



PROUDLY ISSUED FROM FEPS SINCE OCTOBER 2018

3 YEARS Of Restless Work

First time with FEPS Dean Prof. Mahmoud Al-Said



BOARD CHAIRMAN

Prof.Dr. Mahmoud Alsaid

EDITOR IN CHIEF

Ramy Magdy Ahmed

ELITE



FEPS.WHERE ELITES ARE MADE

VOL.1 ISSUE 25 (NOVEMBER 2020)

First designed by Ramy Magdy Ahmed in October 2018

Issued monthly from the Faculty of Economics and Political Science- Cairo University



BACK TO FEPS. MAY IT BE A GOOD & SAFE SEMESTER

HIGH BOARD

Prof.Dr. Mahmoud Alsaid (Chairman)---Prof.Dr. Hanan M. Ali (Member)--Prof.Dr. Samy Elsayyed (Member)--Prof.Dr Mazen Hassan (Member) --**Mr. Ramy Magdy Ahmed (Editor in chief)**

EDITORIAL BORARD

Ms. Carolin Sherief , Mrs. Silvana Sobhy, --Ms. Sara Nasreldine , , --Ms. Nermine Tawfik





Three Years of Restless Work



Because he never asked us, since our launch, to propagate for his personal achievements,

because his period as a dean witnessed each day an active step towards the goals he set for FEPS,

because he taught us, as our chairman, that making real progress is better than talking about it,

we decided to honor him the same way he taught us,

that is by letting his real achievements speak for him.

We are proud to publish the performance report for FEPS Dean Prof.Dr. Mahmoud Alsaïd (2018-2020) and the clever teams he worked with at the link :

<http://feps.edu.eg/images/report-2020.pdf>





Mr Basel El Hini, Chairman of Misr Insurance Holding in an Interview with ELITE :

THE INSURANCE SECTOR NEEDS A GOD FATHER THAT LEADS ITS EFFORTS LIKE THE CENTRAL BANK FOR THE BANKING SECTOR



written by:

Mirna Ossama

revised by :

Nermine Tawfik

Cairo : Ramy Magdy and Mirna Ossama

This month we met an exceptional character, Mr. Basil Al-Hini, managing director and chairman of Misr Insurance Holding Company (IHC), to know more about his professional career over the past years, since he first joined the Faculty of Economics and Political Science, until this day.

Mr Basil's relationship with the faculty of economics and political science started more than 40 years ago. That choice was easy for him, since he joined the arts section in his secondary school and excelled in his studies. He decided to join the faculty of economics and political science for it was a top school for arts section graduates, after a period of hesitation between it and the American University. His late father ended this hesitation by telling him he preferred the "dome" (Cairo university) and that a good university graduate should graduate from under this dome. Basil loved politics so much since he

was young, as opposed to economics about which he knew little. Thus, he joined the faculty of economics and political science, and completed his postgraduate studies at the American University.

When he was a student, he didn't have a direct relationship with professors, but most of his relationships were with assistant lecturers. But there were some professors who had a great impact on him and his colleagues, like professor Amr Mohey-Aldin who had a very charismatic character and attitude, which made students love him very much. There was also professor Khairy Issa, the then faculty's dean, who had that glamorous personality among his fellow professors, and professor Ahmed Youssif, among others.

Mr Basil thinks that the university forms its students' character just like any place where students interact with people, like the house, school, and workplace. The extent of how much a student is influenced by his faculty generally depends on the university's environment, like the type of people s/he interacts with, including professors, students, staff, in addition to the kind of subjects s/he studies. Discipline in the faculty is also an integral part of the factors that help form the student's character.

When it comes to the faculty of economics and political science, in particular, it still makes its students feel elitist. This can be attributed to the limited number of its students, as opposed to other faculties. This relates not only to the treatment they receive, but also to the subjects which students study in the faculty. He also believes that the subjects that were



THE BUBBLE OF GLOBAL DEBTS, PRIOR TO COVID19 CRISIS, THREATENS GLOBAL ECONOMY AND ITS RESCUERS EQUALLY

taught in this faculty made him feel elegant and distinguished, partly due to the high quality professors there. He thinks that in order for the faculty to influence the student's character, s/he must be moldable and have good receptive skills. This is because the feeling of distinctiveness, instilled in them by the faculty, could either make them feel arrogant or being capable of bearing responsibility. The limited number of students also helped to gradually narrow the gap and differences among students.

On the educational level, Mr. Basil feels grateful for all of his professors. On the professional level, Mr. Basil feels grateful for Mr. Omar Mehanna, his first manager at the banking sector, and Mr. Fou'ad Sultan, a former tourism minister, and others whom he met during his professional career.

Mr basil continues by saying that although Misr Insurance Holding Company's (IHC) main job is insurance, it still can be categorized as part of the banking sector, as it contributes to the promotion of financial inclusion, raising Egypt's economic growth and its GDP, in addition to creating more job opportunities, establishing a large investment base that is used in financing of projects, and raising investments and saving rates. The former two sectors have the weakest rates in Egypt. In order to support these sectors, the insurance sector needs to be boosted, because this sector includes all these points, and it adds to them the element of protection that the whole society looks for.

He thinks that the insurance sector in Egypt is not at the required

level. For almost 10 years now, the insurance sector makes up 0.8 % of Egypt's gross domestic product, compared to a percentage of 3 % in Morocco and 2 % in Saudi Arabia and UAE and other countries with small populations. This puts us in a bad position, for the insurance sector lacks a legitimate sponsor that can help and promote it.

This is very different from the banking sector where the Central Bank-which is only considered to be regulator- did something outside the realm of governance, and dealt with banks that were then owned by the Finance Ministry. As a result, the Central Bank became the God Father of that sector, managing to lead the development plan of the sector which started in 2004, as a part of the World Bank's economic reform program. Four banks in Egypt were used as a locomotive to pull other banks forward. Although those banks were the most financially troubled, they were the biggest among other banks. So, if those banks were to be reformed, other banks could too. This is what exactly happened. After more than 10 years, the banking sector which in 2004 had an allocation gap of 100 Billion Egypt pounds, made profits in 2015.

The insurance sector, on the other hand, doesn't have a God Father that can play the role the Central Bank did with the banking sector, as it has an oversight body that doesn't promote the sector, because insurance is not the only sector this body is responsible for. In fact, this body is responsible for other financial services apart from banking services.





SKILLS ONCE CONSIDERED ADDITIONAL FOR JOB MARKET (LIKE FOREIGN LANGUAGES AND COMPUTER SKILLS) BECAME NOW BASICS FOR GETTING A JOB

Thus, the challenges, in his opinion, start from the fact that the insurance sector doesn't have big institutions that can take the needed decisions to promote it, unlike the plan that was laid out for the banking sector, aimed at getting rid of small contributions and attracting foreign investments, among others. There are other challenges that stem from this major challenge, as all of the sector's requests need to be submitted separately, by addressing a specific entity for a specific request, like trying to establish new companies, widening the use of technology, and trying to widen the base of producers. In fact, Statistics show that Egypt has very few numbers of producers compared to its population, something that could also provide new job opportunities for the youth. Not only that, there is also the so-called "banking insurance" that allows Banks' clients to buy insurance products; this was recently put into practice by the National Bank.

Mr. Basil says that in order to convince the people, you have to offer a product that is so convincing and attractive for them to buy it, which in turn enlarge the market, including the recent scheme under the name "Tomorrow's pension" which the insurance sector offer to young people as a saving fund.

He also spoke about the current economic situation in Egypt, saying: there is a difference between the current unprecedented crisis stemming from the Corona Virus, and the 2008 financial crisis which was in effect a banking crisis. The current crisis, on the other hand, started as a health crisis and then has morphed into a crisis on all levels. Because we have not seen the end of this crisis yet, it is unlikely we can predict what happens next. The whole world is waiting and assessing the situation.

