

ELITE
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BOTH WINGS OF EGYPT'S ECONOMY

IN DEPTH INTERVIEWS

LEFTIST
Professor of Economy and Former Minister Dr. Ghada Abdelkhalik

RIGHTIST
Stock Exchange Tycoon and Economist Harry Towse

elite Exception Women

HAD ABOUT KOMSAN
CONSTITUTIONAL JUDGE AND DEPUTY DIRECTOR OF THE EGYPTIAN CENTER FOR WOMEN RIGHTS

DINA RASHED
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AMAL K. HAMADA
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AMAZING FORCE - HERO INFLUENTIAL LADIES IN THE REGION

SPECIAL INTERVIEW

ÉLITE française

CÉLÉBRATION DE NOËL
AU SWISS CLUB - IMBABA

BY JOZSEPH GEORGE

Le vendredi 27 Décembre ... les élèves de la filière francophone de la faculté d'économie et de sciences politiques se sont réunis des 7h à 10h du soir pour célébrer Noël et la nouvelle année ensemble à Swiss club - Imbaba.

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OUR STUDENTS AROUND THE GLOBE

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FOR HISTORY WE STILL WORK HARD

ÉLITE FRANÇAISE

CARLOS GHOSN
l'évasion cinématique

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TWO YEARS TOGETHER

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GENUINE SCHOLAR & ACADEMIC

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MEETING VETERAN MEDIA FIGURE
MRS. SAMIHA DAHROUG

ELITE
MEETS PROF. AHMED YOUSSEF

ÉLITE

respectez moi - j'ai des droits

men=Women - أنا نصف المجتمع

ÉLITE

BEIRUT ENDEUILÉ

PROUDLY ISSUED FROM FEP'S SINCE OCTOBER 2018

VOL.1 ISSUE 24, OCTOBER 2020



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ELITE



FEPS.WHERE ELITES ARE MADE

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2018-2020



Prof. Dr. Zeinab Amin, FEPS ALUMNI and AUC Mathematics and Actuarial Science Professor, to ELITE :

COVID MADE US ALL UNDERSTAND THE VIRTUE OF QUICK ADAPTATION TO TECHNOLOGY

Cairo : Caroline Sherief and Salma Yasser

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

My relationship with the Faculty of Economics and Political Science began at the age of 16. After finishing The General Certificate of Education (GCE), I entered The Faculty of Economics and political Science at Cairo University. The reason why I entered the university at such a young age, goes to the fact that there weren't any laws in Egypt that oblige the students to spend a specific time at school like nowadays. Immediately after finishing Junior High (Middle School), I entered the General Certificate of Education.

My choice of the Faculty and the major of Statistics was affected by numerous factors. First of all, my love for mathematics was huge, that's why I had to study something related to mathematics. This led me to choose two Faculties, the Faculty of Engineering and the Faculty of Economics and political Science, majoring in Statistics; the selection was extremely hard for me but at first I was leaning towards the Faculty of Engineering. As for the second factor, which eventually led to my choice of the Faculty of Economics and Political Science, was my family. My father, may his soul rest in peace, was an engineer and my brother at that time was in his first year in the Faculty of Engineering and both of them didn't motivate me to enroll in it where they described its studying to be very tiring without any use at the end and by that I was convinced by the Faculty of Economics and political Science.

In my first year at the faculty, I was taught by a number of great professors. Beginning with Dr. Khairy Eissa, may his soul rest in peace, and Dr. Ahmed Youssef who both taught me the course of Political Science, besides Dr. Hussein Abd El Aziz who taught me the course of Statistics. In addition to Dr. Amr Mohey El Din, may God have mercy on him, who taught me the course of economics and at the same time was trying to convince and motivate me to major in Economics, however I was determined to major in Statistics and I had no doubt in my choice.

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

I consider the Faculty of Economics and Political Science to be my second home as I entered it at the age of 16 and spent there almost half my life. I can describe the professors to be pioneers and I consider myself extremely lucky and even luckier than this generation because those who taught me were great legends. You can imagine the course of Political Science divided between Dr. Mohamed Khairy Eissa and Dr. Ahmed Youssef and although I am not a fan of Political Science, I did find this course to be truly amazing. In addition, Dr. Zeinab Selim who taught me the course of probabilities in my second year I consider her an icon in her field.

Besides Dr. Nadia Makary who I see as a role model for sophistication and success, where I love going to see her discuss a PHD. In addition to numerous great Professors such as Dr. Reda Mazloum, Dr. Hazem Hosny and Dr. Tarek Emara. I learned from all my professors the love and the dedication they have for their

work and how they devote all their time for their students. On the other hand, I wasn't involved in the student activities greatly where my participation was limited to some sport activities like participating in basketball games and some art activities mainly some art exhibitions. My small participation in the activities was due to the difficulty of the major of Statistics which required complete dedication.

Personally, The Faculty of Economics and Political Science was and will always be a family, a home and a role model. My work at the Faculty continued 20 years, starting from being appointed as a teaching assistant in 1986 till 2006 when I went to The American University in Cairo. Even after going to The American University for 5 years, I had no doubt that I would return to the Faculty of Economics and Political Science after a year or two. In 2011, I was asked to be permanently appointed in The American University in Cairo and I can describe this decision to be one of the hardest decisions I made since I had to choose between my family and an extremely promising and challenging job. The decision of being permanently appointed at The American University was not an easy choice, because of the very lengthy process, almost a year for the appointment to be approved. More specifically, your department, the Faculty and the University had to be rated and your papers had to be sent to evaluators in The United States Of America and it had to get good references, so that your employment could be approved. Despite of the difficulty of the decision I had to make, I finally accepted the offer of the permanent employment at the American University in Cairo and I had to resign from my job at the Faculty of Economics and Political Science, however my relation with the faculty never ended and I stayed in touch with my colleagues and students.

3. How did the Major of Statistics shape your personality?

My personality is a unique blend that resulted from my family and from the department of Statistics. The department was sort of an extension to my home, this is because of the special nature the Statistics department had which was consistent with mine. More precisely, my father always encouraged me to enter debates from a young age and express my opinion on issues since I was 8, which gave me confidence to talk, express my opinion and to never be afraid of the older people. I also learned the diligence in everything I do whether it's a huge and important thing or a small thing, to give everything its right and do everything with conscience. After enrolling in the department of Statistics in the Faculty of Economics and Political Science, I found the ethics and the virtues of the people there close to mine, and that's why I never felt alienated.

Definitely, the ethics and knowledge that I learned in the faculty was a base to all I have achieved afterwards. Going to the American University in Cairo, the program of Actuarial Science was still new as it had only started 2 years before. I didn't know anything about Actuarial Science; however, I was excited to learn more about it. At the beginning, I started teaching the course of probabilities at the American University in Cairo, then I found that the core of the Actuarial Science was probabilities and the theories of statistics that I studied, this is a result of measuring and evaluating the financial dangers that encounters companies in Actuarial Science. I truly loved this new science and I started seeing what I can do with it. On learning about the fellowship system at the American Actuarial society, I found that I had to take a number of exams to be a member. Indeed, I started studying all the time similar to the students despite teaching at the American University in Cairo at the same time. Maybe this was a result of what I was taught at Cairo University, that learning never ends and that something new must be learned every day. The exams lasted for 5 years, afterwards I became a member at the American Actuarial Society which gave me the right to be registered as an Actuarial expert at the Egyptian Financial Regulatory

Authority and I became the director of the actuarial Science program at the American University in Cairo. After several years, a new Dean was appointed for the faculty of science and Engineering and he needed to appoint a new vice Dean for the faculty. After asking various people, people started describing some of my qualities to him which I gained at the Faculty of Economics and Political Science, he eventually appointed me. In addition that last year, I became the vice president of the affairs of evaluation and accreditation at the American University in Cairo. The department of Statistics truly affected me since I entered the Faculty till now and I owe this credit to everyone who has taught me something.

4. You have important expertise in the field of managing the risks related to companies. In your opinion, how did the Corona crisis affect our lives?

Certainly, our lives will not be the same after this crisis. Nevertheless, I see that although this pandemic has negative effects, it also has some positive ones. If we take a look at the education before the pandemic, it had to be done face to face and the teachers had to explain in classes. However, in a blink of an eye, all our traditional ways had to be changed in order to adapt to what happened. In 48 hours, we, as professors, were required to change quickly, to teach remotely and to be technology educated. From the things that I have learned from this crisis is that the person has to develop and enhance himself all the time, otherwise he will fall behind. Definitely, this pandemic has affected the lives of a lot of people, especially the ones who have to go out to earn their living. This is where the society's role take place, where we have to help those who are incapable of keeping up with technology and evolution. To conclude, it is extremely difficult not to learn from this pandemic. Personally, I would love to see my students and teach them face to face, but I can probably send them a video pre-lecture with a simplified explanation of the lesson and I can leave the lecture for discussion and problem solving.

