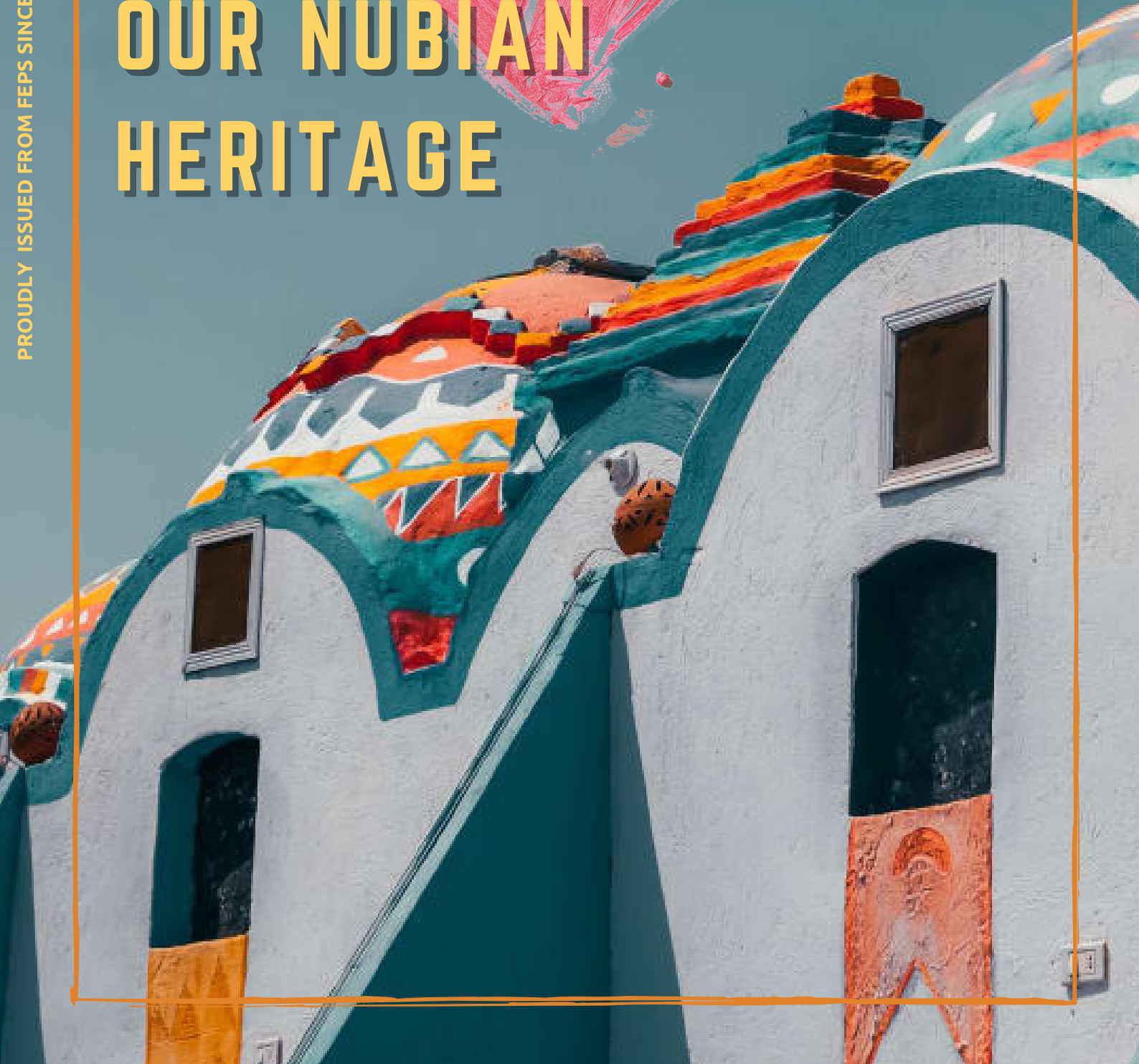


ELITE

# CELEBRATING OUR NUBIAN HERITAGE



PROUDLY ISSUED FROM FEPS SINCE OCTOBER 2018





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Faculty of Economics and  
Political Science- Cairo  
University

# ELITE

FEPS.WHERE ELITES ARE MADE

**VOL.1 ISSUE 28 (FEBRUARY 2021)**

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## CONGRATULATING OUR GOD-MOTHER

Prof. Hanan M. Aly chosen as Vice-dean for education and students' affairs for an other three years

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## **INTERVIEW WITH THE ECONOMIST OSAMA GAITH**

**Edited and Written by :  
Farah Islam.**

**Cairo: Ramy Magdy and Farah Islam**

This month Elite newspaper has the pleasure of meeting one of the sons of this university, a graduate of the class of 1968 and one of the most important figures of economic analysis in Egypt, the great journalist and economist well known Mr. Osama Gaith Who has a rich history in journalism, he started as a journalist for the Middle East News Agency, Then he moved on to economic liberalization, and finally he moved to the newspaper Al-Ahram, which is considered as one of the biggest and most important newspapers in the Egyptian and regional press arena. Mr.Osama Ghaith has a long career which has resulted in many remarkable successes. In the following, we will present the most important aspects of our interview with him in terms of his beginning to join the Faculty of Economics and Political Science, his career at the Middle East News Agency and at the newspaper Al-Ahram, the January 25 revolution and the most significant challenges that Egypt has faced, then we will conclude our interview with Egypt's economic conditions and the economic reform plan.

**1- How did your relationship with the Faculty of Economics and Political Science start and why did you choose it?**

The beginning was before I joined the university, as I realized that I had many cultural and intellectual skills, as well as writing skills that would qualify me to join the Faculty of Economics and Political Science, but due to the fact that the traditions of the Egyptian family prefer that their children join one of the practical universities such as medicine and engineering, I joined the Faculty of Engineering, Alexandria University, but After a short period, I realized the extent of my strong desire to join the Faculty of Economics and Political Science, especially

it had a brilliant lustre . I kept adhering to my desire to transfer from the University of Engineering to Economics and Political Science, until I was able to convince the family of my point of view and my ambition, and I did indeed make the transfer, And the Vice-Dean of the university, Dr. Fathallah Al-Khatib, was welcome to my desire to join the university of Economics and Political Science and helped me to complete the transfer procedures.

**2- How were your activities inside the college and your relationship with the professors?**

As I mentioned to you that the Vice-Dean of the university, Dr. Fathallah Al-Khatib, received me with the utmost affection and welcome. Also, the professors during that period had great academic weight and value in their specializations and knowledge, and they also had wide reputation. The professors used to deal with students as the father to his son, and they used to provide us with great value, which is the value of dialogue, discussion, and serious scientific thinking. They also opened our eyes from the first moment that we will receive knowledge of all schools and specializations as the climate of Egypt at that period was divided between many ideologies, such as socialism, the High Committee to Combat Feudalism. At that time, the Faculty of Economics and Political Science had a group of professors who joined it from various universities such as the Faculty of Law and the Faculty of Commerce. We were dealing with academic figures such as Dr. Rifat Mahjoub, Boutros Ghali, and Hamid Rabi` .... We had a group of professors who taught us Many scientific, political and intellectual values that later made us a distinguished group. According to our activities



## **68" students' protests formed our political awareness and the positions of our generation**

inside the university, although we as students had different political orientations, the university used to allow us to express our political orientations with their differences through wall newspapers. The university used to allow everyone to express his different political opinions, for example we see that Dr. Rifaat Mahjoub was the secretary of the Arab Socialist Union, but during his teaching he would teach us all economic schools, even those that contradict his personal beliefs, he used to teach us to be neutral while seeking knowledge.

**3- What is your comment on those who say that Egypt in that period was politically closed even though history states that that period was rich in activities?**

The period of my enrolment in the university witnessed the establishment of a youth organization, and there were multiple attempts to introduce all university students to that organization through training courses, and that period was a political transitional phase as it witnessed several internal conflicts and as a result of these conflicts we as young people had many aspirations for a better future. The better future is free from turmoil and conflicts, so we had that big dream that was made, which is the Arab nationalism, and that Egypt is the leader in the Arab and African domain, but when we joined the university, there were signs of a strong international struggle with the Egyptian regime.

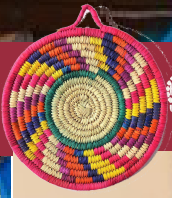
**4- To whom does Mr.Osama Ghaith condemn?**

I owe a lot to Professor Hamid Rabie, from whom I learned a lot, as he taught and convinced us that politics can be a science and that politics is a method. And also he taught us how to search and what are the methods of research, and that political thought is not only Western thought, but there is Arab and Islamic political thought, and that Muslim jurists can deduce from their thought a political

science that we study and research, as we have learned that Our civilization could have roots in political thought that is has a great value and has solutions to contemporary problems. It also taught us the positives and negatives of European and Western political thought, as it instilled in us a clear critical and scientific vision. Therefore, I owe him a lot in the way I think, in what I have learned, in understanding political science, and in applying everything that I have learned in public life. And I was close to him as we were living close to each other and while we went to the university we were discussing many topics without any barriers as he had a distinctive style full of affection, familiarity and good relationship between the professor and the student.

**5- What are the beautiful and difficult situations that you remember from your time in college?**

One of the prominent and difficult situations in the life of that group was the period of the student demonstrations in 1968, when the Faculty of Economics and Political Science had a leading role in those demonstrations. And I was one of the leaders of these demonstrations, which Is transferred to the university of Engineering, and we convened the Higher Student Committee, which consists of two or three representatives from each university, which formulated the students 'demands during that period. These demonstrations were an expression of our rejection of the defeat of Egypt and our desire to make our country better and also to demand freedom of expression, democracy and respect for human rights. As a result of these demonstrations, we were arrested in the castle prison, but we were not subjected to any torture or abuse, as there was respect for human humanity and the group was released after fifteen days. I see that who say that the student revolution was not a real revolution is



## The January 25 Revolution is the greatest in modern Egyptian history, as it was a great opportunity for the return of real democracy in Egypt

mistaken because the real change in the Egyptian political reality began after those revolutions in February 1968, and in the March 30 statement, some students' demands were met, and that is the most difficult situation, but the best for me. As for the happy situation, it is when Dr. Abdel-Malek Odeh asked me to conduct a research, and my research was a kind of boldness and criticism of some of the vocabulary of the Egyptian political system, and the doctor discussed me as his son and not as a student and he taught me a lesson that is if my scientific opinion was possible to present me to a danger, I have to present it in a way that doesn't put me in direct confrontation with others.

6- Mr. Osama Ghaith has a rich career in journalistic/economic work, including managing editor of Al-Ahram newspaper. Tell us about the most important stops on that trip and what you added to it and how it added to you?