In his opinion, the economy's strength lies in the size of population, because if human power is put in its correct setting and in the required sectors, it will be a huge driving force that helps us reach what China has accomplished. Some economic activities in Egypt are connected to the outside world, therefore they tend to be volatile, chief among them is tourism. Egypt still lags behind other countries when it comes to its trade balance, and it has a shortage in exports and imports. Therefore, unlike other countries, Egypt will not be greatly affected, due to the halting of commercial transactions, since it is not hugely integrated in world commerce.

Although it is likely that there are big challenges facing banking, energy, industry, agriculture sectors, and others, these sectors won't be disrupted, which means that insurance sector's investments and its expanding investments plans would continue. Mr. Basil calls on other sectors to develop themselves to cope up with the repercussions of this crisis, because if they stop their expansion and development in the face of the crises that world have faced recently, the situation would worsen. He stresses that we should continue our growth, because this will be the main determinant of what will happen in the future.

Regarding the global economy, he thinks that the big crisis lies in the debts that worryingly exceed the world GDP, as debts exceed production. This could lead the world economy to a breaking point. This was clearly evident before the advent of the Corona crisis, and was accelerated by the trade war between the US and China and the Brexit. This situation represents a burden on countries which are traditionally supposed to save indebted countries, which made the whole world cry for help with no savior in sight.

Then Corona virus came and made matters worse. But we only hope that after all these conflicts and disputes that have taken place, the world would unite to get out of this crisis and overcome its ramifications, or at least delay current problems until the world could find a solution to them. Mr. Basil adds that the situation remains unclear, and nobody can claim to know what would happen next, because the world was already going through a big problem, waiting to see its ramifications, and then the Corona virus came along and made matters worse. Finally, Mr. Basil sends a message to students that the future doesn't lie only in books, despite their strength, but lies also in what they studied and benefited from these books. He advised them to build their skills, saying: the skills that were previously seen as complementary for excellence, have now become essential requirements in the job market. If they neglect these skills, they would lose a big part of the competitive edge thousands of other people have. He noted that students should make full use of university years in developing these skills to be equipped for the job market. Because if they start developing them after graduation, they will be lagging behind others.



Meeting (Mina Onci) Founder of The Francophone Youth Initiative at Bibliotheca Alexandrina



Alexandria: **Mirna Ossama**

edited and written by:
Mirna Ossama

coordinated by:
Joseph George

The month of November witnesses an interview in which we meet Mina Onci, founder and former president of the Francophone Youth Initiative at the Library of Alexandria, in its first season, until it was led, in its second season, by the General Coordinator Amr Atiq.

In the beginning, the idea was a youth initiative that they established in March 2017 when the initiative was launched, but they have been working on its idea since mid-2016. The vision and goal of the initiative was, first, to focus on building the Francophone person, especially French school students, but it was not limited to them, but was available to all French speakers, in addition to breaking the barriers between different communities such as the French community and those of other languages, since the Francophone community is very closed.

The beginning, in its first season, was the formation of a team divided into five committees or central units; the first one was the academic committee which is concerned with the academic

content that might be displayed in any event, regardless of its duration from the one-day event to the three-month event. The second one consists of two units that are put together which are human resources and capacity building, as human resources are concerned with skills and capabilities, in the first place. The third one is concerned with organization and logistics, the fourth is the public relations unit, and finally, the fifth unit concerned with media and marketing, for those interested in advertising and media starting from photography and design and so on. Thus, the unit head is responsible for appointing committee chairs in each of the five existing committees. The work team was trained at a time when they were examining the proposed ideas and selecting the appropriate ones to achieve the set visions and required standards.

Let's start with the first event that was held at the French Institute in September 2017 under the name of "Debater", which aimed to work on the skill of debate or the dialogue, in general. The event included French and English speakers, which ended with a competition in which the two groups were separated, with the contestants from each group having debates between them, each group in its own language, and ended with the win of "Saint Jean-Antide" from the French speaking schools group and the "Saint Franciscan Ibrahimia" school from English speaking group.

Then comes the "Leader" event, which was held at the "Notre Dame de Sion" school in Alexandria in October 2017, with the aim of working on the leadership skill, and ended with a competition in which the Second World War was simulated;



The purpose of the initiative is to focus on building the Francophone person, especially French school students, and to break their isolation

and the competition was between teams; each one represented a specific country. The Second World War was chosen as the leadership was clearly prominent in its seven leaders, including Hitler, Mussolini, Charles de Gaulle, Stalin, and others.

The third event was the "Presenter" event, which was held at the French Institute in December 2017, which aimed to work on presentation skills among schools of high school age. Among the goals set was getting used to reading, but due to the short time they were unable to do it. This event ended by dividing the participants into random teams, so that each team reads a small book, in different fields, and summarized and presented it in terms of getting used to reading, research, summarizing and getting to know more than one field.

These three activities were among the mini projects that they undertook, which ranged from four or five days to two weeks at most. But there are two other projects that were among the mega projects undertaken by the Francophone Youth Initiative, and their expected duration was five months, but they, under some circumstances, extended for a whole year.

The first one was the "cultural exchange" project that was established with the Library of Alexandria in cooperation with the Library "El Nashee", which aimed to a cultural exchange between three cultures; The French culture, represented in the French schools, the English culture represented in the English schools and the German culture represented in the German schools. This project included students from 12 to 16 years old, i.e. preparatory

students, as they were providing them with information about these three countries - France, Britain and Germany - and about European countries in general. The students were divided into three groups according to the language, so that each team was provided with sufficient information about the country they represent. At the end, the parliaments of the three countries were simulated, in which the students exceeded expectations. They were also asked to write a book, furnish a video, and present information about a specific country, which was related to the Library "El Nashee".

We also mention the "Anglophone World Project" founded by Farah Muhammad Reda, which was held at the Faculty of Economic Studies and Political Science in Alexandria under the supervision of Dean Dr. Qadri Mahmoud Ismail, whose idea was to work on the anglophone countries. Despite the initiative's interest in French speakers, they wanted to provide information about these countries as well, given the historical relations between the two countries - France and Britain - and that it is impossible to study the French culture without paying attention to the corresponding culture, the English culture. On this basis, a whole project was organized to explain this culture. This project mainly involved Britain and America, which are present in all international organizations, for this, the initiative was interested in simulating the existing global organizations, then they held an imaginary conference between the most powerful countries in the world and considered that there is a third world war at the gates while there is a global catastrophe and the participants had to choose between them. These two projects lasted for a full year, starting at the beginning of 2018 and ending at the beginning of 2019.



These were the five projects that they carried out, and there was another project that was supposed to be implemented with the Naval Academy, which is the project "Simulating the United Nations in three languages; Arabic, English and French", in which five of the most important bodies in the United Nations would be simulated, but it has not been completed, yet.

There was also an idea for two other projects that the initiative aspired to implement but which had not yet been planned; the first was a project to teach the French language and the other was for Africans.

They also participated in two one-day activities over the first season, with St. Mark Church in Alexandria affiliated to one of the embassies, which is probably the British embassy. They also participated with the Library "El Nashee" in the event "Maa Baad (Together)" in July 2017, which is considered a family day aimed to family bonding, as they played many games suitable for adults and children, so that the family members can play together. This event is considered the beginning of working with the Library "El Nashee" and a prelude to the "cultural exchange" project that they established in conjunction with it. Thus, the first season ended in June 2019, in contrast to the plan set for each season, as it was not planned that the duration of each season would exceed one year, but this is what the situation required at the time where it was their start.

The second season began in June 2019, in which the participants number increased, and the second unit that we had previously talked about was divided into two units, which are the Capacity Building Unit and the Human Resources Unit, and thus they have six units, with six committees.