5. Finally, what advice do you have for our students at the Faculty?

Firstly, I advise them to strive hard in any small endeavor they pursue, to not look for short term success and to not wait for the immediate return of anything they do. In addition, I want them to not pursue and run after things but to work hard and the right things will come to them. Secondly, I advise them to not compare themselves to others as I often hear that people want to be like someone else or to live a life like his/her; however, this is neither correct nor healthy. I am not saying that the individual shouldn't learn from others, but they don't necessarily have to be an exact copy of them. This is because every person has his own good and unique characteristics that he has to preserve and others that need to be improved. That's why each individual should understand himself, understand what he needs to change in himself and should improve himself every day.

Thirdly, they should look around themselves with an open heart and mind. From the things I have noticed while studying my PHD in England, is that there are 3 types of Egyptians that travel abroad, two of them are extremely common. First type, is the type that's afraid of facing the change, so they isolate themselves in fear of being affected by the foreign society; this particular type learns nothing from their travelling. The second type, which is the type that's impressed by everything abroad, thinking that everything that they have left in Egypt is bad and this type learns nothing too. The third type, which is extremely rare, is the one that looks around with an open heart and mind. By this I mean, they see the good things that they can learn from the European society and they add it to themselves and see what good things they have inside of them that they have learned back home and they keep and preserve it. By this, they truly will have a unique personality.

Lastly, I urge them to not focus on what they will benefit from their work but to focus on how they can benefit and add to their work. Most of this generation are really keen on seeing immediate returns from anything they do and by this they miss various opportunities. Moreover, I advise them to give their work enough time and effort. Finally, I advise them to not be arrogant, as till now there are lots of things that I do myself although I could have given them to any secretary in the department to do. As I like to do things myself so that I can see them in a certain way where it doesn't matter who gets the credit but what matters is the growth of the work place.



A Dialogue Between Prof. Mohamed Soffar and The Lebanese Philosopher Nassif Nassar

translated to English : By Jasmin Nabil

This month ELITE is pleased to publish the conversation that Prof. Dr. Mohamed Soffar, Professor of Political Science in FEPS, Cairo University made with the Lebanese Philosopher Nassif Nassar. ELITE Team wishes that this rich dialogue will be of great benefit to those interested in philosophy, Arab Culture and Ibn Khaldun.

ELITE Team wishes also to thank Prof. Dr. Soffar for allowing us to publish such a precious discussion. We are grateful too for Jasmin Nabil, FEPS Political Science Fresh graduate and ELITE editor for exerting her efforts and skills to translate this dialogue into English. And below is the dialogue.

Prof.Soffar:

Good evening Dr.Nassif. My best wishes and greetings for your eightieth birthday; may God grant you longevity and an abundance of happiness. In the beginning, I would like to thank you for granting me this opportunity to communicate with you.

It has been a while since I became intrigued by the study of Ibn-Khaldun. At present, I teach sections from “The Introduction” [Moqadimat Ibn-Khaldun] at university within the framework of the Political Theory course. Surely, it was essential to review the valuable writings and literature about Ibn-Khaldun such as; Satea Al-Hosary’s book, Abed al-Jabri’s book, and definitely your book “The realistic thinking of Ibn-Khaldun” [La pens e r aliste d’Ibn-Khald un]. In fact, as I

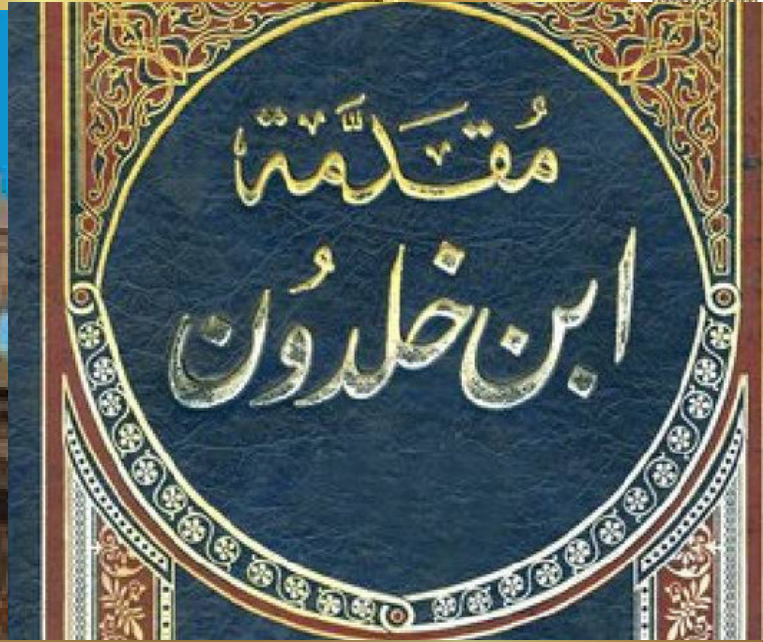
delved deeper in your study of Ibn-Khaldun, I found myself in need to write a review of such a valuable book lest it would fall in the deep shadows of oblivion. Consequently, it was of essence to seek clarification concerning what was perceived to be obscure to me.

Prof. Nassar:

Dear Professor Soffar, my thanks for your kind wishes, and for your insistence to take me back to the days of my youth. Particularly, those days I spent in the company of Ibn-Khaldun and his exquisite school of thought. As for your questions, I answer them with brevity due to my isolation in my summer house away from the tools of research and scrupulousness.

Prof.Soffar:

As you previously stated, your book about Ibn-Khaldun is an extremely condensed text. To begin, in the first part of the book in the introduction, you stated that your reading of Ibn-Khaldun is a phenomenological one. Due to the compactness of the text, I could not discern the phenomenology about which you speak; is it that of Edmund Husserl, or that of Hegel? I think it is most likely that you speak of that of Hegel because of your usage of the concepts of the return of consciousness. Especially, with talks about an intellectual development that places Ibn-Khaldun’s “Introduction” as an intermediary link between Plato’s “The Republic,” and Marx’s “Capital.” Would you please clarify this point?



Nassar to Soffar : " The Core of Ibn Khaldun's Thought is not religious as much as it is Social, Political and Historical"

Prof. Nassar:

In the introductory section of my study in Ibn-Khaldun's realistic thought, I recollect using the "phenomenological approach" rather than the "phenomenological methodology ." It was certainly inspired by Hegel. This goes back to the subject of the study which was the study of Ibn-Khaldun's life –as the author of "Kitab al-Ibar"-through the book of "Alt'arif bi ibnKhaldun"; i.e. by returning to the dialectic of objective biography and autobiography, reaching the mind that marvelously created the "muqaddimah".

Prof.Soffar:

There is an important point for me to grasp the path of your intellectual evolution and development. How does your book about Ibn-Khaldun relate to your book "The Road to Philosophical Independence" [triq al istiqlalalfsfi]? Of course I am aware that your book about Ibn-Khaldun was written in a time prior to that of The Road to Philosophical Independence, however, Ibn-Khaldun –as you know- declares the annulment of philosophy and the depravity of its adherers , which is also the title of one of the chapters in the Introduction. Thus, how it is possible to seek the path of philosophical independence through Ibn-Khaldun? Or, are those two books completely separate with each of them belonging to a different phase in your intellectual development? In this context, another statement mentioned in the introduction of your book about Ibn-Khaldun came to my attention; namely, that you attempt to negate Ibn-Khaldun's negation of philosophy.

Prof. Nassar:

My study in the thought of Ibn-Khaldun has numerous goals. Most importantly, on the long run, is the march towards preparing the arena and formulating a plan to resume the authentic philosophical thought in the Arab culture for its continuation in this twenty-first* century and beyond. I referred to this in its final pages , as such, "the Road to Philosophical Independence" exemplifies a systematic feat crystallized with utter theoretical preciseness in the framework of this encompassing plan.

Prof.Soffar:

I would like to know your opinion about what was mentioned by the great philosopher Mohammed Iqbal in his book "The reconstruction of Religious Thought in Islam" about Ibn-Khaldun. He sees in the Introduction a continuation of the current that antagonises the presence of the Greek spirit within the Islamic civilisation. To support his view, he refers to an argument that asserts the contradiction between the Greek view of the universe as a static and unchangeable entity, such as Plato's world of ideal forms, as opposed to the Islamic ontological view of the universe and cosmos as dynamic and continuously growing and changing . He then cites numerous quranic verses about the variationof the day and night; "Every day He manifests Himself in yet another [wondrous] way". Hence, he sees that Ibn-Khaldun was aware of this ontological contradiction between the two civilizations, consequently, that

IBN KHALDŪN ON SUFISM:

REMEDY FOR THE QUESTIONER IN SEARCH OF ANSWERS

Shifā' al-Sā'il li-Tahdhīb al-Masā'il



Soffar to Nassar : " Recent Studies show that Although Ibn Khaldun was not a sufist , he was linked to sufi circles"

is why he nullified philosophy and rebelled against it. In that, he surely exemplifies a continuation to Al-Ghazali's stance. Whether Ibn-Khaldun's theses relating to the criticism of philosophy were authentic or not –as you stated before- they define his stance about philosophy.