The beginning of my career as a journalist was at the Middle East News Agency, where I started working as a journalist, and then I continued working for seven years. In this agency I learned journalism and started working in the central analysis department and learned not only press editing, but also the holistic culture about the events and changes of the world. And after a period of my work as a journalist, the agency's need for an economic editor appeared, and I held this position for 4-5 years. At that time, senior officials and ministers greatly respected the press and tried to transfer their experience and knowledge to journalists in order to ensure that reporting the news touched the public awareness. After that, the most important radical change occurred in my life, as Al-Ahram newspaper offered me an offer to join them, and Al-Ahram newspaper only received the distinguished and the best in his field of specialization, and at the same time, the Middle East News Agency offered me to travel to Beirut,

but he controlled the idea of expression About myself and reaching out to the people, especially because my job in the agency was based on reporting news only and not commenting on it. Quite unlike in Al-Ahram newspaper, there was an atmosphere that helped the journalist to be creative and also there were rewards for the distinguished. These two experiences gave me an opportunity to constantly travel with Egyptian delegations, in addition to training courses, gain experiences from traveling abroad, and learn about the thought and culture of these societies . In general, I adhered to specific controls in my articles, but at times I would exceed these controls and I was prevented from writing for a period of time.



7- You had a clear and critical press presence before and after the January 2011 revolution, and we are on the cusp of celebrating the tenth anniversary of the January revolution, how do you evaluate the January scene?

In my view, the revolution of 25 January 2011 is the greatest in the history of the Egyptian people, and it is a missed opportunity. Because this revolution expressed the ambition of the Egyptian man for a bright future, as the slogan of the revolution was live, freedom and social justice. This slogan is the entirety of the ambition of the history and civilization of Egypt. This revolution was a great opportunity for returning to the true democracy, and I think that the January Revolution was aborted with the intervention of international external forces. As a result of this revolution, I was able to use a different language in journalistic writing that I couldn't use before.



## We need serious steps towards protecting vulnerable groups against COVID

**8- We are hosted a high-calibre economist, so we must ask: How do you evaluate the Egyptian economic reform program in terms of the opportunities it presents and the difficulties it raises?**

From my point of view, when we scrutinize Egypt's reform plans throughout history, we find that most of the time this reform does not achieve the full desired goals, the most important problems of the Egyptian economic reform programs that there is no real diagnosis of the problem and that there is a widespread fabrication of the truth of the problems, in addition to external pressures and international restrictions that greatly affect economic reform, as it defines reform visions that may conflict with real Egyptian interests and real reform, and there are also some local obstacles. I believe that it is necessary for a real reform program to have good studies of the existing situation, so that there must be a thorough view of all the details and faculties. For me, I am very concerned about the external indebtedness process, especially with the recent transformation of the International Monetary Fund's loans into short-term debt, which puts pressure on the Egyptian economy, as Egypt suffered before that in the nineties from a debt crisis when the supposed trend was to be short-term loans.



**9- Without a doubt, the title of the current period is the Corona pandemic crisis, in your opinion, what are the challenges that this virus poses to the Egyptian economy in particular and on the international economy in general, especially in light of the ambiguity of the scene of the virus changes and global vaccination operations?**

I see that spending on the health sector was not in line with the requirements of this sector to confront the Corona virus. We are aware of the equipment shortage in public hospitals. This epidemic has not only caused an economic crisis at the local level, but also at the global level, especially with no knowledge of when this virus will end. Until now, we are not sure that the vaccination will be free of charge. Rather, the state is trying to spread reassurance to the people that everyone will be given the opportunity to get vaccinated, whether he is financially able or not. Corona virus has negative effects on various vital sectors in Egypt; I don't see any serious talk on the scene about support and stimulus programs for such imbalances that may negatively affect Egyptian economic activity and employment. So I warn of the danger of leaving the economic, social, and humanitarian and health repercussions of the Covid-19 without accurate scientific plans and without considering the mobilization of the necessary resources to face the costs of the repercussions of this virus.



# SABAWY, THE FUTURE HUMAN

Prof.Dr. Nevine Mossaad, FEPS Political Science Professor

Sabawi Taha's character in Egyptian cinema is one of the nicest and most famous characters in Egyptian cinema, and he was embodied by Fouad Al-Muhandis in the film "The Zizi Family". As we know him, a successful engineer who loves machines, once he hears about the failure of any machine he handles it, eats his lunch on time precisely because the human body for him is like a machine and his food is like fuel, devotes his whole life to inventing a cloth machine even if his dream almost touched him crazy. And because Sabawi only dealt with the gears and did not accompany but only the machines, he lost his social sense and is no longer able to interact with ordinary people like me, so when his mother got him an engagement - despite his nose - and forced him to hang out with his fiancée he did not find what to say of except to talk about the geometric form of "the balcony "and how it is in the form of parallel rectangles and each rectangle consisting of opposite sides! Nearby, his sister Zizi, the child, warned him to change the subject and flirt with his fiancée Fawzia! This character makes us laugh with its exaggerations and the sense of humour. Yet to turn Sabawi into a reality or to become the new human model in the era of the technological revolution and artificial intelligence are all terrible things

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In Al Sharq Al Awsat Newspaper, the following headline reads "emotional computing. to analyze and engineer feelings." The news aroused my curiosity or in a more correct sense raised my fears so I moved from the title to the details and went to read . In 1995, Rosalyn Picard, a professor at the Massachusetts Institute of Technology's Media Laboratory, first used the term "emotional computing" and formed a research group of the same name. A person who suffers from autism cannot express what is inside him and therefore he closes on himself because he does not find anyone to understand him, if the machine is fed with sufficient information about the symptoms of autism and its characteristics, it can transmit what inside the same autistic person to others, or as the article says the machine can produce "computer model" Feelings are more clearly reviewed, and this question of computer review of feelings should not go unnoticed.

\*\*\*

I don't think any of us will oppose the machine playing a noble role as helping autistic people or people who are so ashamed to integrate into their communities, but the fear is that when we train the machine to speak for us, express our insides and reincarnate of our characters, we voluntarily give it up to the only thing that we stand for: our humanity. We consult machines with our will in all our options, we ask the genie before we go to work the best way to avoid traffic jams and not

slacken us with alternatives, and we consult the genie when changing the seasons or before traveling about the type of clothes appropriate, it invites us to carry an umbrella or assure us that the weather is clear, and we offer the genie research ideas written his generosity puts a line under our mistakes grammar,. Today the genie is acting according to our own information, but who knows what is happening tomorrow, can't it gather its own information and dispense with our services and manipulate us and our feelings?

\*\*\*

Technology deprives us more and more of the intimate rituals of time and duration that were spreading warmth, increasing connectivity and achieving harmony and maintaining a very fine hair between certainty and uncertainty in the stories of conscience and love. The messages on the screen gave us iron board, removed patience ,and ended the pleasure or anxiety of waiting for the beloved and raided us with its speed and precise scientific certainty, it violated the sanctity of our hearts and made it common, so we designed hearts in every form and color to distribute on Facebook to the owners of the most beautiful comments. I don't think we intend living without technology that, because we rely on its services more and more. What I am afraid of is that it might one day turn us all into Sabaway ! and technology becomes Zizi telling us what to do.





**ELITE**

ISSUE 28, FEBRUARY 2021



# ELITE IN NUBAH

**SPECIAL COVERAGE**





Ramy Magdy

EDITOR IN CHIEF 'S WORD



## Why Nubah?

Translated to Nubian by: Hadeer Abouzaid

ار اولونقو ا رجونا جرنان دو(النخبة) جى دوول هين ميلل وير مدينى نا ثقافار. تنا  
تبتو اتشيلو اوتى ويرو  
\_ نوبانا كوما دوولى ما تكو تنا بيندتو ارجون ارشيف ترا  
تكد انا اشيبى بتلى بدولا نى  
\_ انين جورو ويسوما تندقو تشير بباجرو وا. اللهى جى ابدروا اسكى ترجى تنا جدركو  
تنا جيما جون جى تجيرى رو  
\_ اش الله ارقون جمى كنى جو ارقون قورتى تملى ديميرى باسير مين دى



This issue ,in our ELITE magazine, we celebrate a rich and influential cultural tributary of our national identity, our Nubian culture, which was and still is an example for our diversity and the depth of our history. Nubah and its language are an archive for our history, the history of civilization ,victory and the projects of the nation's building. That is why we present to you our current issue. Hoping to introduce this important cultural tributary with all respect and intimacy.

May God perpetuate our unity, our richness and the happiness of our people everywhere.

**Note:** The editor-in-chief preferred to use the Arabic alphabet to transcribe the Nubian language as he personally believe in the importance of the Arabic alphabet (not the Latin alphabet) in expressing the indigenous cultures in the Arab region .



# EGYPT'S GOLDEN LAND "NUBAH"

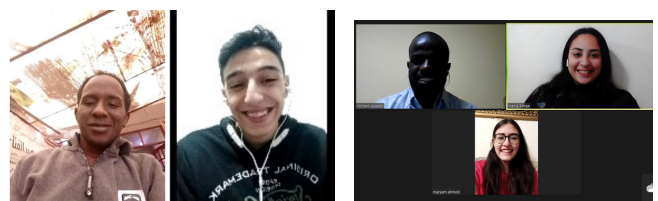
## A Discussion

**CAROLIN SHERIF, HANIA BAHAAELDIN, MARIAM HEFNY, MARIAM AHMED, ALYIAA ASSEM, ADHAM NASRELDIN**

Out of the land of gold, civilizations, whose history is more valuable than gold, were launched. When talking about history and diversified civilizations, we always find Egypt at the forefront of everyone presenting itself with its deep-rooted ancient history and civilization that left its traces for nearly seven centuries. There, in the far south, we find features of history prominent on the land of Egypt, calling for the names of the south where the land of gold and the people of Nubia. Nubia –which extends on the banks of the Nile River from southern Aswan till the confluence of the Blue and White Niles in Central Africa- is considered as a center of one of Africa's oldest civilizations in history. The origin of the name "Nubia" is derived from the Bedouin or Nubian tribes who settled in the area earlier in the 4th century AD. This authentic history has characterized the people of Nubia with some unique qualities like generosity, hospitality, originality, nobility, cheerfulness, fun and patience with calamity at all times. They are a complement to our Egyptian society, which, although it combines various cultures and differences among its people, remains what distinguishes it. The great thing is that despite all the challenges and difficulties, we always remain as one nation. So, surely our difference is the secret of our strength! Because Elite team has decided to make Nubia as the Elite magazine's theme for this month's issue, so in this report we also surveyed some of Cairo university's students within its different faculties such as the Faculty of Law, Mass Communication, Medicine, Engineering, Commerce, Arts, Pharmacy and of course Faculty of Economics and Political Science, taking into account –as you are used to- the different proportions of males and females. In our interviews, we've asked them about general information about Nubia and what they know about its History and Culture. We've also reached out Nubian people who are interested in Nubian matters to take advantage from their information about Nubia. We have interviewed Mr. Hisham Awaad, a journalist

in one of the electronic newspapers and the owner of the Facebook page "مصر متعددة الثقافات/ Egypt is multicultural", Mr. Hamdy or Ondi Soliman, an owner of a Nubian-style restaurant in Vienna, Austria and is always keen on holding seminars outside Egypt and making videos to introduce Nubia and finally, Mr. Islam Mohammed, who is the media official for the Egyptian Nubian Foundation for Development and a correspondent for Al-Manar Arab Democratic newspaper.