With the third season, which was about to start but was suspended due to the Corona pandemic, it was supposed to work

on ten programs (those programs that put project ideas and work on them). The first program is fully interested in Francophone culture, from Francophone countries and organizations, etc. The second program is concerned with the English culture; completely like the first program but in different language, countries and organizations. The third program is the "culture" program, which is an open program; due to the comprehensiveness of the word and the diversity of the topics that can fall under it. Therefore, this program works on everything related to culture and cannot fall under any other program. The fourth program is the African program as they wanted to present Africans as well as African countries as they are the most French speaking countries. The fifth program is concerned with projects related to the United Nations due to the multiplicity of its bodies.

The seventh program is concerned with technology and entrepreneurship, and the eighth program is concerned with art, its origins and types. The ninth program is concerned with medical and astronomical sciences, etc.

They also have many clubs that they want to work on, which are the debate club, the leadership club, the negotiation club, the communication club, the show club, the rhetoric club and the creativity club.

In addition to another activity they wanted to work on in schools, but it was not completed due to the Corona pandemic.

As for the final section they wanted to work on, it was related to quick events such as sports diaries, competitions, and others. The possibility of working on all these activities online is currently being studied, but it has not yet been implemented.



Violent upbringing in Egypt : Special Report

Cairo:Carolyn sherif ,Salma Yasser, Adham Nasr, Salma Bayoume, Assile Mostafa, Hania Bahaa

No society is unrest and crime-free, yet a society’s ability to face, fight, and control misconduct is what might differentiate societies from one another. After being slept on for years, domestic violence has finally grabbed Egyptians’ attention due to the recent upsurge of cases, and disputes concerning the topic have rose ever since. Domestic abuse is violence, or in that sense, abuse in a domestic setting usually due to disagreements on issues such as family values and house rules. Domestic violence/abuse may cause long-term physical damage, and mental and emotional trauma to the victims and eyewitnesses of the incidents.

Due to the current spread of domestic violence over the past few years, our team has decided to run interviews about the discussed topic on samples of students from a number of faculties. Surveys were conducted through personal interviews with those students mainly questioning their opinion on domestic violence, and in order to prevent inaccuracy, a one to one ratio was maintained between males and females interviewed, and intellectuality was taken into consideration. The questions included:

1. How they define domestic violence and if they’d recognize an incident,
2. Causes of domestic violence
3. How it affects the included parties on both the short-term and long-term
4. Their opinions on how Egyptian’s raise their children
5. Whether or not they’ve heard about domestic violence incidents
6. The government’s role in facing the issue.

To a certain extent, we can confidently say that the students had dissimilar opinions about domestic violence. A fair number of students highlighted that most Egyptian households wrongly raise their children lack proper communication. But conflict rose when defining domestic violence, whereas some students thought domestic violence is only physical, and occurs between the father and his children (beating the children up to punish them for wrongdoings).

Others characterized domestic violence as emotional and psychological abuse to children. As obvious, both agreed that the usual receiving end is children, and not a partner.



Most interviewees perceive our culture as that with minimal knowledge about proper parenting, stating that the lack of education and awareness about the matter has a huge impact on households. A great number of Egyptian parents think violence is the optimal way to raise children, where kids are slapped, whipped using belts, and beaten with slippers to ‘acknowledge their mistakes’; parent-child abuse is highly common in almost all households. The trauma caused due to domestic violence affects the victim on both the short-term and long-term, mentioned the students. Long-term consequences include mental instability, which may in turn affect the victim’s future relationships and families negatively. Similarly, short-term effects are psychological too, whereas the victim may suffer from having relatively low self-esteem, low self-confidence, and stubbornness. Victim’s, in that context, are physically and mentally scarred for life, and are prone to being violent around others.

The number of students implying that they’ve witnessed or heard of real-life domestic violence cases were shocking. A confession written by a student explicitly claimed that she saw a boy commit suicide, particularly due to the brutal treatment he got from his mom. An incident like this only reflects how corrupt our society must be to turn a blind eye on such matters. However, after many, many years, and much more cases, measures battling domestic violence are finally being put to work. One student proposed that students shouldn’t get their bachelor’s degree without being given projects on the matter. Other students suggested that campaigns addressing the topic should be created, providing people with sufficient information about domestic violence, and educating future parents on how to create a safe environment for children to grow up, safe and comfortable. A few students also encouraged government intervention and the passing of laws against child abuse and violence, effectively controlling parenting, yet others have lost hope in our society, indicating that domestic violence is already embedded in our culture, and won’t easily disappear.





Islamic Caliphate: The Past-Present Debate

***Prof. Dr. Neveen Abdelkhalek, Professor of Political Thought and Political Theory**

Translated by Nadeen Hesham

The starting point: since the first moments following the death of Prophet Mohammed (peace be upon him), no other issue has engendered much disagreement and debate among Muslims – whether intellectuals or masses – as the issue of succession or “khilafah.” The Muslims who had emigrated to Madinah (“muhajiroon”) and the natives of the city who had supported the Prophet and embraced Islam (“ansar”) rushed to discuss this issue, which was settled when Abu Bakr al-Siddiq assumed the position and was the first to hold the title of successor of the prophet “khalifat al-rasul.” Concerning the other title of successor of God “khalifat al-Allah,” we see that the Quran addressed Mohammed as a messenger and a prophet but never as a successor of Allah or His shadow on Earth. And the second caliph, Omar bin Khattab, refused to be described as such, opting instead for the title of prince of the believers “amir al-mo’mineen” when he found that the title of successor of the prophet was too long. In any case, Islamic thought has rejected the notion of God’s shadow on Earth; hence, the divine right to rule that Europe knew during the Middle Ages never made its way into Islamic thought save for exceptional cases, but it was never an integral concept of this thought.

The continued debate: in old and modern times alike, the issue of succession or the caliphate remained at the center of Muslim debate, discussion, thought and disagreement. Since the fall of the Ottoman Caliphate and the declaration of the end of the

Islamic caliphate in the 1920s, the debate around reviving this concept and the title of the Caliph of Muslims hasn’t stopped. However, the passage of time and the strong winds of change in the direction of establishing modern civil states dimmed this debate for a while until political Islamist groups emerged with their goal of reviving the caliphate.

Therefore, what is the true nature and historical evolution of this concept? The constant view among the majority of Muslims known as “ahl al-sunna” is that the caliphate was a form of diligence exercised by Muslims via their consultation and choice as the Prophet had not named a successor. And this era began by following the Prophet’s method of laying the foundations of justice, rendering it a caliphate whose aim was to preserve religion and manage worldly affairs according to it. Thus, this era came to be known as the rightly-guided caliphate and its four caliphs as the rightly-guided “rashidun” caliphs, who were, in order of succession, Abu Bakr al-Siddiq, Omar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib.

Although the historical narrative settled on describing this era as the model to be referenced as an example of the application of Islamic values, this did not prevent sword fighting and beheadings from occurring leading to the Great Strife “fitna.” History books have narrated the events of this strife that ended with the agreement between Muawiyah bin Abi Sufyan and al-Hassan bin Ali giving the former the caliphate to be succeeded by the latter.

Muawiyah and the overturn of the caliphate into kingship: Muawiyah reneged on his agreement with al-Hassan and seized





the caliphate before turning it into a hereditary kingship by naming his son Yazid as his successor. With that began the era of the Umayyad Caliphate, which reached its largest expansion during the rule of Hisham bin Abdel Malek after whom weakness crept in and allowed the Abbasids to seize the caliphate from the Umayyads. The Abbasid Caliphate reached great cultural attainment with its capital Baghdad as a beacon of science and scientists before it was crushed by the Mughals. The caliphate was later revived by the Turkish Ottomans and lasted for several centuries until it was ended in the 1920s.