Prof. Nassar:

I am not familiar with Mohammed Iqbal's thought on Ibn-Khaldun, therefore, I cannot comment on it. However, I can say that for Ibn-Khaldun, the pillars of historical consciousness were rooted in the Arab-Islamic culture. Nonetheless, this did not hinder him from employing what he learnt from Greek philosophy towards his rational and scientific development.

Prof.Soffar:

The point that I eagerly want to know our opinion about concerns the internal aspect for Ibn-Khaldun –using the terms coined by the late Egyptian philosopher Othman Amin. My belief is that the entirety of your book is seeking this internal aspect rather than the partial and external details in the "Introduction" or in the other works of Ibn-Khaldun. This leads me to ask you about Ibn-Khaldun's stance from Sufism. In fact, I have sensed on your part an avid persistence on distancing Ibn-Khaldun from all matters spiritual in Islam in order to solidify your thesis concerning Ibn-Khaldun's realisation of a rational and practical base in the Islamic

civilisation upon which the transition from the medieval state to modernity could be established. I believe this is the main thesis of the book.

The issue here is that modern studies show that, though he was not a Sufi himself, Ibn-Khaldun had close contact to the Sufi circles. It is to my knowledge that you the attribution of "Remedy of Questioner in Search of Answers" book [SHIFAA' AL-SA'IL LI-TAHDHIB AL-MASA'IL] to Ibn-Khaldun, basing this rejection on Taha Hussien's view. However, it can be said that Taha Hussien's opinion was prejudiced as his Doctorate's thesis shows his predisposition against Ibn-Khaldun seeking to demean and belittle him. This is apparent through both; the text of his study, and Sate'a Al-Hosary's display of and reading into Taha Hussien's study about Ibn-Khaldun. Despite stating the different phases in Ibn-Khaldun's life, you did not refer to his practice of Sufism during his isolation. He used to retreat into seclusion in Abu Maydan Al-Ghawth's Mosque/ Shrine [Maqam] and practice different spiritual exercises. This also led him to send his brother in his stead for political missions in order not to come out of his retreat.

Moreover, in your presentation of the works of his youth, you merely passed through Ibn-Khaldun's explanation of "Al-Burda", although this explanation is one about a Sufi piece that tackles the theory of Mohammadian light which is of extreme importance to Philosophical Sufism. There are many historical evidence that appeared recently such as Ibn Qonfod

N. NASSAR
—
LA PENSÉE
RÉALISTE
D'IBN KHALDŪN

Qonfod's book "Anas al Faqir w 'ezz al Haqir" (The Joy of The Poor and The Luxury Of The Despicable) in which he speaks of the status of Al-Ghazali and his book "The Revival of the Religious Sciences" [Ihya Ulumudddin] in the 8th century AH. He then details the network of Sufi relations between the jurists, philosophers and speakers of the time, this in turn proves that Sufism was a social establishment which had organic connections with the tribes. Thus, the social medium in which Ibn-Khaldun existed was a Tribe-Order(tariqa) complex, so to speak.

Even when it comes to those who taught Ibn-Khaldun, you mentioned al-Ābilī and I know that you have a previous study in the relation of Ibn-Khaldun to al-Ābilī, however, besides being a philosopher al-Ābilī was a Sufi as well and he taught lessons in the shrine of Abu Maydan Al-Ghawth. There are studies that indicate that he taught Ibn-Khaldun segments from Avicenna's "The Book of Directives and Remarks" [Al-isharatwa al-tanbihat] which speaks of the relation between Sufism and philosophy. Another teacher, Abu Abdullah Al-Zayat in Fez, was also a Sufi and his other students beside Ibn-Khaldun were Al-Muqri and Ibn 'Abbad of Ronda who explained the book of "Hikam" [Hikam al-Atā'iyya] –also a Sufi- hence, Ibn-Khaldun existed in a Sufi medium. Among the pleasant things is Dr.Abed al-Jabri's reference to a letter mentioned by Ibn-Khaldun in his book "Alt'arif bi ibn Khaldun," which he received from his friend Ibn Al-Khatib, in

the letter the latter declares his intent on retiring from politics. In his reply, Ibn-Khaldun encouraged him and advised him to retreat, strive, and exercise, among other Sufi terms. Ibn Al-Khatib was eventually killed because of his beliefs, and as you surely know he wrote a book about the divine love. This man was a close friend of Ibn-Khaldun's despite the short-lived friction between them at the courts of Granada. All these points towards the spiritual composition of Ibn-Khaldun. However, due to his extreme reservation as well as the outward nature of the book of Alt'arif, he never speaks of any internal experience let it be spiritual or psychological. As such, his suppression of the psychological experience was intentional. A brilliant gesture on your part was the comparison between Ibn-Khaldun's Alt'arif and Saint Augustine's "Confessions" as to show that both works reflect the divergent stances of two different civilizations.

Prof. Nassar:

In all my works, I have never excluded the religious aspect of Ibn-Khaldun's thought. However, I have left that for others to care for –per his intent- I reckoned that what Ibn-Khaldun quintessentially wished to convey did not reside in his religious thought but rather his sociological, political and historical thought. Is his thought so limited in its roots, structure, and implications to the Islamic religious thought that it cannot be understood in a way other than being derived from this thought? This is the central question in my opinion. I have determined my stance from these questions with sufficient clarity and evidence. I then referred to this aspect in two later studies I published on the occasion of Ibn-Khaldun's 600th memorial (view the "Signs and Paths" book [al'iisharat wal masalk; min iwan Ibn Rushd ila rihab aleilmania] The Signs and Paths: From Ibn Rushd's Hall to the Expanse of Secularism).

I did not attempt to uproot Ibn-Khaldun from his cultural, historical and religious context, I did not read it from a Marxist view, a positivist view, a view of scientism, or a nationalist view. If you perceive that his openness to Sufism holds a significance, in itself or its implications on his sociological and historical thought, I would be delighted to read what you would have to say on the subject and benefit from it.

Nassif Nassar,
Lebanon, 14/9/2020.

** This dialogue was conducted by Prof. Soffar via Whatsapp where he sent to Professor Nassar his question(s) and Prof. Nassar sent his written responses. Prof. Soffar re-wrote and ordered the conversation to appear in its current form..

Piece By Piece

***By: Prof. Nevine Mossaad, FEPS Political Science Professor**

Translated By Ruqayyah Mamdouh



Together they walked down the Champs-Élysées avenue after a tiring day of periodic checks and medical tests that she has to go through since she was diagnosed with cancer. This walk was their way out after a restless day to check whether she was cured or not. She leaned on his shoulder to find warmth and shelter, thinking that if it hadn't been for him, she wouldn't have continued her journey. It is the ray of memories that he projects to her that makes her feel capable of fighting till the end. She remembers how he was there every time she lost hope, how he pulled her of her misery into a realm of beautiful memories that joined them once and still does. For when she felt that her illness caused her elegance to go dull, he would bravely drizzle her with complaints that wipe out her shyness.

As they intentionally slowly moved along their path, her eyes were caught by a famous jewelry shop, so they stopped. Even when one isn't certain if they would survive or not, one could do nothing but show desire to the beauties of life. Here they are dazzled by the shiny stones, and among everything, she heard her heartbeat rise when looking at a four-item set of a necklace, earrings, a ring, and a bracelet, all made of white gold all shaped like a lotus flower and inlaid with diamond stones that you can hardly see. She couldn't but faintly express how beautiful this set is, as she imagined herself in a black dress with her hair pulled backwards and the necklace on her neck, as beautiful as it could be. She suddenly came back to Earth as Mahmoud was pulling her gently into the jewelry's, she resisted as once, not helping but remembering how much it costs every time they are to travel, how she surrounds herself with all the numbers,

the tickets, accommodation, and doctors. It is a dilemma that only pushes her further to refuse to cost Mahmoud with more expenses. All she could think of at that moment is how foolish she would be if she even showed any desire to buy anything from that shop, how irresponsible she would be to even think of that!

She found herself helpless under his insistence and they entered the shop and sat in front of the saleswoman. On a grey velvet piece of cloths, the lady gently put the diamond set and offered her to try them on. She refused knowing that the black dress and the diamond necklace are only castles in the air, they could never afford it, she could never do that even in a million years, and if it is not the money, it is her illness that prevents her. Mahmoud

knew that he had to be the one taking a step, so he asked the lady in French with a noticeable foreign accent if he could take the necklace, she affirmed. He held the necklace and pulled her thin hair backwards and put it on her neck, and then he took a few steps back and looked at her with admiration. Before she even could comprehend the surprise, he was already asking about the possibility of buying piece by piece of the set, and the lady said yes.