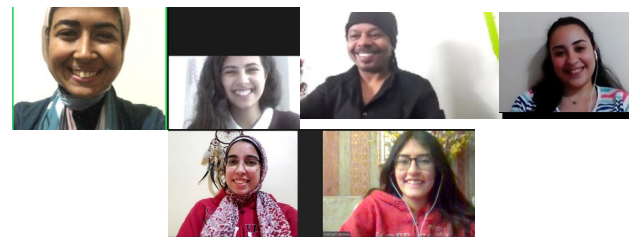
At the beginning of our interviews with Cairo University's students about the history and origin of Nubia and what they generally know about it, most of their answers were about how authentic Nubia is and how Its history represents a key part in our ancient Egyptian civilization. But their information about it and its history and culture was not much, they only mentioned that it was divided into two regions, one in southern Egypt and the other in northern Sudan. This point was addressed by the Nubians, who stated that the origin of Nubia or its oldest historical site is a southern region located in the South called "Khorbhan", and that is a 12,000-year-old area. They asserted the fact that Nubia is considered as the Land of Gold, because it was contemporary with various civilizations and because many Egyptian rulers had Nubian roots, for example, King Kush from the 25th dynasty. Plus, Different sciences such and astronomy and others have emerged in Nubia. They stressed on that the authenticity of Nubia and its culture is still present on its people, who are indescribably associated and attached with their heritage till our present time, as well as being fond of the waters of the Nile and the palms. Indeed, Nubia is a land whose beauty enchants everyone who sees it.





When we asked the students about what they first think when they hear the word Nubia, the majority of the students went to the astonishing sights of Nubia, the green palms and the houses painted with joyful colors, their distinctive songs and dances, the moralities that Nubian people are known for all over Egypt, as their generosity, originality, kindness and their unique language that no one speaks it except for them, and of course we cannot forget about the Nubian artist Mohammed Monir. On the other side, when we asked the Nubians about what first pops up in their minds when hearing the word Cairo, they talked about traffic, dust, the disability to distinguish between people, whether they were Egyptians or foreigners, in addition to the sounds of mosques, the warm atmosphere and various tourist attractions.

Talking about Nubian costumes and traditions, most students were unable to recognize the famous Nubian costumes but some mentioned Nubian's interest in handcrafts, their inheritance, their preservation of their distinctive heritage and their unique way in crafting their buildings. The Nubians told us that most of the customs disappeared by the time, but there are some traditions that lasted till our present times like marriage celebrations that last 7 days unlike the traditional weddings in Egypt. Each day has a different ritual, for example there is the "Noodles Day" as they make it in a particular way, and "Biscuit Day" in which they make biscuits that is similar to Eid-al Fitr's biscuits, in addition to Al-Henna's party and The big party which is the wedding day and the groom handles most of the expenses. Then Hamdy Soliman tells us about some Nubian habits, like the habit of newlyweds going to the Nile river to bless them. The Nubians have a habit of raising crocodiles and mummify them in their houses which they call this habit "Engy", they think that this repel envy. They also call him a companion to them as long as they are peaceful and pose no danger to them. They told us about some myths about children that want to cross the river and the crocodile comes to help them. They told us about some famous Nubian food which is close to the Sudanese society more than the Egyptian like "Kabbed" Nubian bread which is similar to crepes, "Jackkot" an alternative to spinach and "molokhya" and "Fussid" which are sugar coated cookies. Also they still use Nubian medical therapies like "Al-wartab" which is similar to the method of cubbing. Then coming to their holidays, In Easter men and kids go to the cemetery and put down some palm fronds and when they come home they find women who made them food called "Shober" a sweetened noodle. They call Eid Al-fetr there "Women's Day" because they prepare sweetened noodles and they call Eid Al-Adha "Men's Day" because they do the sacrifices of animals. The Nubians denounced Cairo's customs of writing "Qayma" when people get married and the custom of wearing black for mourning the dead, as Nubians wear white when a child is born or a person is dead.

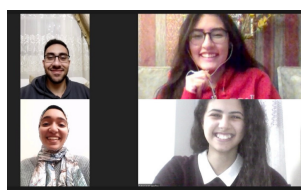


Then we moved to asking the students about studying in Nubia and what kind of obstacles that might be there, and they agreed that it's a very good idea, but of course there will be some difficulties due to the different customs and the climate in general and the availability of more facilities in Cairo. While when asking the Nubians about the possibility of studying in Egypt, they mentioned that already some of them have studied at different faculties and institutes in Cairo, but the challenges facing them were related to the different climate, circumstances, customs, traditions and the geographical distance between Cairo and Nubia which might feel the Nubian a little expatriate in Cairo. They also saw that Cairo dissolves the culture of every person who is different from it, for example, the Nubians in Cairo cannot practice their culture, language and customs as wearing Nubian clothes and cooking Nubian food, unlike a visitor or student in Nubia always feels like at home.

Finally, we ended by talking about the most famous and important sights in Nubia. They mentioned Nubia's museum which contains monuments from different eras, such as the era of the Nubian Mamluks, the "Al-Fanteen" island, the Botanical island, Philae island, which contains Philae's temple and monuments -that were flooded by the Nile River before they were moved and regrouped again half a kilometer from the island- and the sound and light shows in all languages. As well as the Abu Simbel Temple that Nubians recommend visiting it on 21 February to witness the sun passing over the statue of Ramses. Then most importantly, they recommend staying with Nubian families in their houses to be accustomed to Nubian customs and traditions.

So to conclude, we cannot say that our benefit from the Nubians was limited to information, but rather they also gave us valuable advice suggestions, such as the necessity to teach Nubian history in schools and universities so that everyone knows and appreciates the value of this region. They also advised the students of Cairo University in general and the students of the Faculty of Economics and Political Science in particular on the need for cultural exchange with other peoples, in order to be the product of our own experiences, and to make sure that we visit great historical regions, not just Nubia, in order to see history present before us, with the separation between administrations and nations. All of that in addition to the need to be set free from of stereotypes, because in the first place what brings us together is humanity. Finally, we always strive to search for information by ourselves and not rely solely on books.

Finally, long live Egypt with its people and history always and forever, despite all the crises and adversities.





We extend our sincere thanks to: Hadeer Abou Zeid, Teaching Assistant at FEPS - Aseel Abu Zeid , Faculty of Masscommunication, Cairo University - -Mr. Islam Mohamed Saif El-Din ,Media Officer at the Egyptian Nubian Foundation for Development -- Mahy Mohamed Mahmoud , Faculty of Arts --- Hamdy Soliman ,Owner and manager of a restaurant in Vienna , Austria , who is interested in Nubian heritage --- Anas Ayman Farouk, Faculty of Engineering --- Hisham Awaad..a journalist in an electronic newspaper , he is interested in Nubian culture and is alo the owner of "multicultural Egypt" page , which is specialized in organizing trips to visit touristic places in Nubia and Aswan ---- Engi Sobeih , Faculty of Commerce ---- Salma Tarek- Faculty of Medicine - Farida Mohamed - Faculty of Commerce (Georgia). All of these names helped us offer you this amazing content on our beloved Nubah.



## NUBIAN ARCHITECTURE : A CROSSROAD OF CIVILIZATIONS

**HADEER ABOU ZAID, FEPS TEACHING ASSISTANT**

Cultural influences such as Pharaonic, Islamic, and Christian have played an important role in shaping Nubian architecture with its connotations and symbols that made it look like artistic paintings due to the harmony of its structure and the decoration of its walls with mixed drawings and bright colors. To become the global fame of the Nubian House, the design enthusiasts resort to designing it, starting with the late Egyptian architect Hassan Fathy, who drew some of his ideas from this style, and ending with the famous American architect Michael Griffith, designer of the Egyptian city of El Gouna in the Red Sea in the Nubian style.

There were many manifestations of the pharaonic influence in Nubian art, and an example of this is what we find in the prominent shapes found in the walls and also in the ceiling with a cylindrical vault, and the combination of expressive forms and written language. Not to mention the design of the Nubian gates with a circular shape in the center, whether it is a dish or a drawing of a circle in the form of a dome, which is a transformation of the pharaonic winged sun disk, which is famous for the Pharaonic civilization. In addition to the use of the "Abu Erdan" bird, which is one of the most visible birds in the Nubian decorations, and was one of the famous Pharaonic gods.

As for other animals used, such as lions, cats, and crocodiles - whether painted on the walls or mummified, in the past the Nubians embalmed the crocodile and hung it above the doors of their homes as an amulet to bring livelihood and good luck in addition to the fact that hunting crocodiles was a path of showing courage and strength - all were sacred to the Pharaohs and clearly shows At the entrances to ancient temples and palaces.

On the other hand, the Christian civilization played a prominent role in influencing the Nubian motifs, which was evidenced by the frequent use of the star consisting of two intersecting triangles, horns, oysters and seashells in most Nubian homes. In addition to the use of domes over houses, similar to the domes of churches, as well as the use of decorative circles that take the form of a sunflower or some forms of Coptic cross, drawings of fish, birds and palm fronds.

Finally, the entry of Islam in Nubia had a clear effect on the aspects of life in it, which in turn affected Nubian art, which was evident in the interest in drawing triangles and repeating them in most of the drawings of Nubian homes, as the triangle represents in Islamic thought the highness and the high, as well as the use of the crescent - one of the most famous symbols Islamic - on the walls of Nubian homes.

Although Nubian art has been influenced by various civilizational influences, it is unique to some symbols and connotations that have so far characterized Nubian society, such as the use of "colored dishes" by placing them above the doors to signify goodness and hospitality, and that this house is open to everyone at any time. In addition to the use of "horseshoe", which was a sign of optimism and bringing good luck, and the drawings of "colored paws" symbolizing work and peace, with an emphasis on one of the most important occupations for Nubians, which is "handicrafts".