It is worth mentioning that the Muslim World witnessed multiple simultaneous caliphates; for example, aside from the Abbasid Caliphate in Baghdad, there was the Umayyad Caliphate in Andalusia, which was founded by Abdul Rahman al-Dakhil (Quraish's Hawk) after he had fled Damascus that was being taken over by the Abbasids. Similarly, the Umayyad Caliphate in Andalusia existed alongside the Fatimid Caliphate, which arose in the Maghreb region at the hands of Ubaid Allah al-Mahdi and expanded to Egypt and the Levant. This caliphate entered Egypt under al-Moez li din Allah who founded Cairo and made it his capital. It is also worth mentioning that it was a Shiite caliphate that was ended by Salah al-Din al-Ayoubi.

What we care about in this historical development is the fact that it was a political struggle to establish a kingship that would raise the flag of the caliphate. Although these king-caliphs sought to establish a kingship to bequeath to their children, the same way a father hands over some money or property to his children, they contributed to the spread of Islam and the states of some of them reached high levels of cultural and scientific attainment. Their record thus had its positives and negatives and their strength ultimately faded, leading to the end of the caliphate just like kingdoms and empires had fallen before it.

The question now is whether the Muslim renaissance is really conditioned on reviving the caliphate, which is what the supporters of political Islam claim. These individuals often paint a rosy picture of the caliphate where justice prevailed and Muslims enjoyed their rights and prestige. In this framework,

they narrate stories about the justice of bin Khattab and the rush of a caliph to aid a woman crying out for help in his name. But there is another side to these stories, a side which was detailed by Sulaiman Fayyad in his book titled "The Other Face of the Islamic Caliphate."

Fayyad mentioned several cases of oppression, injustice and tyranny that people suffered from under these caliphates. Furthermore, this form of rule over various peoples has become a thing of the past since now the people of each country have the right to self-determination.

Modernity has also affected systems of government in terms of having civil states that are sovereign and based on citizenship. Yet, the proponents of the return of the caliphate keep pointing out to incidents of abuse of some Islamic minorities as proof of the necessity of having a caliphate with an unmatched strong political will to defend such minorities, as if this would take us back to the old rosy picture of the prestigious caliphate. The reality on the ground is that this age is over; we are now in a new age with its own parameters of power and prestige. These parameters depend on having the tools of the day in terms of scientific and technological advancement and communication and information methods. Moreover, the Quran mentioned Muslims as one nation without any reference to the necessity of one state to combine them all, which is something that never materialized even during the flourishing ages of the Islamic caliphate when multiple caliphates existed simultaneously as explained above.

The fact is that in the era of globalization, the struggle of the proponents of political Islam is a globalized, multi-round and extended struggle. And I don't think we will see its end soon. Until then, we mustn't overlook the humanitarian dimension of the concept of the caliphate. It is the caliphate that is responsible for mankind whom Allah designated as His successors on Earth and provided them with reason in order to undertake their mission of knowing the Creator, worshipping Him and promoting life and civilization "al-umran," which is ultimately the goal of the humanitarian caliphate.



PAPER CASE

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

TRANSLATED BY : CLARINDA SHERIF



Salwa pressed the electric glass button of the car window to allow the Steam made from her breath and the breath of the person sitting at her left to leak out. A smile dripping with sorrow hangs on the side of her lip as she describes Magdy as "the one sitting to her left", although he could be described as: "her husband". As the Glass slides down, she muttered in a low voice: the time had come for the intersecting circles to detach, she took her seat back and relaxed.

Her disagreement with Magdy this morning was not the first of its kind. Even this one wasn't the most violent disagreement throughout their history together. His most violent disagreement with her was when he insisted that she should quit her job and be completely free, asking her to take care of the children, and when he didn't let her buy a car because it was unjustified in his opinion, and when he became so angry when she received a call from her colleague asking her about the predicament of her illness. He always disagrees with her on her own ground, but not once did she manage to take the fight to his land, his people and his connections, she hasn't even tried. And all the time they were contending at a middle point. Apparently, they weren't, she was the one who was subservient to him. She works but with half an effort and half a future, she moves with him in his own car and he goes with her to her consultations, she establishes her work relations, neighborliness and friendships on his liking. The curtain of petrified tears fell into her eyes, as she browsed fifteen pages of her age, obscuring from her sight the scenes of people and cars, that she did not need to see it, but memorized it by heart.

But after all, Salwa believed that morning's situation would trigger a major crisis in her relationship with Magdy. He was waiting for her, holding the door of the elevator as usual when she locked the appartement's door, avoiding any eye contact between them, saying in artificial indifference: when we come back, I would like to get back my paper case, if u please. He left the door of the elevator and completely emptied to the expression of surprise which brushed his face, Salwa went on to answer a question he did not even ask her: I want to keep this case with me, is anything wrong with this? He pressed on the elevator's button again, in excess nervousness and she went right behind him letting no chance for any conversation.

In that paper case, Magdy had collected all her papers: her passport, the union's card, the club's one as well, all remaining trust receipts from the value of the renewal of the apartment, her academic certificates, the decisions of promotions, the letters she wrote him earlier, literally everything. In the midst of life's troubles and also due to the lack of experience she has, she has not noticed that without her papers she turns into a woman with no memory nor identity. Magdy turned her into something like a Bedouin in the Gulf countries and became her key, her only way to access work, Club, trade union, travel and life. He opens her up for the transaction that pleases him, then returns her locked in the nationalized holster and locks the cabinet door with the key. In the few hours of serenity in their fifteen-year relationship, she would sometimes ask him: why do you keep my papers with you? And he said succinctly: to preserve them for you. She did not notice that his response implicitly accused her of negligence and irresponsibility.

Salwa has admitted to herself that this morning's situation she had been planning for long ago, and that she was confident when she asked Magdy for her paper case that she struck a chord in their relationship since she reclaimed the key from him to herself, and by herself. Like most men from the East, Magdy could not have imagined his wife's infallibility being under her control. There is no specific explanation for the timing she chose to blow up her relationship with Magdy. "Why now" will forever be the question hanging over, asking herself whether she will confront yesterday, today or tomorrow. all she needed was to gather her courage and be willing to handle the consequences of her decisions: loneliness, people criticizing her actions, being responsible enough for herself for the first time and denying the Canaries with whom she shares complaint and hope. this morning, she found herself capable to accept such challenge, and willing to. Salwa pressed the electric glass button again and renewed the air and felt less suffocated.

The car stopped at the door of the utility in which she works, and she took it from her straws, opened the door of the car and rushed out, as Magdy pulled her out of her arm in roughness, asking: What about the paper folder? She reclaimed her left and responded in defiance with a voice heard by the one sitting next to her: I will take care of it. He turned the ignition switch and drove off, but she waded into the dirty water of the road and didn't fill up. I looked up to a dusty sign hanging from one of the windows overlooking her institution that read: down wuth Hosni Mubarak, and she smiled. She joined her arms to embrace nothing and ran like a child in the direction of the institution.





Alyiaa Assem

Islam in France has faced many hostilities and attacks throughout history, but the current one is the fiercest of them all. Emmanuel Macron recently made several statements and insults that provoked Muslims around the world, and reached their culmination during the memorial service for the French teacher offending Islam "Samuel Pati, "who was slaughtered by a Chechen Muslim student after displaying cartoons offensive to the Prophet Muhammad, Macron said," Samuel Patty "was killed because the Islamists want to take possession of our future and know that they will not get what they want with self-assured heroes like him. He also added that they will not abandon drawings and caricatures, even if some retreat, and they will provide all the opportunities that the French Republic must offer to young people without discrimination or marginalization, and that they will continue with all the professors and teachers in France to teach history, its glory and its darkness, and they will teach literature, music, spirit and thought, and his country will carry the banner. Secular high. Macron described "Samuel Patty" as a symbol of freedom in France, and during his statements, he expressed plans and intentions to enact stricter laws to confront what he called "Islamic isolation", and he explicitly declared that the Muslims of France, who are estimated at six million, represent a danger. Formation of a counter-society.