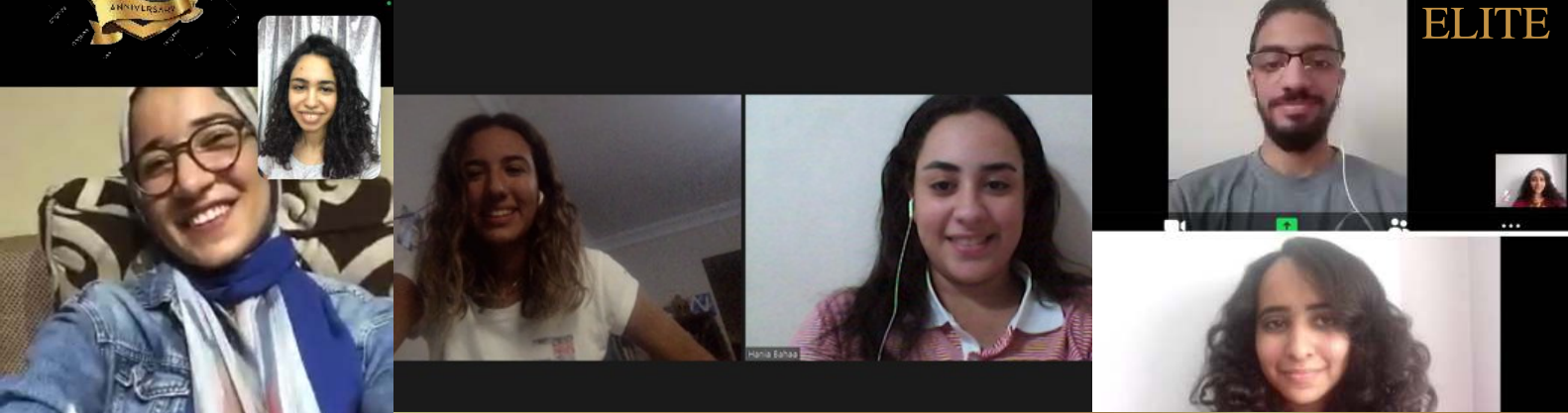
He looked at her and said "this time we will buy the necklace, and next time the earrings and the ring, and finally the bracelet." He paid for the item and gave it to her in a beautiful black box. When one is ill, they often become as fragile as an autumn leaf. Suddenly few drops were pouring from her eyes, which soon turned into a weep. He calmed her as he always does and said "Is the lady who bought the most elegant necklace in Paris crying?!" She tried to smile, and when she opened her mouth to say something, she couldn't, but she knew that her prayers.....

Six months later on their next visit while they were taking a walk on the same street, she wished inside that Mahmoud wouldn't remember his promise, but he stopped on front of the same shop and got her the ring and the earrings.

Was the lady in the store telling the truth when she said that she kept the rest of the set for them, that she knew that they will come back, or was it just mere words? How could she know for sure, she couldn't, but she is certain that the ring and the earrings belonged to her.

On their third and last visit to Paris, as she hoped, and as they crossed the Champs-Élysées avenues she was hoping that no one had bought the last piece, she hoped that the bracelet is waiting for her return, and she knew from that moment that she found hope again. She found the last piece awaiting her, and maybe after all the lady didn't lie when she said she kept the set for her, and only her.

Among all her jewelry, even the most precious of them, this diamond set had a special place in her heart. It was special for so many reasons, it was patience, and it was love, great endless love that this Parisian set reminded her of, that's why she added in her will to her only daughter that come what may, she should never lose it.



Women and Sports in Egypt

(Discussion Report)

Cairo: Caroline Sherief, Farah Haitham, Hania Bahaa, Rana Doss, Salma Bayoumi and Marc Nabil

In light of the honorable Egyptian female sports models who represent a source of pride for every Egyptian, and with the return of sporting activity, the elite newspaper team discussed the issue of women practicing sports in Egypt. Random samples of students were taken from the various faculties at Cairo University, such as the Faculty of Economics and Political Science, Commerce, Arts, Engineering, Dentistry, and Law. Also, the representation of males and females has been taken into account to present the different views and ideas, those interviews were held via Zoom.

It was important to know whether they are following women's sports or had they previously followed it, so this was the first question that was asked to the students, so according to this question, the students were divided into two sections. The first section was following women's sports such as Water Ballet, Roller Skating, Tennis, Gymnastics, Strength Games, Women Football, and other sports while the other section had never followed women's sports or was not interested in knowing sports news in general.

When there was a demand from most students who are following women's sports, it was necessary to know who is the female athlete that each student see her unique in sports activities, so they referred to many honorable Egyptian models such as Farida Othman, Raneem El-Waily, Nour El-Sherbiny and praised their persistence, eagerness, and pursuit of excellence and they take them as role models, while some others did not go deep into watching women's sports to determine who are the unique and successful female athlete in sports activities.

Doing sports is a matter of whether you are male or female, so we intend to ask the students about practicing sports, do they practice sports, or are they content with watching and encouraging? All the students who were interviewed had already practiced sports, whether as a child or currently practicing sports as a means of entertainment and not professionalism such as swimming, tennis, gymnastics, Strength games, combat games such as kung fu and karate in addition to water ballet and other sports, whether individual or team.

When the students were asked about whether there are specific sports that are predominantly female, then one team answered with "No" as they see that all sports can be practiced, whether you are male or female, the issue is related to a person's passion and his attraction to that sport, not gender, while the other team said "YES" there are sports that are predominantly male, such as the Football and also there are predominantly female sports, such as water ballet and rhythmic gymnastics, they pointed to some reasons due to this phenomenon where some refer to the customs and traditions of society and others said that the belief of males themselves that this is inconsistent with their nature, and some others refer the reason to the nature of the

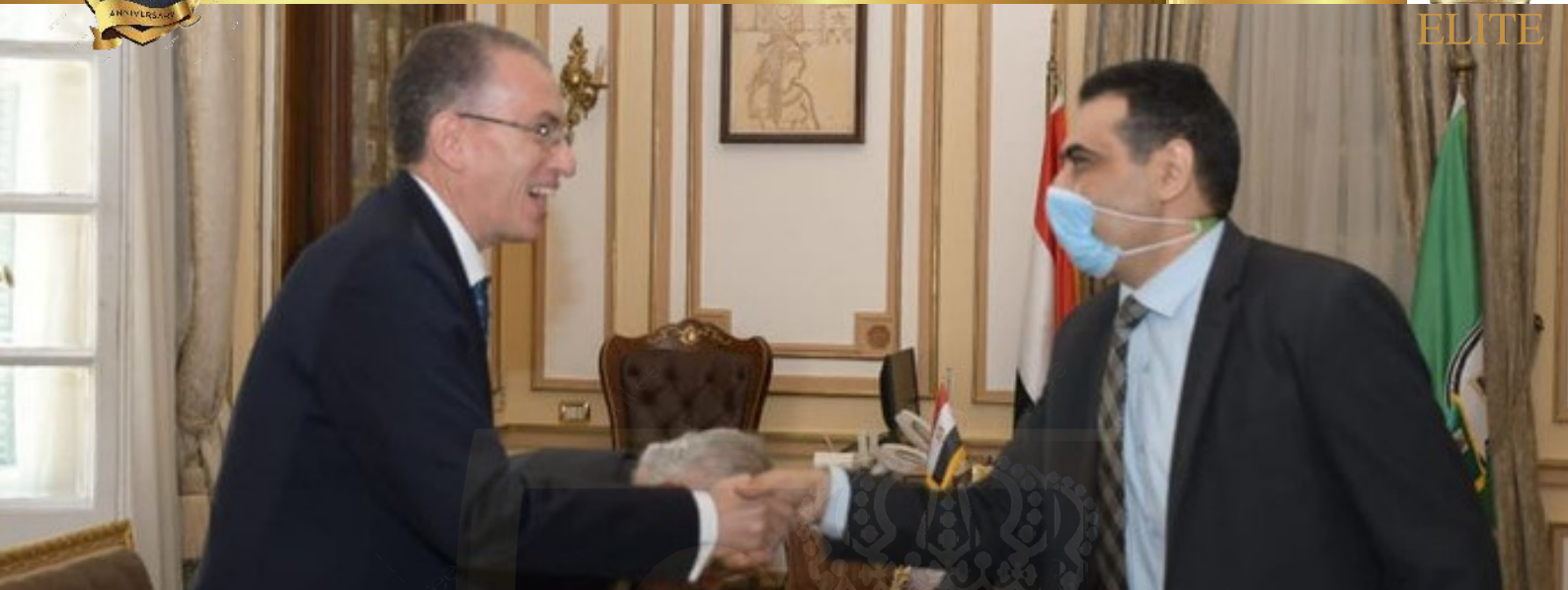
woman's body itself and that it possesses the flexibility required in practicing those Sports, this what makes those sports to be predominantly female, but this does not prevent men from practicing such sports.