The Nubian decorations hanging on the walls inside and outside the house also include palm leaf hand brooms, or small fans of green, red, purple and orange colors, and those small brooms were used to sweep the mud floors, in addition to small woven square flags with a strong handle, which are used as fans or To repel flies, they were attached to the walls because of their beauty. On the other hand, the Nubian house is distinguished by its distinctive colors derived from nature, which are light colors, including the red from the mountains, green from the palm, and yellow from the sand. However, the most famous of them is the "blue color", which can be justified in abundance by the association of the people of Nubia with the Nile River \_ Nubia - which also explains the drawings of the "boats" that fill the walls of Nubian homes.

Despite the passage of long eras in the Nubian civilization since the Pharaonic Nubian King "Kush" and up to our time, the Nubian is still trying to preserve the original characteristic of his home in its decoration, colors and unique architecture, to remain a witness and evidence of the ability of the Nubian people to create joy with a sound artistic instinct.



# THE NUBIAN LANGUAGE: CODE OF VICTORY

**ESRAA GAMAL, THIRD LEVEL, POLITICAL SCIENCE**

Its appearance dates back to the period between the second and second centuries B.C. and is believed to have been brought to the region by tribes that came to it from northwest Africa via Kordofan. South Egypt and North Sudan, used by The Sensor, Scud, Allied, Dacarrier in Sudan, Fadija and Treasures in Egypt. Nubian has experienced several different local and international languages since its emergence, such as Beja in eastern Sudan, Hieroglyphics, Romanians, Greek sins and even Arabic, influenced and influenced by it, but it succeeded in holding out and retaining its basic features.

The Nubian language also has many characteristics that distinguish it from other languages, and that nubian language was adopted mainly and specialized in Copenhagen on two letters ("F" "M", "C"), and there is a special philosophy in the discharge of Nubian vocabulary, where the vocabulary takes many forms, entering the animated letters of the vocabulary changes the significance and produces different meanings nubian language does not know the reminder and femininity. We say in such a way: the boy (Todd Taron) todd means a boy and in the coming girl (Pro Taron) Pro means a girl, it is noticeable here that Taron or Tacon, which means came in Arabic, did not follow her any tool for femininity that makes her distinct from the masculine when talking about the girl feminine. We do not notice any difference in the verb (Taron) (Tacon) in the two uses, since Nubian is a language that does not differentiate between masculine and feminine. It can be attached by name to deuteronomy. It also makes the name "Oi" (Ed Oi Tajson) the two men. In Nubian, the nubian language can be combined with one to express the number of the most common (WikoBgsen) here, and here is the collection of one number, which is Wei becoming a sign of many or several. We also explain how nubian language depends on the formation of the opening, the fraction, and the enclosure.

As we all know, this language played an active and distinct role and was one of the reasons for the victory in the October War, and although the October War relied on the plan of strategic deception, one important point is how to reach a new language away from the eyes of the Israelis, to be used by the army forces to communicate and communicate instructions and orders to officers and soldiers in the positions of operations, and difficult for the Israelis to solve, and that the proposal of the code is Ahmed Idris, who was born in the village of Thomas in the 1940s and the code was "O'S a sauté osheri", meaning "two strike hours", so Nubian language is one of the distinguishing signs in changing the balance of war in favor of Egypt and one of the most important reasons that led to the victory of October.

In order to preserve this beautiful language from extinction, a group of young people launched a set of applications to keep this language and keep it alive and instill the soul in it so that it is not a past, and because most of those who speak it either have merged into other societies or that Arabic has become the language of their talk, so they launched many of the program including the application of Nubian speaking or the application of The New Bupiken, here we mention the advantage and virtue of the Internet and this aspect of the positive aspects to be retained language in order not to be denied Or disappear and also for its heritage and steadfastness in the face of extinction was and still this language retains its elegance and beauty until now



## THE NUBIANS .. AT THEIR DIFFERENCES THEY CONVERGE

**KHADIGA FARIED, 3RD LEVEL, POLITICAL SCIENCE**



I would like to say that how proud I am of belonging to this distinguished community that has inspired many to and include it in many cinematic works such as "Mafia" film which was filmed in "Gharb suhail" and when someone finds out that i'm a nubian he keeps asking me many questions about the Nubian heritage and some of them asking me to say some nubian words so i had figured out how interesting this society is to those who heard about it,so i want to share what I know about this unique community with those who care to know about it and I know there's a lot of them,the nubian society consists of 3 areas:-

1-Al Kenoz / Matokin: from the north of Aswan to AlMadiq in the east, and Qorta in the west and its people speak Nubian with the Matokian accent,this area includes about 17 villages like Qarsha, Dahmit,Sayyala and Muharraqa and those last Two villages are so close to each other.I belong to this area that my father is from Qarsha and although my mother is from Sayala when someone asks me about my village I answer with "Qarsha" because everyone belongs to his father's village and i learned some Nubian from both my grandfather and mother like "Tajous" means "Sit", "Kita Bainu" means 'talkative', "Todd" means "a boy", "Boro" means "a girl", "Imbab" means "a father" and "Anbana" means "an uncle".

2-Al-Aqilat /Al-Arab: includes about 5 villages including Wadi Al-Arab and Al-Seboa and extends from the south of AlMadiq to Korsco and its people do not speak Nubian,previously i said that al-Madiq belongs to Al kenoz but that village is divided into two parts kenoz and the other is Arabs.

3-Al Fadikah: includes about 17 villages including Abu Handal and Balana and extends from Korsco to the Egyptian-Sudanese borders,they speak Nubian with the Fadikah accent.

I think that this classification of Nubian areas and villages is nothing more than a geographical map that has reached its current form due to the historical developments of the place and despite the small differences between these areas,this areas are really alike that the the same creative,generous Nubianians who live in Al Kenoz also live in AlArab area and live in the Fadikah area too.

And the impressive is that despite the movements of most Nubians currently from the villages in Aswan to the rest of Egypt's governorates,the Nubian personality hasn't lost its splendor which depends on bonding of kinship and respecting the sanctity of it Where the General Nubian Club and the Supreme Advisory Council for Nubian Associations were established, which supervises the institution and coordinates with the facilities of the Parents Club All heads of associations are members of that council to help deepen the idea of interdependence and interdependence between Nubians in all governorate.

all the people of a particular village have an association through which they can help each other and the association's president and his deputy are elected and individuals volunteer to implement the association's activities,Each association carries out a variety activities that are funded by individuals belonging to the same village.

Those assemblies are held Councils to resolve disputes and at the same time they're a place for holding occasions and trying to help through individual donations and Through it also a number of activities are held whether seminars, ceremonies to honor outstanding people and entertaining trips,one of those activities is the Ideal Mother Award organized by the General Nubian Club.



## THE MOST FAMOUS NUBIAN FAMILY: THE KUSHITE DYNASTY

### MOHAMED TAREK, 4TH LEVEL, ECONOMICS

Three thousand and two hundred years before the birth of Christ a civilization arose that is one of the greatest civilizations in human history, and it is the ancient Egyptian civilization. Historians have divided the history of that civilization into thirty dynasties and we will address one of the most important of those families, the twenty-fifth family; It is the Nubian Kushite dynasty that governed Egypt in the period between 751-656 BC. The actual founder of that family is King Kashta.

Moreover, the kings of that dynasty took the city of Thebes (the city of Luxor now) as their capital, and that dynasty was living in economic prosperity thanks to the gold mines in Nubia and they sanctified Amun-Ra, for they paid great attention to his temple in Thebes, which is Karnak, and took care of his priests. One of the most celebrated kings of that family is King Thraqa, who ruled Pharaonic Egypt during a difficult period, as there was a threat to Egypt from its eastern borders represented in the Assyrian state. He left the capital, Thebes, after carrying out repairs in it and set up buildings and his temple there, and settled in San Al hajar to be close to Egypt's eastern borders. King Thraqa defeated the Assyrians when he was a prince during the reign of his brother, King Shebatko, when they besieged Jerusalem under the leadership of Sanhrib, so he was able to defeat him and returned to Egypt. He took the authority after the death of his brother

and he was able at the beginning of his rule to confront the new Assyrian king Esarhaddon ibn Sanhrib and confront him, but at the end, Esarhaddon managed to defeat him. the Assyrians took control of San Al hajar (one of the cities of Al Sharqiah governorate now) and Manf (in the governorate of Giza now) and the Delta, and retreated to the south and later died in Napata in northern Sudan, and

after that, Absmatic, the first kings of the twenty-sixth dynasty, was able to eradicate the Assyrians.

I will illustrate some of the sophisticated monuments of that dynasty, which are mostly concentrated in southern Egypt and northern Sudan. The king built a group of obelisks in the Temple of Amun in Thebes, of which just one obelisk remains. However, a statue in the form of a lion and the head of King Thraqa is currently in the British Museum in London, and the pyramid of Nuri of King Thraqa, which simulates the three pyramids of Giza but in a smaller form, and the head of a statue of King Tanut Amani is currently in the Ashmolean Museum in the British city of Oxford. In addition, there are many monuments of that era and the achievements of that family in the Nubian Museum at Aswan Governorate. Therefore, I invite the reader to visit Luxor and Aswan to learn more about the secrets of the ancient Egyptian civilization, especially that dynasty





## NUBIAN WEDDINGS: A HERITAGE THAT REFUSES TO DISAPPEAR

**YARA HASSAN, 3RD LEVEL, POLITICAL SCIENCE**

The rituals of weddings in modern Nubia differ from the ancient Nubia before the construction of the High Dam and the sinking of Nubian villages and the displacement of the people from them, but in general Nubian weddings still retain some customs and traditions that have not yet disappeared. At first, a Nubian young man lined his wife with his Cousins, and the family might determine his bride from birth, and girls were not allowed to marry a man who did not belong to the Nubian tribes except in rare exceptional cases.

Marriage ceremonies lasted from 15 days to a month, some of the customs and rituals of marriage in Nubia varied from region to region. The marriage process went through three stages, first of which was the stage of pre-marriage ceremonies: Bergar (" proposal of hand "), Adisimar (" Shillah "), the beginning of the official preparation of the marriage, then Kofriyya (" Hanna ") for the newlyweds before the wedding night, then the second stage of marriage ceremonies which included the official wedding day (" ballet "or arcade"), and finally, the third stage of post-wedding ceremonies (" morning "), the day after the wedding. A "parched" (blessing) or a tiger (sitting) is celebrated on the third day of the wedding.

