or unbiased point of view necessary or correct? Is accepting and tolerating other's opinions and perspectives a sign of a weak personality, a lack of understanding of the issue and even a preference for pacifism? Shouldn't it be a sign of maturity?

Let's see ... why am I asking this question? It's because I was simply one of those people who are biased towards a certain ideology, unwavering and determined about having an opinion on every issue, whatever is its nature, be it political, humanitarian, religious, even regarding movies, series and other topics ... as if I was keen to always have a voice that's heard, I wanted to prove through these strong opinions that I am aware of these issues, that I fully understand them... And indeed I was receiving this from people, I felt that my strong opinions, whether people liked them or not, were making an impact, and making me feel Strong, and able to influence those around me. I would tell myself "you'd convince people if you are determined and fanatic of your thoughts".

In the contrary, I was certain that those who usually have neutral opinions, or those who do not rush out with strong and clear opinions and voices towards issues as people who probably are indifferent or simply unfamiliar with controversial and trending news emerging, maybe even worse, that they don't care about solving the problems of their society (unpoliticized-people) ... Then, after a while, I decided to try to think objectively and to discuss without prejudice with those who had ideas that contradicted mine, and the result was that I understood why they think in this way.

Every person has a point of view that makes them see a certain side of the world. There are factors that affect their way of thinking, such as the environment in which they were born and raised, such as the society in which they live and the habits and traditions that are inherited and bequeathed by them, such as their level of education and upbringing. And in particular their personal experiences, and what they went through in their life, so that if we had been placed in the same circumstances as this person, we would inevitably have seen the world, things, or issues from their same point of view, and perhaps we'd also react exactly like them.

So I learned that it is not easy to make people see things in the same perspective as yours, especially since our opinions are not facts. A person must understand that things are not only white or black, and that those who think and declare that their personal opinion is as good as the goodness and integrity of the facts are the ones who divert between us and the truth. Those who are biased towards their ideas do not seek right or truths, but rather want to convince those around them that they are right, and that their opinion is the winning and correct opinion. They are people who do not search, and if they search, they are looking for what supports their opinion. Without trying to look at the other opinion, they pose the question biasedly, instead of asking, "What is the truth?" They ask, "Isn't what I say the truth?".... Therefore, the impulse to judge matters is not wise or mature, but on the contrary, for a person to be neutral with his understanding of the problem is what makes us attain the most rational and logical reasoning and move away from fanaticism.



Engi Khaled

Political Science

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The Movie "Last Christmas" and Multiculturalism

We can say that culture is the common norms, goals and attitudes that the cultural group fabricates. It is important because it covers many faces of a man's life and it shapes his view of himself and his relationship with others. How countries can communicate with ethnic and cultural minorities has become a very important thing. We can name the recent era as "The Politics of Identity". This is because of minority demands for official recognition and inclusion of their language rights and cultural and religious autonomy. These minorities may also demand the regional economy or the most political representation. And the policy of "Multiculturalism" aims to determine the method to contain these cultural and ethnic differences in social, economic and political organizations.

There are several theoretical trends related to "the politics of multiculturalism". One of the most important trends is the "politics of indifference" presented by liberal thinker "Chandren Kukathus". According to this policy, the country should not recognize ethnic and cultural differences. This is because the virtue of liberalism is "tolerance with variety" and "the absence of moral dogmatism". He therefore sees that the liberal country must leave men free to achieve their goals individually or in groups. And the country's role will be to present the peace and the system necessary to achieve these projects and goals. Subsequently, the country will not be responsible for the success or failure of these groups in achieving these goals and projects.

The movie "The Last Christmas" is an application of this trend. The film begins with "Katrina" _ played by Emelia Clarke_ who wants to be a singer and work in a store selling Christmas supplies. During the first part of the film, she appears neglected, reckless and depressed. She always makes trouble for all her friends and she hurts her family. Her romantic relationships are not stable. We _ the viewers _ know she's been like this ever since she had a "heart transplant" operation. She continues like this until she meets "Tom" who will correct her opinion on life. She will love herself until she finds out the truth: it was Tom who gave her her heart. It was after having an accident that killed him. So Katrina understands all the mysterious things about her. After knowing the truth, Tom _ who is a ghost that no one can see except her _ tells her that she must live to help others. He tells her that this is the method that will make her happy. Moreover, if she does this, she will assure him that her heart has not been lost in vain. In fact, during the latter part of the movie, Katrina puts up with everything (her family, friends, boss, and the homeless people Tom was taking care of). It's a simple movie and its rating is poor. But, it is an application of the Kukathus trend in communicating with multiculturalism. The film includes a large number of minorities that Katrina meets. Culturally, Katrina and her family are "immigrants" from Yugoslavia and had to move to London after violent events.