Then we turned to the conversation about the effect of sport on women in particular and whether this effect is positive or negative. They all agreed that practicing sports had a positive effect on women, whether on a women's physical health, as it gives her strength and enhances her physical fitness and has a positive effect as well in her mental health as It reduces psychological stress, depression, and other problems that face women in her daily life, also sports helps her to enhances her self-confidence and becomes a charismatic, leadership figure.

Women face many challenges in their various stages of life, so we asked the students about the challenges that women face as a result of practicing sport. Some students pointed out that according to our traditions and the society looks some sports customs do not fit in our traditions like swimming and gymnastics, Which the society may find contrary and force many women to quit sports at a young age. Others referred to the society's view of the woman herself and that her responsibility is confined to the home. The athletic woman in our society is little supported and encouraged as well. Society has always restricted her in a specific form that should not be departed from, and sports in the view of some contradict to this form.

Some people find a tendency to compare any phenomenon within our Egyptian society and European societies or the West in general. Therefore, we asked the students a question to find out whether there is a difference between the athletic woman in Egypt and European countries. Some say that the difference is in the financial or psychological support that women receive and that pushes them to continue practicing in European countries, also they begin practicing sports from a very early age in contrast in Egyptian society woman does not receive this support except in some few cases, and if she gets it, she is exposed to many criticisms from some groups in society and underestimates her capabilities.

The students were from different colleges, backgrounds, and cultures, whether they differed on some points or agreed in others, there was always a reference to society and its view in one form or another as a determinant of everything and the source of difference, whether this difference was positive or negative, it may be motivation, conservative or It may be inhibiting and frustrating, so it is up to the woman herself to either choose her path and pursue her path and continue without looking at the bad side or to give up her ambition and give up.



New Cooperation Protocol Between FEPS and The Diplomatic Institute

In the presence of Prof.Dr. Mahmoud Alsaid (FEPS DEAN), Prof.Dr.Mohamed Osman ELKhosht Cairo University President signed a cooperation protocol between the Faculty of Economics and Political science and The Institute for Diplomatic Studies of the Egyptian Ministry of Foreign Affairs on Tuesday Morning, 22nd of September.

Several representatives of Cairo University attended signing the protocol, including the vice-presidents of Cairo University, Dr. Mahmoud Alsaid, Dean of the Faculty of Economics and Political Science, Prof. Dr. Hanan Mohamed Ali FEPS Vice-Dean for Student Affairs, Prof.Dr. Omneia Helmy FEPS Vice-dean for postgraduate studies and a group of FEPS faculty members (Dr. Mazen Hassan Hassan and Dr Engy Mahdy)

In addition to representatives of the Institute of Diplomatic Studies, including Ambassador Khaled Rady, Assistant Minister of Foreign Affairs and Director The Institute and The Minister-Counsellor Sherif Ismail, Deputy Director of the Institute for Diplomatic Studies

This protocol aims to make the best use of the available academic capabilities of both sides. The cooperation covers many fields whether scientific, academic or applied, as this protocol includes granting of an academic master's degree to students of the Institute of Diplomatic Studies in the areas that the two parties together specify. It also includes holding programs, training courses, joint research and studies, organizing and holding events, conferences and seminars, exchanging publications in addition to the exchange of professors and experts in various activities whether motivational or training.

Dr. Mohamed Osman ELKhosht said that Cairo University places the academic preparation of diplomats on its list of priorities as many cooperation agreements have also been concluded with various institutions in Egypt to increase efficiency, qualifying students academically and granting higher academic degrees.





■ *A Hat Worn by All*

THE HISTORICAL TRANSFORMATIONS OF THE CALIPHATE CONCEPT



• **LAYLA AMR GALAL, CRISIS MANAGEMENT SPECIALIST AT THE STATE MINISTRY OF INFORMATION**

The concept as (Khalifatu-Allah)

It is common that the concept of ‘khilafa’ started after the death of prophet Muhammed (a.s.) .But ,in fact it had come into sight even before , as prophet Muhammed (a.s.) himself was a caliphate to Allah , the concept was mentioned in Hadith and Qura’an as (Khalifa-khulafa-khalaif) referring to the presence of a person who takes due responsibility and was sent to earth as caliph of Allah in order to release the rightful and just attitude of the man. consequently , the concept was reflected in the practices of ruling the Muslim Umma by the prophet who was the head of the state , governor and sole leader accountable to Allah (whom he is a caliph to), he was performing all matters concerning the Muslim Umma , being the religious leader even in prayers , army commander , searching for a method of coexistence with members of other religions and conducting agreements with them specially in a time when Ansar Muslims emigrated from Mecca to Medina where they got entitled to Many followers there and non Muslims as well and the Muslim Umma was getting wider , so the concept was important to be treated that way in order to maintain stability and unity of Muslim Umma that’s why, during the lifetime of the prophet , no dispute took place among Muslim Umma.

The concept as (khalifat Rasul- Allah)

After the death of prophet Muhammad (a.s.) in 632 A.D., the concept emerged to be compatible with the status quo of the Muslim Umma , it was logic for the concept to simply mean “The succession of a person by another “, derived from the word (khalaf) which is (to be behind), the caliph was the person who replaces and succeeds Muhammad (a.s.) to protect religion and conduct worldly affairs by fulfilling all powers and activities maintained before by the prophet , given that after his death , some Muslims apostatized , Arabs were

rising on rebellions and insurrections , Christians and Jews refused to pay their taxes or (zakat) ,so it was inevitable to shift the term and choose a new caliph who has the closest relation to the prophet in order to be legitimized by the Umma ,this new definition was problematic .it caused division upon the question of who is the one who bears the claim to be the successor of Muhammad (a.s) between these who based succession on kinship who are the Alid party,claiming that the successor should be one from the family of Muhammad (Ali), and those who based succession based on the special companionship of the prophet, the second party was dominating as they were the majority , so the term of caliphate shifted in favor of this party that supported Abu Bakr to be the new caliph based on two claim: Firstly , is that the prophet gave Abo Bakr his orders to lead Muslims in prayers during his illness so this can be seen as the prophet chose him before death by delegating him his practices , Secondly , Abu Bakr was one of the closest companions of the prophet ,specially that he was always referring to the prophet specially when he said in the Bay’a “Obey me , as I obey Allah and his prophet”, so since then , the concept of (Al khulafa’ Al Rashidin) appeared referring to the 4 caliphs who used to be the closest companions of the prophet.

Caliphate as dynastic monarchies

The last two rightly caliphs :Othman and Ali , Although they faced opposition within the Muslim community but the concept of caliphate was the same as they used to rule according to the same terms laid by Abu Bakr , specially for Ali who never attempted to gain special title based on his personal blood relationship with the prophet. After the death of Othman , a civil war happened between Ali and Mu’awiyya when the shi’is claim caliphate to Ali and his later descendants ,this led to a division even between radical and



moderate shi'ats , that finally led to the assassination of Ali in 661 A.D After then, the stance on caliphate based on hereditary succession took place– but was not a result of caliph Ali himself- but the context , and it was fixated for 2 dynasties “ The Umayyads and The Abassysds , but it gained some new aspects in each stage but still caliphate was based on succession.

Caliphate as Absolute Monarchy

After the decline of the Abbasid empire by the Mughals in 1258 D.C., 3 Empires were established , the safavid in Iran , Mughal empire in the East and Ottoman empire in the west that became the greatest one in its Golden age in the fifteenth and sixteenth centuries, the concept of caliphate was transformed in order to fit with the new large and diversified multi ethnic Ottoman empire consisting of 75 different groups with multiple religions : Muslims, Jews and Christians, specially that the main policy the Turkish empire borne in mind was (Ghazu) which is the prevailing stance of the ottoman caliphate , so it was able to conquer the Christian and non Muslim regions led before by the ancient decaying empires as safavid , so the caliph who now turned to be a Sultan had to rule with semi theocracy but at the same time , to rule with centralized administration to control that diversified population and wide lands , the concept of caliphate was modified and transformed to be absolute monarchy or Sultanate , it's no longer one Umma united under one religion , the sultan is no longer an Imam and religious matters are no longer in public sphere compared to before , the only reason why the Ottomans held on some of Islam tradition was due to secular rather religious reasons unlike before , they wanted to keep the union of Muslims while at the same time protect the Orthodox Christians in their regions.