Beginning with Kofra (Hannah): Nubian women consider Hannah to be one of the main tools of cosmetics. They are placed in their hands, feet and other parts of the body, and relatives of women with children put Hannah to the bride. Nubian women with children repeat the customs related to Hannah on the morning of the wedding and on the third and seventh day of the wedding.

Henna Night also witnesses several different views in each view of a distinctive traditional dress of Nubia costumes, the most famous of which is "Nubian penance for the bride" and "Bright white cloak for the groom". This is perhaps what remains a symbol of the celebration of the seven nights that were traditionally held before the wedding night,

where the young man in the Nubian village used to go amid a joyful chord From his friends to invite families in the villages adjacent to his wedding, and this ritual continues for seven Successive nights, but families residing in Cairo have shortened the celebrations to Henna and Joy nights.

The marriage ceremony begins with the two newlyweds sitting on a wicker tapestry, followed by the official day of joy, which is the establishment of a great joy in one of the large theatres that includes the large numbers of Nubians, because the Nubian families are connected and many. However, recently some have begun to retreat from the idea of establishing joys that are very costly in light of the economic conditions that young people go through, so most of them have become satisfied with staying the Hannah night at home, and the official night in one of the mosque halls. Here it is worth noting, however, that Islamic tradition has been a major component of contemporary Nubian culture, "according to tradition the bride neither requests a dowry nor liberates a long list of marital furniture as many families now compete ".

Of course, one cannot speak of Nubian joys without referring to the most famous Nubian dances, which range from collective dances such as the "aragid", in which men and young men lined up side by side, followed by equal steps forward and side, and the Nubian dances soon developed. And the "Palm" dance, which is a circle of men clapping and the circle turns into a rectangle and sits at one corner beating the beak and next to it is a sword, bayonet and subtlety. The drum bearers withdraw. This dance is not accompanied by any song, and the women sit behind the men's ring and the women do not participate in this dance. Individual dances such as "quail" are a group of young men flying in half a circle and a group of girls on the other half, with two girls dancing in half a circle very quickly, graduating and entering, accompanied by a song of the same name.



## NUBIAN LANDMARKS .. NATURE, HISTORY AND COLORS

**HISHAM AWAAD, A JOURNALIST INTERESTED IN NUBIAN CULTURE AND IS THE OWNER OF "MULTICULTURAL EGYPT" PAGE**

Nubia was endowed by God with many picturesque landscapes, its connection and nobility, the beautiful landscapes, their originality, the nobility of its history, its embrace, and the feeling of warmth and tranquility in it, which was read by a kiss of chalk and printing to obtain an abundant amount of inspection and recreation. Everywhere and welcome, because the guest is usually honored and original to the Nubians.

The Nubia region in southern Egypt includes dozens of villages with an ancient history, divided geographically between those overlooking the great Nile River, the lifeblood of the Egyptians, and other villages far from it in Nasr City.

Accordingly, some Nubian villages located on the banks of the Nile were distinguished by the preservation of many ancient customs and traditions, and their transformation into villages that receive tourists and visitors from inside and outside Egypt, in order to learn about the distinct Nubian culture, which is considered one of the most prominent cultural elements in the whole Egyptian identity.

Before you step into the village of "Gharb Suhail", located before the Aswan Reservoir, due to its name because it is located to the west of the island of Suhail, which was a quarry for the extraction of granite since the time of the ancient Egyptians, the enormous and interesting mixture of colors that decorate the houses from the outside in a distinct cultural feature of Nubian homes, the Land of Gold. Painting the Nubian house from the outside and engraving on it with geometric and plant inscriptions is an essential part of ancient Nubian architecture and you can find it in many Nubian villages on the Nile to this day.

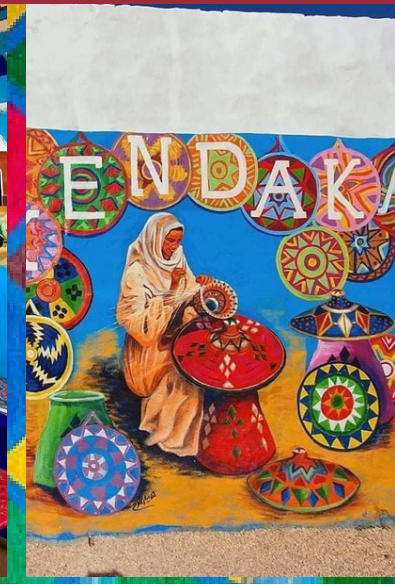
And when you visit another village such as "Hissa Island" located on the other side of the Aswan Reservoir, you find a wonderful nature that captures hearts in terms of the rocks scattered in the Nile, the majestic scenery of the Temple of Philae and the scenes of migratory birds until reaching the island of Heisa, which is considered one of the oldest Nuba islands,

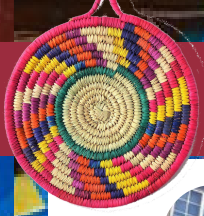
whose name is said to be due. King Hess is one of the kings of the Seventh Dynasty, and the village is located in the bosom of the Nile, with bright colored houses and is not different in beauty from West Suhail except in that it is quieter, so it is the first kiss for those looking for complete tranquility and isolation from the world on the island of Aya in beauty and splendor. Mountain, desert, and birds around the place.

Next to the picturesque Nubian villages and islands in the Nile, there is a wonderful destination, which is the "Island of Plants", which includes rare trees from around the world. Aswan also includes majestic temples capturing hearts, the most famous of which are Philae, Kalabsha and Abu Simbel temples. For different eras from ancient Egypt, Nubia and the Roman era, and this is evident in the stone corridors in it to the lobby with eight columns, and the same thing from the various monuments on the island of Elephantine.

Returning to the natural places in Aswan, there is a place that gives the visitor a panoramic view of the city of Aswan in its entirety, which is "Mount Abu Al-Hawa" and reaches a height of 130 meters. The tombs of the nobles are carved inside the mountain, which are the tombs of the rulers of Aswan through different ages.

It is not possible to visit Aswan and Nubia without going shopping in the "tourist market" which is famous for its many distinctive Aswan and Nubian commodities and products from spices and herbs to salted fish and end with handicrafts, to keep something for remembrance, as these small artifacts are considered one of the most prominent Nubian cultural elements that cross About Nubian art in handicrafts, which represents a distinctive style of Egyptian art as a whole, because Egypt is multicultural and this is something that I always emphasize.





## Is excellence for our college just a slogan or it is the essence of its permanent biography and eternal ally?

FAYROUZ KHALED

Since I stepped on its door and thinking about its excellence did not let me a moment without asking about the reason, why does our college have such a privileged position? Why do all of its members feel that?

At first I used to claim that the answer to this question can be represented in one statement, which is "who do not have history, do not have present", and feps' history is indeed great. But there are a lot of colleges which have also a great history and age equal twice feps' age and its name has not been associated with excellence yet . so, how can this reason be the main one in its distinction although faculties which have this didn't have same position of feps' excellence

Then another answer came to my mind, which is "what about the students it receives?" Indeed, it attracts an elite group of students and top students ... But there are a lot of faculties which are able to have the first students and their fields of study were more difficult .....

I searched for the question and the answer, and none of them had satisfied me yet, as if they were answers to an image and not to the essence. I always believed that the essence is always stronger in what it carries and deeper ... until the solution comes!

i found that "continuity and the inevitability of access" is the first reason for its uniqueness, what makes it not stop at a specific point in time, what makes its history continuous and does not stop at what the previous ones started ,saying :Is there more?

The second reason is the "convergence of generations" as if we are a necklace whose beads did not disperse, which makes its path always complete without warping, which make its path not represent a set of separate beginnings, which make us an extension of our ancestors. We have never run in an empty circle, but we lead the wheel of its production from excellence in one way all of us complete it .

The last reason is the "belonging" whose source was professors that guide us by following their footsteps, which makes us feel belonging to feps , so we keen to complete that path.

Belonging is one of the greatest meanings that was planted in us and also one of the greatest adjectives that was always been associated with the homeland. which makes feps our homeland, which makes its pioneers and all its members always return to it at the end of every road, so it was always the beginning, the end and the march...

I liked that answer very much, as the Faculty of Economics taught us the answer should address the mind and based on sound logic, so our uniqueness position in distinction is from our uniqueness reasons of that distinction, so distinction for our college is not just a slogan, but is the essence of its permanent biography and eternal ally. Hope our college always stay a source of excellence, and always be Cairo University' jewel.



## ARAB WOMEN WHO MADE IT TO BBC'S LIST OF MOST INSPIRING AND INFLUENTIAL WOMEN FOR 2020

### RAGHDAA GOUDA, FRESHMAN

BBC 100 Women returns again in 2020 with its list of 100 inspirational and influential women. This year 100 Women is highlighting those who are “leading change” and “making a difference” during these chaotic times. Among the 100 names, 11 names came from Arab origins and making their countries proud.

The BBC first introduced this series in 2013 to point out the under-representation of women in the media. Women mentioned on the list are from all over the world, and involved in various fields of endeavor. Some of them are already famous while others are less known.

BBC divided the list into 4 categories, Knowledge, Leadership, Creativity, and Identity yet women from the region managed to be included in all the categories.

Starting with: **Knowledge**

1-Sarah Al-Amiri



**Place of birth: UAE**  
**Minister for Advanced Technologies.**

Her Excellency Sarah Al-Amiri is UAE Minister of State for Advanced Technologies and chairs the UAE Space Agency. Previously, she was science lead and deputy project manager for the Emirates Mars Mission.

The Emirates Mars Mission will be the first interplanetary venture of any Arab world. The orbiter, known as Hope (Amal in Arabic), is predicted to land at the red planet in 2021 and collect data on its climate and weather, for example.

“The virus has required the world to go into an absolute stillness, in which we reflect and grow as individuals. We need to make a collective effort to continue growing, and to ensure the sustainability of our fragile world.”

2- Nisreen Alwan



**Place of birth: Iraq/UK**  
**Public health expert**

Nisreen is a public health doctor and academic in the United Kingdom who researches the health and wellbeing of women and children, focusing especially pregnancy.

During the pandemic, she spotted the light on countries in need of to measure and address mortality as well as long-term ill health from the virus (including "long-Covid"). People with long-Covid report ongoing symptoms such as fatigue, headache and shortness of breath.

“During 2020, I did three things more: speak my mind, do what I fear and forgive myself. I also did three things less: care what others think of me, blame myself and believe I’m less than others.”

3- Iman Ghaleb Al-Hamli

**Place of birth: Yemen**  
**Microgrid manager**



Iman is the leader of a group of 10 women who has built a solar microgrid, offering clean and low-impact energy, just a few miles from the front line of the devastating Yemeni civil war.