Tom, the other hero, is of Asian descent. Katrina works for a Chinese woman who has a store selling Christmas items. This woman is loved by a Briton. And Katrina's friends are of African descent, not European. Also, the film refers to the bus driver who comes from India. The film once features a racist Briton who insults a man and a woman for speaking their mother tongue on the bus. Here Katrina comes to save them and she continues the conversation with them in their language. Economically, much of the film shows Katrina's relationship with the homeless shelter. It was after Tom guided her to this to help her and feel that she had a mission in this world. Emotionally, romantic relationships are diverse. There is a marriage (between Katrina's friend and her husband). There is pure love (between Katrina's boss and the Briton). There are bodily relationships (the relationships Katrina had when she was down). There is _ I refuse of course _ homosexual relations (between Katrina's sister and her girlfriend).

Thus, the film presents several dimensions of pluralism (national-cultural / economic / emotional). Then, he offers the perfective method to communicate with that: ignore and tolerate with everything. It was after assuring that these minorities are parties of British society. First of all, he said that the heroine of the film was an "immigrant" from Yugoslavia and that the story of the film revolved around her. Second, the hero of the film is _ also_ an Asian "immigrant" who has helped her to live organically and psychologically. Organically, he gave her his heart; and psychologically, he advised her to live and make others happy. Third, there was a romantic relationship between Katrina's boss and a respectable British man. Fourth, she found happiness in overcoming her mother's fears and not laughing at them. Fifth, she fixed the antiques she had broken for her friend's husband. And, when she did that, she found it luckily. Sixth, the film presents the Indian as a driver driving the bus. It is as if we meant to say that without this person the working life of London will end. Seventh, despite my objection, he assures that the sister's difference (she is gay) should not degrade her position in the family. Thus, the film focuses on the truth - how liberals believe - that gays are _ maybe _ parties of the individual's family; and their exclusion would weaken the family bond. Eighth, when Katrina cursed and mocked the British racist, the film focuses on the plight of those who challenge multiculturalism. Their fate will mock them and their exclusion. It is because these racists refuse the existing reality. At the end of the film, the finale featured all of the heroes _ who come from different cultural / ethnic / economic / emotional affiliations _ together in the homeless shelter. They are enjoying Christmas. This is in addition to the unity of "Yugoslav Katrina" and "Asian Tom". She lives with her heart and her dreams. And the movie doesn't say whether she would like someone else after Tom or not.

In short, the film may have offered the best model - from their point of view - for dealing with multiculturalism. It is by tolerating them, not by intimidating them. In tolerance, Katrina's happiness came true. Likewise, with tolerance, the happiness of Brittany would become reality. The film emphasizes that it is the environment expected of British society that contains everyone on its land. Of course, one of the flaws of the film is that it doesn't mention Arabs or Muslims at all. And this is strange because Britain is one of the most important destinations for Arab and Muslim immigrants. This adds to my reservations about seeing "homosexuality" as a minority that needs tolerance. Other than that the movie was cool that we can have a good night with.

**ALAA MAHMOUD****Political Science Teaching Assistant**

Dear Leo,

An endearing friend stopped by today, black, tiny, and dressed in red polka dots. I was having breakfast when my eyes met the black beauty standing on the greyish rails of my balcony, and I couldn't help but rush to my phone to capture its beauty. My mind automatically pictures a fairy-tale moment as I attempt to capture the moment. I take closeups of the ladybird, then I proceed to move backwards, portraying the tiny creature with a background of lush greenery and hints of orange petals. While searching for your contact to text you the photos your laugh echoes in my head, and I imagine how the conversation might go; charming and heart-warming. I restlessly let the moment slip, head to my computer and start accepting my substandard level of academic writing. I spit words into the page holding onto the hope that they will find their own way. I heavily breathe as I embarrassingly reread my work. I wonder, why don't the words just flow like the letters I write you?

I pause to gather my thoughts. The word settlement can translate into two distinct meanings: the way my soul settles when I talk to you, or the way a person settles somewhere. I hesitate to choose between them, which do you think I should write about? Does your hometown still hold a special place in your heart? Or did you already replace it? One of my favourite writers once quoted that being away for so long will eventually leave you a stranger, even in your homeland. Do you agree?