This was followed by the French government closing several mosques and charitable societies in addition to an Islamic club, which led to anger and escalation of opinions and voices criticizing and denouncing what Macron is doing. With this true religion, a risk that does not take into account respect for the belief of others, an explicit call for hatred and violence, a return to medieval brutality, and a detestable provocation of the feelings of nearly two billion Muslims. In turn, he denounced the stabbing incident of two Muslim women in the French capital, Paris, and condemned the incident, which he described as a "hateful terrorist." According to a statement published by the official account of Al-Azhar on Twitter, Al-Azhar assured me that the duplication in dealing with terrorist incidents according to the religion of the perpetrator is shameful and shameful, and creates an atmosphere of tension between followers of religions, and increases the repercussions of terrorism and counter-terrorism among holders of different beliefs.

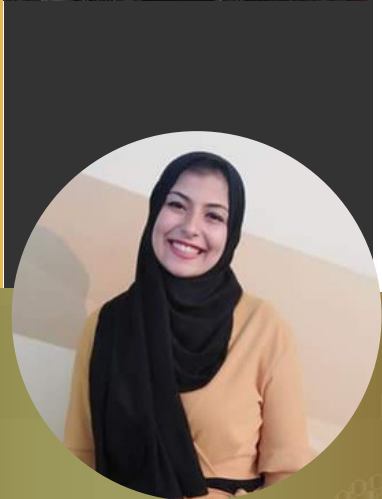
People on social media launched a campaign calling for a boycott of all French products in response to Macron's successive offenses to Islam,



Macron's Defeated Battle

and then Kuwait sent a letter to the boards of directors of cooperative societies demanding that all French goods and products be boycotted and removed from all central markets and branches. Qatar University suspended the French Cultural Week indefinitely, in sympathy with the latest developments related to the deliberate abuse of Islam and its symbols, saying through its Twitter account: "In this regard, the university's administration confirms that any prejudice to the faith, sacred cities and Islamic symbols is completely unacceptable. These abuses harm the universal human values and the highest moral principles that all contemporary societies affirm. Turkish President Erdogan also described Macron's words as being insolent and rude. Some commentators described Macron's actions as calling for racism and hatred of Islam and Muslims, and others added that Macron "claims to differentiate between moderate Islam and extremist Islam, but is hostile to the two, and adopts the policy of 'manufacturing fear' and electoral investment in 'Islamophobia' that is currently widespread in Europe And the Western world in general, for purely electoral reasons, after its shares declined against the right and the extreme right, whose fortunes and popularity are increasing among the French public opinion these days.

Some attributed his statements to the fact that he wanted to outbid the French extreme right to secure the support of the electorate in any upcoming election. Macron's constant insult to Islam came as a prelude to the passage of laws and measures of a racist nature against Muslims in France after they failed in reform steps to integrate them into French society, where Macron was desperate, which made him lose his popularity in the extreme right however, he retracted his statements recently due to the pressures he faced from countries around the world, stating that he had been subjected to injustice and was misunderstood . And the response to the killing of a Chechen Muslim refugee to another person who insulted his religion deliberately abuse does not give the right to anyone who was to encroach on the beliefs of another religion, as France is the most hostile to Islam and Muslims in the West and is working to destroy it under the pretext that Muslims are extremists. The beliefs of its adherents are the same extremism. Freedom of beliefs and respect for them is a duty and a right of others that must not be compromised or threatened by their companions. Macron is accused of coming up with such rejected statements and calling for continuing to publish the offensive cartoons of the Holy Prophet, the best of prayers and delivery, and his statements call for increased violence and hatred Between peoples instead of promoting a culture of tolerance and dialogue between cultures and religions, and by doing so he crosses all those borders and rights in a way that provokes the Islamic religion and even humanity as a whole, and the reactions that have been issued by different countries of the world - Islamic and non-Islamic - are the least that can be done towards his recent statements.



Giving a Voice to the Voiceless

Report on The workshop held by FEPS Unit of Women Studies on "Qualitative Methodology: Oral history from a gender perspective"

Yasmine Aladdin

Asst.Researcher at the unit

The Women Studies Unit organized a workshop titled "Qualitative Methodology: Oral history from a gender perspective" over three days (offline-online) from 10 to 12 October 2020 at the Faculty of Economics and Political Science, Cairo University. At the beginning of the workshop, Dr. Amal Hamada, director of the Women Studies Unit, gave a brief introduction about the history of the Faculty of Economics and Political Science with its major and minor departments, the work and various activities of the Women Studies Unit, and its unique nature as the only entity within Egyptian universities that combines the study of gender and development in Egypt. The workshop hosted 17 participants who came from different backgrounds with the passion to learn about qualitative methodology, and oral history in particular.

The workshop was conducted by prominent scholars in the field of gender and oral history; namely: Dr. Hala Kamal, Dr. Hoda Al-Sadda, Dr. Hoda Al-Saadi and Dr. Rania Abdel-Rahman.

On the first day of the workshop, many issues and conceptual frameworks related to feminism and oral history were tackled, with a special focus on the interconnections between different concepts such as "feminist research," "feminine research" and "women research," as well as the difference between the concept of "gender" and "women" studies, in addition to intersectionality in the field of feminist studies. The second session focused on knowledge of the tools and objectives of feminist research and the ability to introduce this perspective as a tool similar to those used in human and social sciences. Furthermore, the workshop discussed the development of feminism and feminist movements in the world, with a special focus on the Egyptian movement and its context, challenges and achievements. Moreover, oral history was discussed as an important research tool that has the ability to bridge the gap between official history

and the untold stories of the people. Oral history emerged in the 1960s and 1970s and intersected with social movements and women's liberation movements. Oral history brings to focus problematic issues such as "interpretation," "practice," and "documents and the written words," among others. Because of the injustice inflicted on women and other classes in official history, oral history became a tool through which a voice is given to the voiceless. However, there are number of challenges facing it; for example, the myth of objectivity, the written versus the unwritten, the duality of truth and fiction, and other dualities.

The epistemology of knowledge as well as the positionality of knowledge were other important issues also discussed during the workshop. Accordingly, the basic components of the "politics of representation" were discussed with a special focus on the relationship between the narrator and the researcher and the power dynamics between the two. Further issues related to the study of oral history included the problem of "memory," the politics of analyzing language, power and authority, the "interpretation of the oral text and "dominating narratives" from a gender perspective. Participants engaged in lengthy discussions on those issues and challenges and how to develop a better understanding of them.

The third session of the workshop focused on the practical level. It introduced participants to different techniques on how to deal with historical documents and narratives of oral history. Through these activities, participants were acquainted with the main challenges and limitations related to the topic. The goal of this last session was to give a practical example to participants on how to use oral history from a gender perspective.

Based on feedback from participants, the Women Studies Unit intends to hold a longer version of the workshop, where it can give participants the chance to implement the tool on topics of their choice.



Why is the beautiful beautiful?