The microgrid is one of three established by the United Nations Development Programme in off-grid areas of Yemen – and the only one run completely by women. At the beginning, Iman’s team was laughed at for working in men’s field of work. After that, nevertheless, they have gained the ultimate respect of their community – while also earning a sustainable income for lives and developing new professional skills.

“My message to all girls in Yemen is to fulfill their dreams. They must strive with confidence and challenge all the difficulties they face in their lives to achieve those dreams.”



4- Safaa Kumari



**Place of birth: Syria**  
**Plant Virologist**

Dr Safaa Kumari looks for solutions to epidemics that damage crops. After discovering seeds that could safeguard food security in Syria, she put her life in risk to protect them from Aleppo. She has worked years to find virus-resistant plant varieties, including a faba bean that is resistant to the faba necrotic yellow virus (FBNYV).

“The world has changed a lot in 2020. Within a team tasked with overcoming such challenges, it is about ability – not gender. Women must believe that their contribution is equal to that of any man.”

**Leadership**

5- Ubah Ali



**Place of birth: Somaliland**  
**FGM educator**

Ubah Ali is a co-founder of Solace for Somaliland Girls, a foundation committed to put an end to all forms of female genital mutilation (FGM) in all communities in Somaliland, using education and empowerment.

Ali, who is a student at the American University of Beirut, also supports the rights of migrant workers in Lebanon.

“The world has changed a lot in 2020. There is an urgent call for the unity of women around the world – many experience domestic violence, rape, FGM and more. With unity, women can demand justice.”

6- Nadeen Ashraf



**Place of birth: Egypt**  
**Campaigner**

Nadeen studies philosophy and believes that social media is a tool for change. She is enthusiastic about spreading knowledge in a way that’s available to the population and its different levels.

Nadeen is the founder of Assault Police, an Instagram account where Egyptian women can share their stories of sexual harassment. Nadeen is now seen within the feminist movement as a linchpin for social change in the fight against sexual harassment.

“I grew up surrounded by women who dedicated their lives to pushing for change; I never thought I would be in a position to amplify their voices. It’s never too late to do something you believe in.”

7- Maggie Gobran



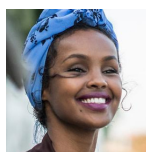
**Place of birth: Egypt**  
**Coptic nun**

Mama Maggie Gobran has donated her entire life to altering those of abandoned children in Egypt. Ignoring a life of affluence and a distinguished academic career, she has given all her energy and resources to raising children, washing their feet, and connecting with them and telling them to believe in themselves.

Since 1989, Mama Maggie and her team have had a holistic approach that has changed the lives of hundreds of thousands of children, providing psychological wellness, education, healthcare and, above all, dignity.

“When you reconcile with yourself, you will reconcile with heaven and earth.”

8- Ilwad Elman



**Place of birth: Somalia**  
**Peace activist**

Ilwad Elman is a young female leader at the forefront of the Somali peace process and a global authority on ending conflict and reconciling communities.

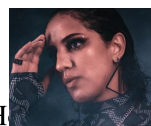
When she was 20, she co-founded Somalia’s first rape crisis center. During the past decade, Ilwad has become a champion of building peace by giving all those impacted by conflict – especially women and girls – a chance to contribute.

“The pandemic gave the world a crash course in empathy. We witnessed women lead where others have failed. Women in leadership must no longer be deemed an optional second, but a fundamental priority.”

**Creativity**

9- Houda Abouz

**Place of birth: Morocco**



**Rapper**

Houda aka Khtek, is a Moroccan rapper famous for her one of a kind style and lyrical songs.

She supports women's rights and gender equality. As a Moroccan rapper in a heavily male-dominated industry, Houda believes that her music can be tool for change.

“Keep on fighting, creating, resisting; never back down. Our fight has just started, and we are everything this world needs: woman power.”



10- Waad al-Kateab



**Place of birth: Syria**  
**Film-maker**

Waad al-Kateab is a Syrian activist, journalist and, what’s more, award-winning film-maker who has received many accolades (even an Emmy) for her news reports in Aleppo. In 2020 her first feature, For Sama, recieved the Bafta award for best documentary, and was nominated for the Academy Award for best documentary feature.

Having been displaced from Aleppo in 2016, Waad, her husband and their two daughters now live in London, where Waad works with Channel 4 News and leads the advocacy campaign Action For Sama.

“We only lose when we give up hope. To all women, no matter where: continue to fight for what you believe in, dare to keep dreaming, and above all, never, ever give up hope.”

**Identity**

11- Hayat Mirshad



**Place of birth: Lebanon**  
**Activist**

Hayat is a feminist activist, journalist and humanitarian, also a co-founder of Fe-Male, a pioneer feminist collective in Lebanon. Unapologetic and uncompromising, Her mission is to ensure access of justice, information, protection and human rights to girls and women. She unstoppably is spreading her message through various platforms by organizing nationwide marches, and rallying the masses to challenge corrupt, patriarchal regimes and demand change.

“Despite the challenges and setbacks, women throughout history have challenged and fought against the patriarchy. Through solidarity, sisterhood and love, we will continue the fight, and amplify our voices and demands for a just and gender-equal future.”

The BBC’s 100 Women team drafted the list based on names gathered by them and proposed by the BBC’s network of World Service languages teams.

We were looking for candidates who had made the headlines or influenced important stories over the past 12 months, as well as those who have inspiring stories to tell, achieved something significant or influenced their societies in ways that wouldn’t necessarily make the news,” it added.

The pool of names was then assessed against this year’s theme – women who led change and made difference – and measured for regional representation and due impartiality, before the final names were chosen.

**Source: BBC News**





## SOCIAL RESPONSIBILITY: LINKING SOCIETY AND THE MEDIA

Noor Khaled, Freshman

“Knowledge is power. Information is liberating. Education is the premise of progress, in every society, in every family” (Kofi Annan).

There is a reason why we have all heard some variation of these words; an educated human is mightier than any weapon imaginable. In the strive to learn more, if access to information is nothing special, then why do Totalitarian and authoritarian countries attempt to limit the knowledge people hold by heavily censoring the media in those countries? And what is the relationship between media and education? The answer is quite simple: the media is one of the largest sources of information that influence us one way or another. It plays an essential role in educating us about sundry topics; one could even argue that it can educate us in a way more thorough than formal education would. Does that imply, however, that media should be allowed to run amuck? If it should, then how would we know whether the content we are ingesting is accurate or not? The same goes for the other side of the spectrum. Media entirely under government control would never provide us with the full picture since we know that institutions would always want to keep a perfect image. There has to be a sweet spot where people have the freedom to talk about what they want while being accountable to the masses. Social Responsibility, one of the four normative theories of media, could be the answer if applied correctly.

Any person who holds authority must abide by some responsibilities and ethics. For example, parents are responsible for nurturing their children, and police officers

are supposed to ensure the safety of the citizens. By the same token, the media, a body with a strong influence on society, has to abide by an amalgam of responsibilities. This set of principles, known as social responsibilities, stem from the understanding that the media is obliged to foster society and the environment by correct conduct, not destroy it. According to Siebert, Peterson, and Schramm, founders of the Four Theories of Press, "One's right to free expression must be balanced against the private rights of others and against vital society interest." In essence, the media plays the role of informing the public of happenings in and outside their environment; therefore, people should trust that what the media serves is truthful, accurate, unbiased, and objective. The primary concern behind the Social Responsibility Theory is for the public interest; hence, it is certain the power to ensure the adherence to these responsibilities lies in public hands.

Two positive aspects of social responsibility in media include the inclusivity of all voices and their power to prevent manipulative stories and promote civil welfare. First, once the media became privately owned, people whose voices once died down amongst the crowd became able to speak up and be heard. It pulled the megaphone away from the grip of the "elite" and allowed everyone else to use it whenever they please. We can now hear stories told from different perspectives – a paramount aspect of reliable storytelling – and people can effortlessly raise awareness of issues they face, no matter how small. Second, social responsibility





forces the media to refrain from spreading misinformation that would have, otherwise, brought severe consequences. The way journalism works is by collecting bits and pieces of information before recycling it to fit the author's vision as well as appeal to the audience. More often than not, different sources begin to regurgitate successful stories. After all, incentives drive people, and what is red and shiny tends to capture people's attention before what is grey and dull. In an attempt to crack down on false election results, Twitter, for instance, censors any Tweet that mentioned distorted information about the U.S. elections. Another prime example is the ability to sue for slander and libel whenever news sources brazenly and erroneously speak ill of someone. As everything is in this world, the Social Responsibility Theory also has its weaknesses.

It is important to note that the media is not only responsible for sending out truthful reports, but they also have to analyze and interpret these reports to expose the truth and piece together a complete picture – one of the hallmarks of social responsibility. Thus, it is easy to find that one of the downfalls is the subjective interpretation of news reports; moreover, journalists are human, and their information can be blemished with opinions if they are not careful. Nowadays, news media has slowly drifted towards more subjective writing, and evidence to that lies in a 2019 report titled "News in a Digital Age." In it, senior political scientist Jennifer Kavanagh, the leader of the report, concludes that "Journalism in the U.S. has become more subjective and consists less of the detailed event – or context-based reporting that used to characterize news coverage" (Kavanagh, 2019). Another issue stems from the fact that the ethics that journalists

have to adhere to are not always clear because they differ from issue to issue and depend on the context. Even more pressing, is the concern of who gets to decide what these guidelines are. For a few decades now, a debate has been ongoing about whether the names of suspects should be published in news reports or remain anonymous until a judicial verdict is announced. On one hand, if they expose their names, the press could warn the audience about potentially dangerous people; this view poses a problem later if the suspects end up being innocent. On the other hand, the press can protect their names but become labeled as murderer glorifiers. Many other debates of this kind have been brewing, but there are yet to be conclusive answers.

Social Responsibility Theory is this part of the spectrum where media has just enough freedom to talk about what they want without hurting anyone or providing society with the wrong information. Just like doctors are responsible for prescribing the correct medicine, media is responsible for informing the audience about all societal matters with objectivity and accuracy to promote civil welfare. While media is not the panacea for all social ills, it has the power, if used correctly, to help guide society in the right direction. In a world where people have instantaneous access to all kinds of information, the media is more responsible than ever to enlighten the people and expose all sorts of corruption that can harm them; to do that, they must adhere to certain principles and listen to what the audience wants. After all, societies would be incredibly bleak if the media was heavily censored. By the same token, imagine how misguided people would be if the media had complete liberty.