The disappearance of the concept of Caliphate “Empirically”

Caliphate was treated as a tool or a principal institution in the hands of both the ottoman empire and colonialist west from 17th to 20th centuries , the ottoman empire started to suffer internal problems

such as fiscal deficits , population pressure, loss of government control over provinces , protests and decentralization and rule of incompetent sultans with struggle over succession ,while modern European states were rising with technology that allowed the penetration of merchant capital to the ottoman empire then led to economic dependence, consequently ,ottomans used caliphate now to appease these rising powers whom they wanted for financial support ,Ottomans wanted a caliphate that will not object the liberal state.

thus maintained new large scale modernized policies regarding social and financial systems , education , administration , laws and restrictions of the power of religious class , that led to internal opposition of Muslims that colonial powers advantaged from who wanted to mobilize the Muslim Umma against the Ottoman empire, as , Britain supported local movement of Arab caliphate in Egypt and Indian khilafa in India while France supported the Ottomans, along with Russia that insisted during the Sykes Pickot agreement between other powers in 1915 to separate caliphate from the ottomans .Gradually , After achieving total control over the territories of the decaying ottoman caliphate , the colonial powers lifted no finger in supporting caliphate anymore and it was legally abolished by the ottoman government in 1924 and disappeared with the collapse of the ottoman empire , consequently ,new concepts came into sight that seemed more compatible with the conditions of disintegration of the empire into different regions led by different powers , concept as national self determination, Modernization took place

Where does caliphate lie afterwards? (In the Normative standards)

Caliphate as a concept is now inert empirically, but it still exists as a normative standards in some minds or in some actions, there was always many attempts to revive khilafa back, some were direct, others indirect , some were violent , others were peaceful, so finally we can say that the concept of caliphate although existing as normative standard but it results be employed in real life politics which invited us to put some lines around this general concept.



Environmental Feminism and Resource Management in the Light of the Coronavirus Crisis (5)

Dina Ibrahim

FEPS Political Science Assistant Lecturer



This article seeks to resume what was covered in the previous article on analytical frameworks for resource management from an environmental feminism perspective, which is centrally concerned with understanding development, environment and ecology issues from a gender perspective, considering all issues raised in this regard are issues of a qualitative dimension, i.e., are critically affected The power relations involved in gender relations.

This article focuses on the second framework, which is gendered environmental rights and responsibilities. It raises a number of important questions about: Who controls the resources? Who has the right to have more access to it? Who determines the rights to distribute them? Who determines the quality of a healthy environment?

The previous questions are essential when examining the controversy surrounding the relationship of gender with environmental rights in this analytical framework, where environmental feminism raises questions about gender and the underlying power relations and frameworks for economic development, while many feminist criticisms of development focus on a specific issue, namely the degree of access to resources and control. on her.

The issue of resource tenurebased on gender is one of the issues initially addressed in the context of rural development studies, as well as in the study of the impact of gender-based power relations on the quality of the environment in industrial sites and urban environments. The framework of gender-based environmental responsibilities and rights provides a broader view and interest in the rural and urban contexts, crossing different regions.

This framework deals with addressing both environmental rights and responsibilities on the basis of gender that affect the individual's chances of accessing, distributing and controlling resources in the private spheres as in the home institution, and in the public, i.e. in

society in its broadest definition. These responsibilities and rights fall on resources that have an original contribution to production processes, such as land, water, trees and animals, as well as environmental quality.

This framework pays great attention to the qualitative division of resources as well as the qualitative division of power relations to ensure the operations of maintaining, preserving, building, changing and restoring environments and reorganizing the practices of individuals towards them. This division reflects the differentiation of rights and responsibilities between men and women to create and maintain a healthy biophysical environment, as well as the importance of those responsibilities and responsibilities in determining the quality of the environment and life.

Among the important observations that this framework passes through is the idea of dealing with environmental responsibilities and responsibilities on the basis of gender from the perspective of place policies, as the areas of access to and control over resources are differentiated between men and women, so a distinction is often made between private and public spaces and the degree of their access to resources in the private sphere. Or the year. This becomes clear when comparing the home and workplace. The economic vulnerability of women has already been addressed from a feminist ecological perspective on both the theoretical and practical levels in the third part of the article.

The idea of designing spaces and places on the basis of gender plays an important role in resource management through the power of employing the spatial dimension and the various and distinct divisions in a dramatic way according to the cultural factor, which affects the formation of resource acquisition, distribution and consumption systems, as well as the quality of the environment.

Despite the prevailing trend in dealing with the issue of the tenureof resources between the various parties in a fixed, material way, it actually detracts from the changing factors such as the conflicting groups with their qualitative, class and ethnic differences, the changing places, as well as the time factor that affects the value of resources, which changes with changing needs, capabilities, knowledge and skills Mankind in addition to power relations which makes the issue of tenure and control of resources a major problem in this context calls for asking questions about the types of rights and responsibilities in the use of resources from the perspective of environmental feminism, which is the topic of the next issue. ,, Follow.



2018-2020

**Celebrating two years of projecting
FEPS in a new way to the world**

Prof.Dr. Hanan Mohamed Aly

FEPS Vice dean for Education and Student Affairs



ELITE's Second Year and The Merit of Adaptability

Today, we celebrate the passage of two years on the issuance of the magazine “ELITE”, the distinguished electronic magazine that is issued monthly on the website of the Faculty of Economics and Political Science, not only in Arabic, but also in English and French. If this indicates anything, it indicates the cultural, intellectual and cognitive richness of the faculty members and the students who participate in its preparation.

So far, twenty three non-stoppable issues had been issued from the magazine “ELITE”. Although the faculty events and activities were halted to avoid the spread of the COVID-19 virus, ELITE has continued to appear every month, flourishing with a lot of thought, culture and creativity. This is attributed to its editors’ adaptability to the difficult circumstances and their decision to conduct interviews and discussions online. They have exerted their best efforts to make the magazine appear in its best form.

Sincere congratulations to the magazine, its energetic and creative Editor-in-Chief Mr Ramy Magdy, its editorial board from the young faculty members and its bright student-editors.

I pray to God that the magazine may continue its professional work with more success and glory, and resume the educational pioneering role it has performed for two consecutive years. This definitely places a great responsibility on its team to remain in the focus of attention for the teaching faculty members, students and alumni.

Moreover, since its launch , ELITE has been characterized by the presence of a monthly section having an interview with one of the faculty’s distinguished alumni, who is usually a person from the alumni who has assumed a high position and became a famed personality. Honestly, all ELITE guests, though in the midst of their concerns and responsibilities , once approached by

any of the magazine’s editors to conduct an interview with any of them, they respond quickly expressing their love to the faculty, their pride in belonging to it and their nostalgia for the beautiful days when they were undergraduate student, receiving knowledge at the hands of its professors, spending time in its library, participating in its activities and events or spending time with colleagues in FEPS corridors. They usually recounts for us how FEPS had a great impact on building their personality and preparing them for the labor market, and how FEPS prepared them to excel and be distinguished from their peers .

In any ELITE interview, you usually find its guests speaking about the successes they achieved in their domains, giving advice for the faculty’s students and cultivating hope in them that one day they will become like also established well known personalities.

I do believe that this interview section is what distinguishes the magazine the most, as it adds to it a momentum and gives it a glow and interest from readers. Also the personalities interviewed had been a variety of ministers, ambassadors, former and current officials, university professors, experts, media professionals, parliamentarians and athletes.

Besides that interview section, there is the short story written by Professor Dr. Nevine Mossaad, a full-time professor at the Political Science Department, with a gentle style, interesting narration and a sincere sense that touches the hearts.

There will be new sections in the future, in addition to the current press reports and various articles written by the faculty’s professors and students.

At the end, I would like to express my happiness and pride with this magazine and my membership in its high board.

Ramy Magdy

ELITE Editor in Chief

FEPS Political Science Assistant Lecturer



ELITE AFTER TWO YEARS : FROM TOGETHERNESS TO RECORDING HISTORY

This month ELITE celebrates its second anniversary since its launch in October 2018 .. However, now having 24 complete issues, a lot of water has come across the river, which demands from us an understanding of the changes that ELITE passed through, the contributions it made and the things it needs.

Definitely two entire years can change everything, yet as editor in chief of this unique magazine in the history of university journalism, I see ELITE managed to become not only a space gathering thoughts from faculty, students and alumni, but also it managed this year to become a platform for recording history.

This is of course due to the outbreak of COVID19 which changed our relationship with FEPS from covering its events on the spot, to recording this critical period in the history of the world and the lives of Egyptians. ELITE grasped this opportunity to be a space for writing history and it did not submit to the pressures of isolation.

In addition, being a magazine allowed us to project the image of this hard period in different formulas : like reports, academic discussions, student discussions and Op-ed(s). Such a diversity of content allowed us to offer a treasure of information that showed how the world, Egypt and FEPS fared during this period.

Therefore, one can say that we added a new role to ELITE by making it a space for togetherness and a platform for recording history , and I believe this distinguishes us uniquely against the rest of universities and faculties, no matter whether these entities issue bulletins or not.

In addition, we succeeded so far to publish 10 French issues , and this made us a full fledged magazine qualified to compete with professional magazines in Egypt and the region. This French edition , that contains monthly different articles from its Arabic and English counterparts , contributed to the richness of the content we offer and to the space we allow for expression.

Nonetheless, we still need improvement, as in the last year we were argued by many to enhance our design. And although we managed this year to fulfill this requirement with extra professional designs, we still need to develop our organizational differentiation. This is because the division of tasks among our editors differs every month according to their personal circumstances, and this makes me (in the coming year) seek to stabilize our work flow. However, such an ambition does not overshadow our main dreams of being printed and of having a space for meeting and work. Yet one has to wait for the end of COVID, so that dream can become true.