I want to explore the way you think; the way you think about everything, about life. The clock on my phone reads 12PM your time, what do you usually do at the time? For all I know you might be having brunch, then again, what do I know? Maybe you could be out for a walk somewhere peaceful with your thoughts - somewhere picture-perfect. Or maybe you're lying, watching the raindrops as they hit your glass windows, wearing a coat and a scarf of wool. I'd describe the previously stated scene as that of a murder investigation, where you're the detective, Doctor Shepherd or Osborn if I'd name you, heading to a rehabilitation centre for crime-related interviews. And of course, I haven't forgotten the hint of romance, a lover Elizabeth, or Liza as you'd call her accompanies you throughout the movie.

Most articles shared the same overall concept, so, after carrying enough research, my opinion on relocation grew firmer. In my mind, I contemplate the distinction between Arabic and non-Arabic letters, and sigh in realisation, as I, my lover, am nothing like those around you. My name's not Liza, nor do I wake up to a healthy breakfast and a morning walk before heading to work. And unlike Liza, you won't see me welcoming the accompaniment of strangers for coffee. It might interest you to know that I like greeting people with hugs, but only those I love. You might walkout on me one day at store, to find me the next day huddled up in a corner reading a book, yet I still fear that after all that, I'm still not up to being a lover to you. I also fear that our disagreement might sadden you, but me? Don't worry about me, for you always were a blessing sent from above, question is, what am I to you?

I get a hold of my phone and dial your number excited to hear your voice. With every passing beep my heart sinks in disappointment.

Now isn't the right time I tell myself and proceed to work on my research papers. I loudly think, I shouldn't prioritize you over my deadlines. I start patching things up, adjusting the font, citing the last few sources and checking the margins. But is it okay that I'm not a priority? Is it okay that you practically live in my head, but the thought of me doesn't even cross you? I pull myself together again and write:

"As per our discussion on the troubles citizens face due to displacement and resettlement for economic reasons, we cannot ignore the social damage that is to take place. Researchers of The World Bank have stated that according to research from the 90s, the displaced suffer from an imbalance of relationships from within them, or their neighbours, affecting both moral and materialistic support they received."

In my head I can only see a group of women, somewhere rural, packing their homes, and carrying not one, not two, but many, many bags, only able to wear gloom for the day. The loud cries of loss surround the area - the loss of someone, and somewhere in that matter. One tear after the next shedding down a dusty white wall on which they leant, and all that's there to do is to pull them close, hold them tight, and promise that everything's going to be fine eventually. With little motivation I continue to write:

"From a psychological perspective, those having to resettle suffer from a traumatic experience, especially since their relocation is forced upon them. And hence, we can conclude that the projects implemented by governments seeking development might lead to homelessness of thousands, and in turn poverty. Those supporting the projects think it's cost-effective, supporting the overall benefit, and this is based on the preconceived philosophy that development means advantaging the majority, even if it means overlooking those who have their lives on the line."

I rub my forehead with my palm and helplessly exhale. The grieving woman I am is at war against your cruelty and the cruelty of the world - I feel anger emanating from my weakness. We both think we did not commit punishment worthy crimes, but little did we know the worst of all crimes was trying to live in a world that kills us. However, my greed grew, in turn, my inability to hide it, but I always noticed the difficulty you faced containing it, containing me. I hold my phone and turn it off, killing all the hope that urges me to wait, the hope which only successive disappointments come from, yet it seems to me that by doing this, I am punishing you. Justice requires reciprocity, longing with longing and estrangement with estrangement, I decide accordingly, and start implementing it. Timing though always makes its difference, and if your name hadn't popped up on my phone accompanied by a joyous sound, I wouldn't have rethought meeting you, nor would I have been confused. Despite my frustration towards you,

I find myself smiling to have just received a call from you. I realise that I missed seeing your name on my phone, and I realise that any attempt to hurt you backfires. But most importantly, I realise that I desperately want to tell you about my day, the ladybug, the homeland and housing, and the women who lost their homes. I desperately need to hear your voice, your laugh. I answer the phone, holding my breath. Your voice warms my ear, as usual, and for a second my anger fades. I freeze, then stutter - I'm out of words. You immediately notice my resentment, and in return, shower me with a grove of apologies. I stay silent. You then proceed to ask about my day, I swallow the bait and reply enthusiastically. The ladybug story is where I start, you laugh warmly without criticising me. You urge me to follow up and tell you about the resettlement, listening to all what I have to say. I remain silent, anticipating your response, overwhelmed by victory - the victory of you agreeing with me - and only then I feel that something of estrangement has not occurred, and I can peacefully live on. Leo, my dear friend, I wiped my tears long ago, and can now only hope at this moment to be able to be where you are, right next to you.

translated by Zeina Tarek