Dina Ibrahim Hassan

FEPS Assistant Lecturer of Political Science

"If our instincts were not corrupted by toiletries, and were not deviated by money, then the sense of beauty in us would have remained biologically intact and beauty would return as nature wanted it to be, so that it became the flower of health, and it would work again for the good of humanity not for weakening it, and here good meets beauty, and we reach the conclusion of Plato that "the principle of goodness returns to the law of beauty." Plato is hesitated in this matter and did not know exactly to whom he kneeled, for the strong wisdom of Athena or the bright navigation of Aphrodite?! Perhaps he was right in his hesitation, because beauty, as we have seen, is difficult to make it a pillar of the state. And what is the use of wisdom if it does not make us love the beautiful and create new beauty that is more wonderful than what nature offers? Wisdom is a means, and beauty in the body and soul is an end, and art without science is poverty, but science of science without art is barbaric. Rather, divine philosophy is a means unless we expand its horizons to include the rest harmonious tasks of life, their instruments and their value. If philosophy is not motivated by the navigation of beauty, it is not worthy. Nothing has been removed from Egypt except for the tremendous greatness that it raised from the sand, and in everything with the Greeks but its wisdom and art remained. The live beauty is the greatest kind of beauty. But it fades with age and spoils with time. Only the artist can put his hand on the fleeting image and print it in a template that conquers annihilation. "

With these words, Will Durant concludes one of his book chapters on aesthetics to present his subjective vision of philosophy as a holistic view and a mind that simplifies life and turns disorder into unity and an integrated view of life. Perhaps what stopped me in what he puts about the meaning of philosophy and the science of aesthetics is our urgent need to re-raise this question now as our concepts of beauty - with their differences - are subject to blatant rejection and exclamation, and the question of changing the concepts of the majority of us about beauty? And about the secrets of beauty? Its criteria? Will we still never know why the beautiful is beautiful, or is it possible to be convinced by the philosophical attempts to answer this question?

Some philosophers argue that beauty is harmony, while others see that the secret of beauty is to achieve good, as Plato believes that art should be a part of morality, while Aristotle believes that beauty is what achieves symmetry and organic unity of parts in a coherent whole. But the question remains, why are symmetry and unity the reason for the joy of the soul? Does beauty remain like this a matter of form and image?!

Other trends appear to try to answer this question, including what Kant and Schopenhauer went to, where they see that beauty is what brings pleasure in soul regardless of the benefit it achieves, but it pushes you to meditate involuntarily and sends you pure happiness and that is the reason behind the appreciation of beauty and artistic vitality. But why aren't things beautiful for doing their functions? Whatever proves its harm becomes an ugly piece - according to what Nietzsche says - and every useful thing is beautiful, loved and palatable by time, and everything acquires beauty when it stirs in us feelings and sends us strength as does the feeling of light, order and gentle touch, unlike what ugliness does in us as it reduces our vitality leading us to disturbance of nerves and digestion, and to conflict and quarrel.

And if the motives for feeling beautiful and the secrets of what makes the beautiful beautiful differ between achieving good and feeling pleasure, or performing the function. then is there an objective obstacle for a person to experience the meaning of beauty? Do well-being and the economic level of individuals interfere with their appreciation of the meaning of beauty and their taste of arts? Some trends see that art does not appear in a nation until the accumulation of wealth surplus its economic need, and the same applies to the individual when hunger does not concern his mind or is not severe, then the sense of beauty overflows.

Can we think about the concept of beauty again and evaluate the degree of beauty we reach and taste differently? Can we judge according to this to what degree we are harmed by the ugliness around us according to the concept of beauty that each of us adopts?!





CYBERCRIME

MARWA MAHDY

Third Level, Political Science

The Internet has expanded and is no longer restricted to the purposes of scientific research but has been expanded to cover all spheres of life that give rise to crimes resulting from its use. These crimes are either inflicted on the computer itself with the intent to destroy it or they are caused by the computer which becomes a tool for the offender to use for his criminal purposes or what is termed "cybercrime".

The problem lies in the growth of cybercrime and the increase in its losses which have become a real threat to information security in all vital and public spheres. Indeed, the use of the Internet for terrorist activities poses a danger to national security and international peace and security.

There is no consensus on the definition of cybercrime due to the complexity of the directions that they have addressed but it can be said to be an assault on stored computer data. It is a technical crime that arises clandestinely by intelligent criminals with the tools of technical knowledge and directed to get information.

Cybercrime distinguishes from other crimes as transspatial, Cybercrime is a socially adaptive and intelligent criminal while the classical perpetrator is a simple illiterate person, It also occurs in the field of automated information processing and targets morale rather than material, Victims are reluctant to report for fear of defamation, the speed of erase evidence and the availability of technical means to block access are considered and less violent in execution.

There are many ways in which cybercrime involves: stealing inventions to use or sale, Defamation includes the use and

dissemination of private or perverted information with the intention of assassinating or abusing individuals, espionage, and the interception of information and the attempt to find out what individuals are doing, sexual harassment and intended harassment through text ,Child pornography includes the publication of special images of children "tourism sex ", number theft and trafficking, especially secret phone Numbers, cyberterrorism and includes all the above components in a changing technical environment

A number of ways to combat cybercrime include: the need to use antivirus programmes, to eliminate the use of a simple password, to enact legislation to keep pace with developments in cybercrime and to bring national legislation into line with international conventions in order to enable criminal justice agencies to play their role at the national and regional levels in a way that will contribute to the effective fight against cybercrime, and to train and qualify digital evidence professionals and improve their performance. Follow all security alerts to reduce the risk of cybercrime, keep backup copies of all sensitive information on off-line disks, verify the identity of the senders when the E-mail is opened.

The best-known cybercrime: the NASA hack in which 16-year-old Jonathan James accessed Marshall space center data system and uploaded the source code that contained the workings of Nasa in 1999. According to NASA reports about the case, the value of the files stolen was us \$1.7 million. In order to stop the attack, the agency had to shut down the system and restart it, causing an estimated loss of us \$41,000. James was arrested quickly but managed to avoid prison as a result of his youth.

Finally, cybercrime is one of the most serious crimes the world has ever known, changing its traditional view of crime in general.





Divorce : A Cost Paid By Kids



BILAL GAMAL

Third Level, Political Science

Recently, divorce rates have increased significantly, This is for several reasons, including the lack of understanding between married couples, the lack of bearing the burdens of life, the lack of responsibility, as well as the existence of problems between the spouses that make life between them almost impossible. And many other reasons, They did not realize the seriousness of the step that they had taken, and they did not pay attention to what would happen to their children. The children here are the ones who will pay the largest share of the price of this decision.

In fact, the decision to divorce or separation has many serious consequences on children, as they are the ones who will be the victims of this decision.

here are some of the serious consequences that divorce or separation have for children:

First: Dismantling the family: As when divorce occurs, we find some fathers going to marry another, and some mothers go to marry another and they did not turn to their children, so their children, become alone in life, and in this case the percentage of children's exposure to homelessness is high. Barents, both of them are busy in their new lives, and there is no care for children, so they try to seek her in the street

Second: the psychological and social problems that afflict children: As a result of their parents' decision to divorce, children are exposed to several psychological and social problems, as a result of their belief that their social life is no longer as perfect as it was before their parents' separation. Some of them feel depressed, insecure, internal destabilization, loneliness, and that affects them negatively in their social life. Some children also feel that their self-confidence has been shaken after their parents made this decision as a result of their belief that this will affect their social status in front of people, and many of them begin to think about suicide to escape from this suffering.

Third: the lack of interest in children by parents :Sometimes, the lack of attention to children by the parents is a destructive tool that parents give their children without realizing it. Children begin to integrate into the circle of bad friends due to the absence of people to talk to, In addition to their lack of containment ,so we find some children are at risk of addiction, abuse, and many other things like that, due to the lack of interest on the part of the parents in their children after divorce. In this way, by making this decision, the parents are putting their children's lives to ruin by their own hands.

Fourth: The behavior of children is affected negatively as a result of divorce: as the problems and conflicts that occur between parents before separation affect the behavior of the children, so the behavior of the children turns into violent behavior and the son becomes nervous and distracted most of the time, and this greatly affects his dealings with people in the future and makes his deal is sharp.

Fifth: Divorce affects the safety of future generations: If we want the next generation, it is better, for us to find ways to limit the increase in the rates of divorce, because of the negative effects causes on the social and psychological life of children, which negatively affect future generations

"A message to every father and mother intend to divorce"
Of course, there is no social relationship without problems and disagreements. The occurrence of some disagreements between spouses is a natural thing, but husbands must have a degree of overlooking and ignoring these problems. This is in order for their children to live a calm and stable social life, as children need the presence of parents together, either if the parents cannot bear these problems, and life becomes impossible between them, and they accept the decision to separate, then they must not neglect their children and make every effort to be with them most of the time, So that they feel safe.