Finally I pray for our third year to be better, more contributive and more diverse in content. And ,definitely, I wish for ELITE to be more effective in influencing opinions and in improving its organizational capacities. Not to mention that one also wishes that this third year be better for Egyptians than the previous ones.

Fareeda Khalifa

*The Most Senior Founding Editor
and Assistant Editor in Chief*



ELITE : A Lesson for Richness and Diversity

Two years, two rounds across the sun, a significant amount of time that ELITE has been around, but that's only the beginning. In the past year, ELITE rose to the ranks and reached things nobody expected. The editing team grew, the outreach and scope of our work widened, the guests we had were more diversified, and the work we put in truly showed.

The world witnessed many changes and challenges in 2020, and so did we, but we used it all to make ELITE a better entity and proved to ourselves and everyone else how much we have to contribute. This year, we managed to expand and provide a French version of ELITE, with a special team of editors who surprised us all with their talent. We also worked on getting more student input, and many students wrote for us about their different programs and experiences. We got a wide array of noteworthy public figures on the cover of our issues, and we also got them to write for us. These are just some of the highlights.

With the COVID-19 pandemic affecting everyone around the world, it also affected us, but it helped us expand our reach and use of different platforms. We managed to hold discussions and aggregate opinions from students all over Egypt, and it also added another layer of creativity. This was the product of the hard work of the whole board, the countless meetings we have had, and the effort exerted by the editors to make this vision come to life.

It's been an honor for me to have been around since the very first day of ELITE, working on and witnessing the launch of such a prestigious outlet. I started out as an editor who shared ideas, to becoming the first assistant editor-in-chief, to giving a speech on behalf of all students in the first anniversary celebration.

The role I have assumed in ELITE helped me out in many respects, it set me apart from many of my counterparts, and it helped me gain a lot of experience. I worked with various people to perfect articles, sculpted my editing skills, worked on graphics, and I interviewed professors and students alike. This added a lot to my skills and experience, which enabled me to be selected for a public image internship right after graduation.

Having just graduated, the world seems very uncertain, but the one thing I know for sure is that ELITE is a place that will keep on developing for the better, and with the magnificent team behind it, I have absolute faith in what the future holds. I know the coming years will be better and I hope the team grows to provide more content and reach out to more students. As a founding editor, it is extremely hard to say goodbye, but goodbyes are always bittersweet, and it is truly a pleasure to see how far we have come.



The Moral Decay of The Higher Class Youth in Egypt

Martina Nabil

THIRD LEVEL, POLITICAL SCIENCE

In this era, many issues are being dealt with, but the essence of these issues is related to human beings, their ethics and the foundations on which this generation is raised on. Society is surrounded with congenital chaos and the spread of corruption in its various forms. Young people suffer from diseases of this age, which is Internet addiction and misuse in addition to smoking, drugs, harassment and many more and this is due to the exaggerated pampering or the state of depression that dominates youth which leads to serious ethical problems and issues in society, the roots of this problem extend from the parents to the external environment that surrounds youth and in order to reach the minimum level of crimes in society and the survival of society, we must concentrate on the roots of this problem. We find that the cases of corruption and moral crimes have their implications in big consequences, especially in the case of the upper class in Egypt, because evading these issues becomes easy for them by simply traveling to another country and using other means that include power, influence and cronyism.

We mention some of the crimes and cases in which the congenital chaos of the upper-class was clearly obvious, for example the case of the killing of the "martyr of honor" by the main culprit and his friends due to the culprit's attempt to harass and assault a girl, but Al-Banna prevented him from doing so, that's why the culprit took revenge, gathered his friends and killed Al-Banna. It is worth noting in this case that the culprit and his friends are from wealthy families who did not reach the situation to attack a girl only, but even worse by committing a murder by young men who did not reach the age of majority.

Another case that caused a big stink in 2020 is the case of the twenty-year-old student of the American University in Cairo, but his papers were withdrawn from the university and he was involved in the harassment of countless girls in addition to threatening and

blackmailing these girls in various ways, and he belongs to a wealthy family and evaded his actions for five years because of his leverage and threatening tactics.

In addition to crimes related to drug possession and addiction, where there are many types of drugs for different classes of society, but with regard to teenagers of the upper class, the availability of money without control over adolescents will allow their desire to obtain these drugs and in most cases access to addiction and commit acts without awareness that may be harassment, theft or assault and riots because addiction and crime are a package deal.

“tainted fruits of the poisonous tree” This saying may include the sign of neglecting parents' role in forming a mature, balanced and responsible personality for their children, will lead to a society full of corruption and crimes. Worse still, is the children's possession of power, influence, and wealth, along with moral chaos.

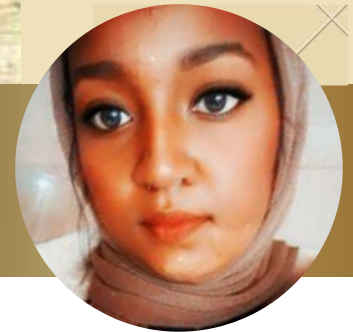
It becomes difficult to raise children if no time is allocated for them to instill the values and principles in order to achieve the proper growth and the conscious, mature and integrated personality, because complete preoccupation with children, making money available and the lack of parenting will not return except with negative consequences for children, parents and society, so to control the current generation, it is necessary that parents and educational institutions join hands to provide an appropriate upbringing environment for children to limit the spread of corruption and crimes. But if the situation continues as it is, what do we expect for a disappointing future.



EMPTY ECHO

YARA HASSAN

THIRD LEVEL , POLITICAL SCIENCE



most of us are wondering what "empty echo" means, is it derived from the sound of a voice? Is it for media professionals, politicians or individuals in general? Is it something positive or negative? Praise or hypocrisy? .. We have these questions in our minds - when we speak to a parrot, it immediately repeats what we say without the parrot's knowledge or error! What does a parrot have to do with an empty echo?

- Let us know what an empty echo we can apply first to an individual more precisely ,(the mind), sometimes when the individual is alone thinking of things that are less important or even unimportant When the student fantasizes he's gonna fail his toefl exam. ! And when a girl thinks, why doesn't my girlfriend show up on the new phone and so on...

- Secondly, we apply it to media professionals who transmit information to viewers and play a major role in changing the minds of an outreach source. Most media professionals try to hype a less important issue and leave the underlying problem sometimes positive when preventing dissension and sometimes negative to mislead people.

- Thirdly: social communication, although social communication has many benefits, is one of the aspects that propagates an idle echo, for example: parents bully their children instead of dividing ourselves between pro - and opponent of their punishment, we set up a foundation for spreading awareness to form a mature family. The fresca salesman is a hard-working child who came to medical from this story we should think about The problems of education and the way to adapt to Corona should be seen in creating equal opportunities These examples will pass over time, but the fundamental problem will remain.

some people spend all their energy even trading their lives for" - - fame and bad repute are nothing more than an empty echo. A reputation like a mirage can easily lead you astray."- one of the more

important topics From this, principles must be set out for our thinking: think broadly and put forward all the ideas, even those that you believe have nothing to do with the central idea, whether it is about religion, economics, politics, public opinion or anything else. That way you can come up with some basic ideas

- • one of the most important topics which has not been given its right to publish is films insulting to the messenger (peace be upon him), which are broadcast by no media personnel and should be of interest and punishment for those who do.

- From the economic side, focus on the Egyptian economy, as indicators indicate a decrease in activity and new business Exports at record rates in the non-oil private sector inEgpyy during April.

- From the foreign policy side, the relationship between Egypt and Libya must be examined to confront terrorism and extremism being brought to Libya from Syria after it was deployed in Syria across the borders, The relationship between Egypt and Kuwait that causes a crisis for travelers during the Corona crisis, Egypt's relationship with Saudi Arabia after a visit by a Saudi guest Israel Is this peace between peoples or peace between government??

- From the moral and social aspect, we must focus on parents who kill their children, young people who are addicted to drugs, and students who assault their teacher, in addition to the crimes ofHarassment and rape, which has become a heavy burden in our lives, bribery, bad language, street children, and ill-treatment in government hospitals and others.

- From here we learn to focus on the more important things and know what not to care about for a happy life and not to be a docile instrument in the hands of others.

أما الأمر الأخلاق ما قيت

فإن لهم ذهب أخلاقهم ذهبوا



Rehab Magdy

Morals and The Fates of Nations

Esraa Magdy



Have you ever asked about the root cause of the most important thing we are suffering from in crises this time

The answer is yes, you ask yourself every day about the reason for our daily or social problems.

I do not mean to prolong you, but I do mean by this saying that my views are at a fundamental issue that is closely related to all of the events and repercussions we suffer, namely, the issue of moral values. It works on collapsing, as it governs societies within certain limits. It is an integrated body from which actions come out easily without thinking and They are the rules and principles that regulate human behavior.