## SOCIAL MEDIA AND THE FREEDOM OF SPEECH

**REEM OMRAN, SECOND YEAR, ECONOMICS**

A couple of weeks ago, Twitter suspended the account of Donald Trump, President of the United States at the time. The suspension came in the name of violating Twitter's terms of use and service and "the risk of further incitement of violence", as per their say. Following up, other social media platforms restricted Trumps' accounts as well, including Facebook and Reddit.

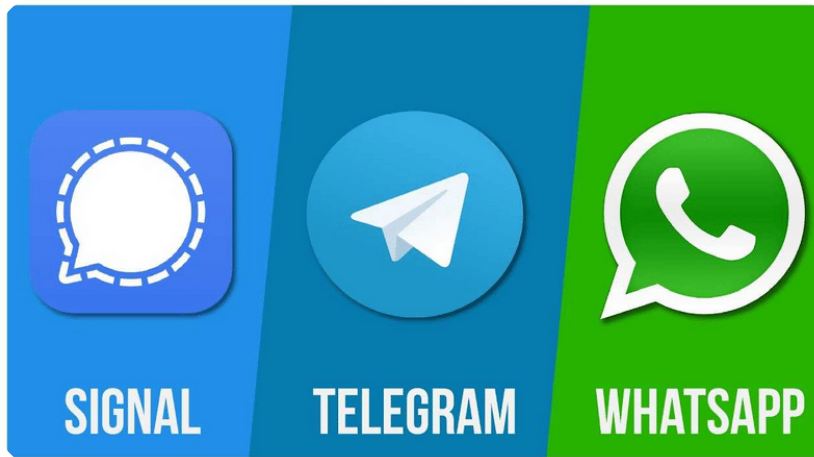
These actions sparked up huge controversy, starting with trump himself and his supporters, claiming that it is all just an attempt in promoting a Radical Left platform. Several others believed that this account ban is a breach of the freedom of speech. The burning question here: Do social media platforms' terms of use and service really do breach the freedom of speech?

The terms of use and service are here to protect communities, rather than breach their freedoms. In other words, they are not meant to put the users in chains and hold them back from expressing themselves; it is the way opinions are expressed, or the results they may lead to, that are the outmost concern here. The main aim of terms of use and service is to create safe platforms, where different people all over the world are equally treated and respected. Hate speech, racism, bullying, trafficking,

sexual harassment, threats, and many more phenomena are seen on daily basis; and as a matter of fact, the internet users are even more exposed to them. These acts should never be tolerated or even given a room to be practiced in the first place; and that's the main goal of the terms of use.

The reason why several people believe that social media's guidelines restrict their freedom of speech is because they often mistake hate speech for freedom of speech. Some mindsets assume that their racist thoughts, for instance, is a valid opinion, and thus, when guidelines restrict them, they regard it as a breach of their freedom of speech. They fail to differentiate between expressing an opinion and offending or harming people around them; that is where the conflict is created.

The internet is a vast network, and just like any other thing in the world, it needs to be regulated in order to function properly. Freedom of speech is a right granted for each and every pupil around the world, but hate speech and similar acts shall never be tolerated.



## Alternatives to WhatsApp: Signal and Telegram but will it make a difference?

**YASMIN TAREK, 4TH LEVEL, ECONOMICS**

Ever since the policy was changed to allow sharing your personal data with Facebook, the trend today has been to avoid using WhatsApp. Some suggest moving to other centralized messaging systems, such as Signal or Telegram, but that's also an issue. So, how do we know if the messaging app is out to gain from and surveillant us or it facilitates better communication?

The story began Tuesday, January 5 when WhatsApp two billion users' got pop-ups on their account notifying them of the modified privacy policy and terms of service that includes specifics about how user data is processed and treated by the app. New parts such as Transactions, Payments Details, and Location Information are included. The most noticeable shift here is that WhatsApp will also share data with Facebook and its subsidiaries. There is no alternative but to agree to the latest modifications. As the app stated that the updated privacy policy and terms of service will come into force on February 8.

The company has not released a press conference concerning the update, it was carried out silently as a pop-up box, unlike what normally happens with the introduction of a new product or an upgrade that introduces new features. Later, WhatsApp stated in the FAQ section that "The information we share with the other Facebook Companies includes your account registration information (such as your phone number), transaction data, service-related information, information on how you interact with others (including businesses) when using our Services, mobile device information, your IP address, and may include other information identified in the Privacy Policy section entitled 'Information We Collect' or obtained upon notice to you or based on your consent"

Noticing that data covered by WhatsApp privacy policy could include contacts, status updates, when people use the app, for how long, unique identifying numbers for users' phones, device identifiers, other device details like operating system, browser details, battery health information, app version, mobile network, language, time zone, and even when the user is sleeping.

Moreover, In a blog post, WhatsApp said that their terms were not new, nor extended and that they could not see private messages or hear personal calls, and Facebook could not either. Which actually true, as back in 2016, two years after WhatsApp was acquired for \$22 billion, the company launched a major update for its policy where it started sharing user information and metadata with Facebook, as reported by Wired. Facebook on the other hand did not respond to a request for clarification as to why the drastic changes were made by it.

A growing discomfort at the amount of personal information being mined has recently prompted more people to look into encrypted messaging Tesla and SpaceX founder Elon Musk - to call for users to switch to other more privacy-focused messaging services like Signal and Telegram.

The Signal app is a free messaging and voice call app that supports end-to-end encryption for all functions, ensuring no one other than the intended recipient can access your information. Information is neither transmitted nor stored on Signal's servers rather is stored on your own devices.



With Signal, you register with your phone number, and the only two pieces of information Signal collects are how long users have had Signal installed and the last date it was installed. The company also open sources all of its software, meaning the public can view how the tech was made to inspect the code themselves.

Acton (one of the cofounders of WhatsApp) and Signal CEO Moxie Marlinspike co-founded a non-profit Signal Foundation in February 2018. A few months after leaving WhatsApp "due to differences surrounding the use of customer data and targeted advertising". The organization maintains and develops then open-source Signal Protocol, which is used to implement end-to-end encryption.

While according to Telegram's privacy policy, it doesn't use people's data to show ads. The fact that users don't have to connect it to a phone number is one of its main attractions (after registration). The software uses a username for attaching contacts instead. Basic computer data and IP addresses are obtained by the app for moderation. "We neither store nor process your personal data, rather we store and process random sequences of symbols that have no meaning without the keys which we don't have" The policy commented on its encryption end-to-end.

After the massive trend for shifting WhatsApp, Signal experienced a 4200% increase in user downloads with 8.8 million downloads worldwide a week after the announcement, according to data from analytics company Sensor Tower. On other hand, Telegram had reached 500 million active users worldwide where downloads jumped from 6.5 million to 11 million in a week after the WhatsApp announcement.

Currently, WhatsApp is delaying enforcing its extended privacy terms from the original date of February 8 to May 15, after the rapid exodus of users.

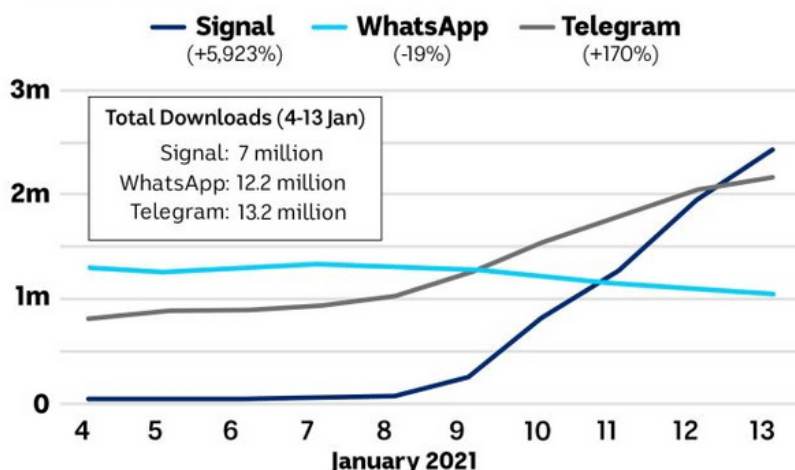
However, switching to another messaging service might seem like a solution to Facebook's monetization of your privacy, but is it really a solution or you are just trading one dictatorship for another dictatorship. I mean, the hints are pretty straightforward about WhatsApp; it's a centralized, closed system. From the beginning, it was obviously built to create a large user base over years, change policies to take advantage of the user base, and generate profit. For other apps as well, the same goes, they all do very similar things and usually fail in the same way.

The founder and CEO of Telegram, Pavel Duroc, can say things like "respect users" but how long will that last? Jan Koum and Brian Acton, the creators of Whatsapp, were originally good dictators who respected users as well. After the Facebook acquisition, they also vowed to protect user data! Now that didn't last for long, did it? Is the signal or telegram ever going to be bad?

Perhaps! In reality, both support an open-source nature, however, both are centralized. Both control what is acceptable on their respective networks and could thus alter the rules at any moment.

### Signal and Telegram popularity surge

Downloads per day





## BRAZIL BANKRUPTCY!

EUGÉNIE IBRAHIM, LEVEL 2, ECONOMIC

After the start of the new year, and before the end of its first week, astonishing economic news appeared on the international scene, Brazil announced its economic bankruptcy, through the words of its president Jair Bolsonaro: "Brazil is bankrupt. There is nothing I can do about this virus reinforced by the media". Before starting our illustration which explains the reasons behind this announcement and its consequences, we must know the definition of the bankruptcy of a country.

First of all, the national bankruptcy announcement shows that the economy had deteriorated, the increase in the unemployment rate, the absence of foreign currency, the discouragement of investors, therefore the state cannot reward these national or international debts. How did the ninth largest economy in the world, which has the capacity to help the IMF, and many economists claim it to be at the top of the export list until 2050, come to this bankruptcy situation.

Concerning the reasons behind this announcement, the main reason declared by the President of Brazil is the coronavirus pandemic and its damage to the Brazilian economy. But is this the only reason to declare bankruptcy? In fact, the real reason that forced Brazil to declare bankruptcy is its inability to pay its debts and the lack of foreign exchange in the country. And although corona does play a role, government decisions and presidential promises have a stronger impact as well, including restrictions imposed by leaders to limit the spread of Corona virus, which have killed 198,000 people in Brazil, and the percentage of public spending has increased due to emergency aid, which has greatly increased the popularity of the president! Finally, it has been possible to raise taxes by a small percentage consistent with the conditions of the pandemic, to pay off debts and reduce the spending deficit, especially since the Brazilian people have the capacity to adapt to such austerity policies. But this proposal is totally rejected by Bolsonaro, because among his previous promises was to increase the level of the Brazilian non-taxable income per capita, which put Brazil in a more difficult situation.