Before you think about divorce, think about the misery your children suffer.



UNDER SURVEILLANCE

ESRAA MAGDY

Under surveillance our actions are less free and, accordingly, we have already voluntarily surrendered our freedom without realizing." This is Edward Snowden's quote that we can know from the purpose of our topic today and why we attach importance to this topic...

Modern technology is no longer just a secondary tool in our life, rather it has become the basis on which we rely on determining our daily plan, starting from setting the alarm until completing everything in the day for the least possible time and effort, as it is an influential entity in itself.

The Gartner recently released the Institute for Technical Studies and Research in Stanford, USA, a report that studies the increase in the number of smart devices used and networks connected to the Internet from 8.4 billion devices in 2017 to 20.4 billion devices in 2020, and there is no doubt that this increase is a pivotal factor in changing the parameters of our lives not only in The tangible physical world, but in the way we think and perceive different issues, so the issue of rejecting or accepting technology is no longer an available option, but rather has become a matter of social awareness.

So is the technology that we have always been shaping us now?????

Let us answer this question together over the course of the article, not through slogans, gossip and.... but from what we live with technology every day and day,,, in summary, the reader of the article is its maker and what is said will never be as strange as it is an alert to Our use For technology, Even We get Of which On What We want, instead of From that Take root she Vienna What No We want

And it sure caught your attention by the ads on Face book, instgram, amazon, which is a large proportion of the goods and services that you are thinking of buying, and the matter is not limited to that only, but you are shown all your favorite places, food or news and so on.... The question that raises itself, how does it happen that? And why? Who am I am the maker of the choice or who put in

In 2020, Northwestern University of America announced, through a study conducted by it that devices connected to these programs, even when they are closed, can also hear and record everything related to the phone

Simply, any interference from these programs naturally takes place with your consent, as you agree to all the conditions before using them, and therefore the program or application is available for him to do so.

When these companies were asked about the reason for that, the response was that they work to serve the user as much as possible by providing his preferences, meaning creating a customized experience for each customer and suitable for him and his choices

In 2018 a newspaper was published garden and New york times report that Cambridge Analytic was able to obtain data from about 50 million users from the face book company in order to analyze the behavior and ideas of these people and to exploit this in advertising campaigns and what the company promotes even if its information is false and misleading, and the question here is whether Such ideas and advertising campaigns in this way succeed?? The answer is you who will say it, as let me tell you that this company is not only the owner of Donald Trump's propaganda campaign in the American elections, but also the owner of the Brexit campaign. The matter is not simple, as the information here means control.

Technology is no longer just a tool. Rather, it controls a large and no small part of our life if not all of our lives. It affects everything. Unfortunately, the matter is no longer an option but rather a compulsion, but in a rather general form.

So let's conclude with a quote by Benjamin Franklin, the sixth president of the United States, and you have to explain it "Any society ready to give up a part of my freedom in exchange for safety does not despise any of them, and surely it will lose both."



Sinful Upbringing

Mohamed Elsayy



Second Level, Economics

We are shocked from time to time with events published in the newspapers and social media. Such events have their supporters and their opponents and have received attacks or sympathy from influential persons and the public. However, such events do not indicate in particular singular events taken place within a family only represented 1/24.7 Million Egyptian families. Yet, they indicate to a living phenomenon in society and it is time to shed light on it. Here, we talk about family violence represented in the last times in a number of concurrent or consecutive events ranging between escaping of children from their parents' houses to wrongful ways as well as committing a lot of other crimes such as adultery, suicide and others. This is the core of the case without any need to mention certain examples.

As soon as we hear that one of the children escapes from his parents' house, a lot of attacking opinions or sympathetic ones are provided. Neither of the two parties knows that the escape of such child is not his first escape as he may live all his life escaping, escaping from the cruelty and ejection of his father, escaping from the scolding of his mother as if both of them surrounded themselves with barbed wire that cannot be approached! and One or both of them may surround themselves out of the other with the same barbed wire, As the successful marriage has indications and marks appeared in the children only!.

We shall mention one of the stories quoted from the prophet biography:

One day, Companion Al-Akra'a Ibn Habes visited the prophet and messenger, May The Prayers, Peace of Allah be Upon Him. While he was sitting at the prophet Mohamed, Alhassan Ibn Ali, May Allah be Pleased with them, came. So, the prophet Mohamed welcomed, hugged and kissed him.

Al-Akra'a was amazed from such conduct and the sympathy and kindness of the Prophet Mohamed So, he asked him in amazement, Do you kiss children?

The Prophet Mohamed replied: Yes, what is strange in such act?

Al-Akra'a said: I swear by Allah, I have ten children and I have never kissed one of them before.

The Prophet Mohamed replied: What can I do if Allah, The Almighty, Has taken mercy out from your heart?

The guardianship of the father on his family, wife and children is not achieved with orders and prohibition or by using loud voice and whip but it can be achieved by affection and mercy, by forgiveness. The father isn't only the source of livelihood for his family but he is also the source of mercy and sympathy – ordered to provide by Allah –. A slice of bread provided by father with his kindness is better than a table of food provided by him with cruelty. The respect of father is not represented in keeping the mouths of children shut but it is represented in the smile and happiness when the sound of father's feet are heard approaching from the door of the house and knocking on the door! Allah recommends us only to be merciful with our children. So, Don't mix it with disaffection, anger, harshness and cruelty.

Get closer to your children and listen to them, participate them in their interests and engage them in your interests, monitor their tendencies and their hobbies and support them, do not let them to solitude of themselves and the confusion of their minds, do not let despair overcome them, do not let them fight their life fights alone! Support them with your encouragement and care. Know well that there are some life problems which can only be overcome with your kindness Plant values in them. whenever they deviate from the right path, punish them and teach them how to get back to the right path. Whenever they do wrong, actually they shall do wrongs, punish them one time and discuss them in such acts in another time, punish them for rectifying them but not for punishing them, Be merciful with your children Be a bridge for your children and not an obstacle on their way, Do not build barriers and let your opinions and values be implanted in them!.

Hundreds of studies and essays were launched about family violence case. Yet, the majority of them were in vain and useless as they touch the case and do not penetrate them. most of them bring us down to a lot of branched aspects for example but not limited to – The difference existing between the culture and education of parents from their children as parents desire to make their children inherit their initial primitive education and its sinful philosophy! Such attitudes only justify the family violence and parental authority. It is a wrong pretext as if its constituents are true, where are its correct results?!





The American Louise Glück and the Nobel Prize for Literature

Nourhan Osama



On the dates of Nobel prizes distribution for different fields, we heard about the American Louise Glück, who gets Nobel prize for literature in 2020. As the committee indicated why she deserves the award, saying: {For her unmistakable poetic voice, which makes individual existence universal in her strict beauty} So let's see who she is?.

She is an American poet and writer, she was born in New York, and grew up on Long Island in 1943, and currently lives in Cambridge, specifically in the state of Massachusetts, she first appeared with the song firstborn and then won the American Poets Academy Award, and soon she became famous as one of the most prominent poets in contemporary American literature. Regardless, she is a professor of English at Yale University, and she is now 77 years old.

Glück was also distinguished in her recitation of poetry with its natural tone, and the spontaneity of her gentle voice, as this is the first time that the award has been given to an outspoken poet, since the Swedish poet Thomas Tranströmer received the award in 2011 as a poet, where the committee explained that the reason for Glück receiving the award is her voice. Distinctive poetry

Among the poems that garnered the Nobel for its reason was "The Untrustworthy Speaker's Poem," translated by Mrs Dai Rahamy, "It is really sad. I have been distinguished throughout my life by my intelligence and the power of my language, and my insight, in the end, was all in vain, so I am not trustworthy, because A wounded heart, meaning a wounded mind as well." Among the poems also translated by Mr Mujahid Mustafa, "Indeed, there is not enough beauty in the world," in which she says, "As if it is the artist's duty to create hope, but with whom?, With what?, the word itself is fake, just a trick to refute perception, to intersect with the lights of home decorations."