Let us return to reality it is not hidden from us all the phenomenon that invaded the modern world and the era of Western enlightenment until our days in which the world began the scene of a real revolution in the ethical field, and to say so, this phenomenon by its reliance on reason, freedom and individualism was destroyed The foundations of the moral order for the traditional societies that we are familiar with.

The conversation goes on and on, and the matter is no longer easy. The catastrophe that it suffers is the difficulty of controlling the thinking of the younger generations who wish to be free from all the restrictions that surround them..

Not only that, but someone who does something different to morals has become proud of him, so we often see the bribe being proud of being a bribe and that in return for money he will easily accomplish his work, and the bully who does not respect and mock others, but also mock the right observant person and ... and ... But if I had to end with this saying something like a void, then I would say that if things remain in these conditions, the viable revival will go in directions completely different to our dreams and our social and ethical goals, so we are threatened that we will be stripped of the cultural and moral foundations and we will get lost.

Morals are among the essentials for the survival of nations, as they are an indication of the continuation of any nation or its collapse. A nation whose morals collapse is about to collapse.

If you want to eliminate any nation, you must first destroy its morals, and here is solid scientific and historical evidence that moral corruption was a major and fundamental cause of the collapse of nations and their loss.

Ibn Khaldoun says, "If God permits the king's extinction from a nation, he will compel them to commit sins, to impersonate vices, and to walk their way." This is what happened in Andalusia and led to his loss.

From the foregoing it becomes clear that the most important factor in the fall of Andalusia is the moral factor that weakened and spread moral corruption, including selfishness, self-love, imitation of the enemy and their imitation, immorality and others among the people of Andalusia to you that the issue of our exit from Andalusia was not a story of a strong enemy that defeated us as much as it was a story Our defeat in front of ourselves.

But let us pose an interrogative question about whether moral values such as honesty, tolerance, magnanimity, etc., change with the change of time and place

The answer Let us deduce it together. The morals of any people in any era of humanity are not distinguished or changed, they are fixed and solid as humanity brought them, but let us realize what is happening now, as the change in moral values that we are suffering today is the result of economic, political and cultural conditions Certain.

In conclusion, I say that if the crisis of values is not returned to frameworks in which the values of the individual, society and the state are determined, then the next change will be comprehensive and will take us to impassable and impassable paths, and I ask here a question: Will you be patient in adhering to the highest morals despite the corruption of some of those around you, or will you indulge and melt?



Did the dream of Pan-Arabism fade away?

MAHMIUD MEDHAT

away?



Fourth Level, Political Science

Who of us did not hear once a day about the Arabian dream, that dream which has haunted most of Arab civilians' minds, particularly after liberation from oppressive colonialism, why not as this is the dream if it became true, we would be one hand deters who touches its sovereignty, one military and economic power terrifies the world, as a result of its human and natural resources if gathered together. What a great hope, most efforts failed to achieve, yet does that prevent us of still aspiring this hope?

In the beginning, it does matter to give a look upon what most experiences of Pan-Arabism have gone to, let's take Mohamed Ali Pasha, the founder of modern Egypt, as a starting point, but how, was not Mohamed Ali originally a Kurdish?, yes, but he considered what greatness of power he would have if he comprised other Arab countries to Egypt, so he sent his campaigns under the leadership of his son Ibrahim to Sudan, Levant, and Al-Hejaz countries, though as a result of the unity of international powers against Mohamed Ali, nothing left for him but Sudan, which gained its independence officially in 1956 in the era of the president Gamal Abdel Nasser, this man who was titled as the leader of Arab Nation. In fact, the dream of Pan-Arabism has reached its peak in his time and seemed as getting nearer to reality, as from United Arab Republic between Egypt and Syria in 1958 which ended by a military coup in Damascus 1961, to signing a charter of tripartite unity between Egypt, Syria, and Iraq on 17 April 1963, after the revolutions of 14 July 1958 in Iraq and 8 March 1963 in Syria, in which Baathism tendency (Arab Socialist Baath party) has played a sensitive role, however as a result of differences between Abdel Nasser and that tendency, this unity lasted only 3 months. And after the death of Gamal Abdel Nasser, El Sadat has kept this dream up, so the Federation of Arab Republics was declared on 1 September 1971 between Egypt, Syria, and Libya, however this one also has not lasted long because of the differences among the three leaders, especially after the peace negotiations have started between Egypt and Israel.

Other Arab countries as well have followed the same trend, as this was

the Hashemite Arab Federation between the two kingdoms of Iraq and Jordan established in February 1958 which came as a pre-step for the unity between Egypt and Syria, which lasted only for four months. And that was the idea of the United Arab Emirates federation which started to be tackled in 1968, until it was originally declared about the unity of seven emirates – Qatar and Bahrain refused to join- in the country of United Arab Emirates on 2 December 1971. Then, after this successful Emirati model, it was declared about so called Arab Islamic Republic between Libya and Tunisia in 1974 after a meeting done between Muammar al-Gaddafi and Habib Bourguiba, but Bourguiba went back on his decision after the declaration because of his worries towards al Gaddafi. Later, after ten years al-Gaddafi winged to have unity with the kingdom of Morocco, so the Arab-African Federation was declared in 1984, but it has failed as a result of the difference in their political systems (monarchy and republican). Finally on 22 May 1990 Yemen was unified after it was divided in eastern and western. Here we must stop a little, as we notice that all experiences of Pan-Arabism have had its failure, except for the country of United Arab Emirates which was an exceptional, successful, and an emulated model for Pan-Arabism. And for the country of Yemen which witnesses one of its worst periods nowadays, we hope it will not be divided- or dismantled- once again.

Because history here is not the goal in itself, but it is basically atool and a mean by which we can get benefit from the past and its experiences in order to get the most of the present. Did not most experiences of integration between Arab Nations in flag, people, and government get its failure? .so it becomes really needed to find other more pragmatic tools and manners aiming to combat the engulfed crises in the Arab World (the most important extremist terrorism), increase the awareness of the Arab citizen about the different types of the Fourth Generation Warfare, and activate the role of Arab League and its capabilities.

Hence, it is possible to say that Pan Arabism in its old uniform represented in complete integration between Arab states, without taking their national character in consideration, becomes a semi-impossible dream, therefore the other tools and manners which can empower the bonds of Arab cooperation become the new dream..



A Fame Sacrificing Morals and Values

BILAL GAMAL

Third Level, Political Science

In the past few years, society began to witness a severe storm, the winds of which were blowing strongly on it, which is the storm of addiction to fame that social media has broadcast to some of its users. After social media was used to open channels of communication between individuals, it has now become a means used by some to achieve his dream of gaining fame, as if this fame is a charitable act by which a person approaches God or an achievement that he seeks to achieve.

"The evolution of social media broadcasts of fake fame among some of its users"

Social media in the beginning of its inception was used only in communication between people separated from some distances, and this stage was the safe stage. Then a new social media appeared and some began to use them to create popularity and form the so-called "audiences". Hence, the "obsession with fame or addiction to fame" stage began, as the number of people on social media increased significantly. Fame and the formation of a large audience on the social media for some people has become a goal they seek to achieve by all means, even if it is at the expense of their morals and principles. Some began to strive to increase the number of followers and admirers on social media, as if the more followers and admirers increased, the number of his righteous deeds increased and he became a virtuous and ideal human being, and the smaller their number, the smaller the number. Of his good deeds.

How does addiction to fame pose a major threat to society and the value system?

With the tremendous development that social media has witnessed, some of them have begun to deal by the element of money, so The more followers a person has on a social media site, the more reward they will earn for the increase. As if it turned into a business and a

fame at the same time. Some began to take it as a profession, gaining money and fame together. From here, social media began to pose a major threat to the society and value system. When the element of money began to appear, the number of people coming to addiction to this fake fame increased and some individuals began to waive the principles that they had grown up on in exchange for reaching fame. We find that some individuals have started putting cameras inside their homes and participate in the whole community in everything that happens inside the house, as if the person penetrates his privacy and violates the sanctity of his home by himself in exchange for increasing his popularity. Some girls abandoned their morals and principles in order to gain followers and admire. And some individuals started mocking themselves in front of the cameras to gain more fame. What is surprising here is how a person can give up his morals and principles that he was raised on in exchange for gaining fame!

An observer of the accounts of those addicted to fame notes that most of them are predominantly narcissistic, characterized by arrogance and trying to gain even at the expense of others, and the individual's attempt to shed light on himself by any means, most of them provide only nonsense and non-purposeful content, and overcome of them tongue indecency. This explains the prevalence of foolishness and the decline of morality that prevails now. The frightening thing is that some individuals take them as role models and follow their example. All this has left a great impact on the value system that is the basis of society, and this caused a glitch on it. Social media has become playing on the chord of destroying the value system and has become a plot to destroy the values and principles of societies.

This is social media has become terrifying, and the fame has become like drugs, and some people have started getting addicted to it in our time ...