She was influenced by Robert Lowell, Warner Maria, Emily Dickinson, and Glück sought to reach the world, as she found an audience in the United States and abroad as well, and was greatly influenced by myths and epics such as (Dido), (Persephone) and others, in addition to her creativity in writing narrative poetry which prepares the reader to relive memories and milestones from the past.



MARIAM MAGD

“Shams al-Maarif”...From YouTube to Cinema

Saudi Arabia is among the countries that are interested in watching YouTube. Although the Saudi YouTube content is valuable for watching, not many follow it in the Arab world. In 2011 -which was the beginning of the YouTube content industry- it expanded a space for younger adults to present their ideas and opinions that didn't find a way to appear on TV screens or Cinemas, also it made them not only in Saudi Arabia but in the whole Arab world interested in the idea of creating YouTube content. YouTube made it easier to present yourself to the public without the need for complications and favoritism which is in cinema or television. First let me give you an overview of Saudi YouTube.

At the beginning of 2011, many programs appeared that dealt with events, whether political or social, in a sarcasm way. Among these programs was the "Esh Elly" show, that gained wide fame and reached more than half a million followers and more than 300 million views. Its host is Badr Saleh, who then in 2016 had a show on TV "Tonight with Badr". There's also "Masameer" show, started in the same year, which is a satirical cartoon show written by Faisal Amer and directed by Malek Najr. It has over a million followers and more than 200 million views. The Saudi shows didn't stop only there. As by the arrival of 2012, there are shows like the "El-Tamsah" show by Ibrahim Khairallah, which is a satirical doll that deals with social events in a funny way. It reached two million Followers and more than 235 million views, and also there are other shows like "La yaksr" and "Khambla". YouTube is among the programs that helps the appearance of many, as it is the only way out to vent your thoughts and opinions without restrictions or complications.

YouTube has an easy way to show your thoughts to the audience, and then you can collect your thoughts into a cinematic work that many will see, whether YouTube viewers or not. There's what a group of young Saudi content providers did in "Shams al-Maarif" movie, as the movie cast was Baraa Alem, Ahmed Saddam and others, and the production was by two brothers Sohayb and Faris Qudas. The movie tells a simple story without any complications or intonation, whether in the directing or in the story itself. It takes you on a journey with a group of young adults who are aiming to make their own movie, which is "Shams al-Maarif". There are comedy scenes that you'll appreciate. Furthermore, the skill in writing the script is exceptional that avoids doggy comedy. The movie also sheds light on some negatives that exists on YouTube or among the content makers in general, also it makes you see how much passion the hero has in spite of making a bad movie, but He remains a believer as it's his first and last world. Although there was no investment in acting opportunities for some of the characters, it won't spoil your watching experience. In the end, "Shams Al Maarif" is a snack of drama and comedy together.

There may now be a fewer shows worth watching, and it may be due to the low common sense or due to the lack of new ideas for creating good content. However YouTube is still showing ideas that contribute to make a good, unconventional cinema. These ideas will increase by its audience's support and will forces the pioneers of this field to leave more space for more ideas. In the end, we aren't only receivers but we also contribute a huge part in this industry.



Zeina Marei

“A Lyrical Minority” The Story Behind Black Music

Jazz music on the other hand was born in a state where Africans, white Europeans and French-speaking Creoles coexisted; the city of New Orleans. But in 1894 segregation laws were passed, separating the dark-skinned Creoles from the lighter-skinned, which in turn gave black Creole musicians more incentive to associate themselves with English-speaking blacks, resulting in a mixing of both musical traditions. Jazz’s popularity then rose through riverboat trips (mainly operated by dark-skinned workers), reaching places like Missouri, Kansas, and southern Chicago.

Although many would perceive rock music as a white genre, many of its origins lie in the black community. Rock ‘n’ roll was mainly influenced by the rhythm and blues of the 1940s and ‘50s, both of which the industry categorized as “race music” at the time. Rock music was primarily created with a black audience in mind, yet white teenagers soon caught up to the trend through radio broadcasts and were drawn to its rougher sound and edgier themes. Rock ‘n’ roll soon became a mainstream cultural phenomenon, with artists like Little Richard, Fats Domino and Chuck Berry gaining widespread play and attention at the time. The late Chuck Berry reflected the complicated racial situation of America through his music.

Modern pop stars of all races would not exist in their current forms without black music. In almost every genre of popular music, black musicians have had a significant impact. Icons like Michael Jackson, Prince, Mariah Carey and Whitney Houston all represent the most recent infusion of black music into the industry. This widespread appeal represented the changing views of Americans in regards to race, and hip-hop and rap grew into being fundamental parts of the American pop identity in the 21st century. The African roots’ effect did not just end in America, but has reached a vast audience around the globe with rap and hip-hop scenes developing all around the world. Although black Americans today still face racial inequalities and prejudice in their lives, there remains a connecting chord that can be felt in aspects of music and culture.

“You cannot imagine American music without its African influences. It just doesn’t exist,” said Benjamin Harbert, an assistant professor of music in the Department of Performing Arts.





Reem Omran

HOOLIGANISM

As per recent news, a famous wedding was on the verge of being ruined as result of the scene caused by 2 celebrities fighting over football clubs and that's not the first time we have witnessed sports sparking up fights, ones that may reach the extent of being deadly. From permanently tattooing themselves with their favorite's club logo, to actually smashing the TV when their team is defeated, sports superfans have displayed bizarre forms of obsession over the decades , and when this obsession takes violent forms , we are witnessing what is called HOOLIGANISM. Reaching the stage of being a superfan is surprisingly common these days, as a result of the exposure of more and more sports and clubs around us.

A sports fan is someone who roots for their favorite team, whilst enjoying the skills in the game. On the other hand, there are people whom their lives revolve around this team; superfans allow a team performance to take full control over their mood and actions. Conducted studies showed that kids who grow up in jousehold where sports are watched regularly have a higher tendency of becoming crazy superfans later on.

They connect with the sport the club from such a young age, till it ends up being part of their identity. They include their beloved team in every single aspect of their everyday life, for instance, clothes, social media posts, day-to-day conversations and even their houses' interior designs.

Of the many psychological phenomena displayed by superfans, "Basking in reflected glory" is seen almost every day; it is the act of identifying yourself with the

team, especially after a victory. The obsessive fandom tends to say "we won" instead of "the team won", whilst surely having their whole mood shift to the better as a result of that victory. On the contrary, obsessive fans who are only in it

for the wins apply the "Cut off reflected failure" after each loss; they avoid identifying with the team, and even try to avoid anything that's team-related,as it boils up their anger. Needless to say, it is only fickle fans who display the COFR phenomenon. Moving on, to the social phenomena, "Ingroup-outgroup bias" is the phenomenon that creates rivalry between teams' fans; it is when a fandom, the ingroup, deprecates another team's fan, the outgroup. The deprecation may reach the extent of strong insult and violent behavior, all in the aim of proving whose team is best. Superfans also exhibit another social phenomenon that's known as "Disinhibition", where they publicly act differently when it comes to supporting their team. Whether in sports bar or in a stadium, they react to wins and defeats in ways that contradicts their personal nature; a shy quite person, for instance, would scream and jump around, highfiving complete strangers.

Having a passion for sports is something magnificent, as well as appreciating the beauty of the game. Displaying phenomena that indicate hooliganism is where a line should be drawn. Hooliganism and obsessive fandoms have already cost us lives of innocents, Thus, awareness over this matter needs to be raised, in order to protect younger generations from going obsessively crazy over goals and scores.