Based on this announcement of bankruptcy and its really deteriorated conditions, are we going to see an occupation of the

Brazilian economy by another stronger country? The current economic situation of Brazil is very critical, but it will not be transformed into a situation of economic occupation by another country. But it will entail many other dangers, such as weakening the confidence of foreign investors in the market on the one hand, and in the management of the state and its capacity to adapt to crises on the other. And this problem is not limited only to foreign investors, but also involves local investors, because weak economic regulation will lead them to invest outside the country, therefore a big role lies on the shoulders of the Brazilian government: restoration of investors' trust. Finally, to protect Brazil from the intervention of the International Monetary Fund or the World Bank, it must reorganize its debt schedule, repay them as quickly as possible and avoid repeating its mistakes.

From the Brazilian experience with the Covid-19 pandemic, it can be distinguished that this pandemic has a great negative impact on the economy, but ineffective or poorly studied decision-making will cause increasingly negative results. While if we look at the Egyptian experience, we see that its economy was also affected to a point that 23% of the labor force quit their jobs, and although it spent around \$ 40 billion during the period recent, which has been divided between the health sector, the ministry of supply, the increase in government investments, the affected economic sectors and the Export Support Fund, but finally we find that the state is not arrived at a bankruptcy situation. So, is this due to the support of the Gulf states, as some claim, or is it because of its experience in dealing with debts existed since the days of Khedive Ismail?

Although Egypt takes Brazil as an example to follow, when it comes to austerity policies and others, Egypt which is less developed has reacted more cleanly to the corona virus crisis, this is not thanks to aid from other golf countries or thanks to the fact that it has debts since the time of Khedive Ismail, but rather thanks to government efforts in taking effective decisions in order to get out of this crisis.



## FRIENDSHIP IN THE TIME OF CORONA VIRUS

Mary Samer 3rd level , political science

Aristotle – the great philosopher – once said that “Without friends, no one would want to live, even if he had all other good.” His quotation is very true considering the significant value our friends add to our lives. They lighten up our dim lives and they give us the energy to continue our winding routes in life. However, we are not here in the place for talking about friendship itself but, we will talk about friendship in connection with a new variable which is “Corona Virus”. No one can doubt that the virus has had a huge impact on our lives in every life aspect and this is so normal as Newton has told us that “For each action there is a reaction.” So, what is the reaction of the friendships on the newly emerging virus? It is not just about the new nature of our relationships but the idea is introducing new aspects in our friendships.

In our today’s world, we need to show our gratitude for the technological advances that made our world a better place and that helped us overcome this situation that has been new to us. Thanks to technology, we could easily communicate with our friends and loved ones without having any obstacle in our friendships. Applications like Zoom and WhatsApp messenger and many others made it easier for us to be

connected on daily basis without feeling that there is an important item missing in our relationships which is meeting each other. Not only could we text and send voice messages but we also could see each other through the different video chat applications. I think that if the crisis of the virus has appeared earlier in time, for instance thirty years ago, we would have never been able to continue going on in our relationships as smoothly as we have done in the quarantine time.

Nevertheless, all these online applications, would not make up for meeting people face to face and hugging them tightly but, we could not have asked for more and we could not take the best of both worlds, at least we did not lose the connection with our friends.

Another way, the Corona virus affected our friendships was by giving us time; too much time during the quarantine and this time gave us a chance to rethink all our relationships including our relations with our friends. Many people used their time to think about their friends and re-ass their relations; whether they were healthy relations; constructive relations or toxic, destructive relations.



They even started taking decisions in their different friendships based on their analysis. Some decided that a certain was unhealthy and need to be stopped or diminished. Some explored the good traits in the people around them and took positive steps towards becoming more friendly and intimate with them.

All in all, the virus gave us a chance to revisit our different relationships and take positive steps in our friendships. At the other end of the spectrum, the Corona gave us time to re-explore ourselves and judge whether even we ourselves were good friends or not. It was a great chance to make a two-way assessment for the friendships in our lives; we assessed ourselves and we assessed our friends. One must also confess that this assessment affected the way we met our friends when we were able to see them.

Those who decided to back off of a certain relation would not show much affection when meeting those involved in this relation and those who decided to start a new friendship, took positive steps towards maintaining the newly founded friendships. Overall, this quarantine gave us a real chance to alter our friendships for better.

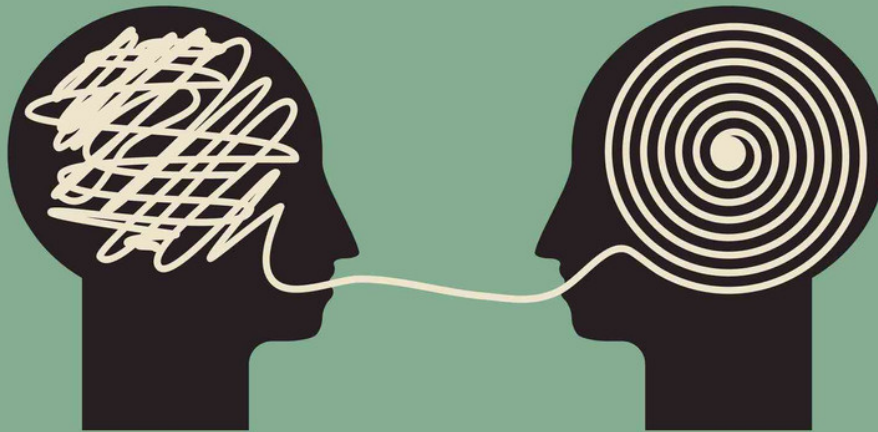
We can also say that this virus and its resulting quarantine paved the way for a totally new type of friendship to emerge; which is the “family” friendship.

However, close you were to your relatives and small family before the quarantine, you definitely experienced how the quarantine gave us all more “family time” a good thing that helped the friendly family ties to grow.

We are not here talking about the natural friendship between a daughter and her mother but we are talking about a friendly sense that overtook the family relations. With the parents working from home, and the kids studying online, the family had a chance to know each other deeply, to have more time together just focusing on their family matters and they came to explore new aspects in each other’s characters. The virus and the quarantine gave us the chance to add some sort of intimacy on our familial relations to become more friendly.

I am afraid by the end of the article you probably think that I think highly of the virus or that I see it as a good thing. Believe me, it is the worst nightmare ever but, we should try to find a bright side in any dull issue. If it were not for the virus, we would have never been able to know the real value of technology that made us feel we did not miss out anything. The virus caused the quarantine that gave us the time and space to rethink our different relationships and take positive steps. Thanks to the spare time we had, we were able to have a more friendly bonding family. Just try to be positive but make sure not to test positive.





## ARGUMENTATION (READING IN LOGIC)

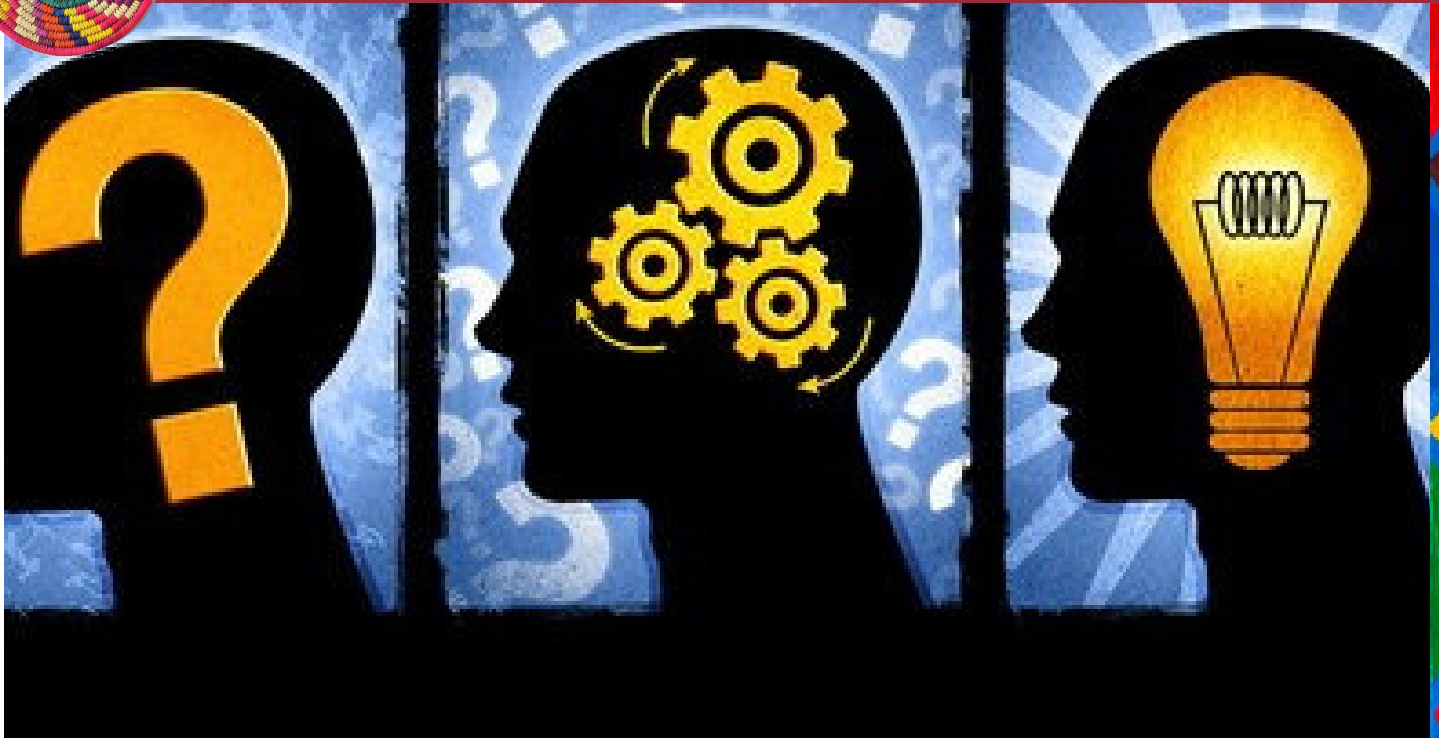
**MOHAMED ELSAWY, 2ND LEVEL, ECONOMICS**

The absent present, the oldest science even if it wasn't the first and late, The science of logic (logikē) is the nucleus of any science even before the idiom of its concepts and axioms, Ibn Hazm said about it: "This science is stable in everyman because the intelligent mind continues with what God has enabled him to understand the benefits of this science.". For example, if we say that acids are chemicals that, if they interact with water, produce positive hydrogen ions ( $H^+$ ), we deduce that since nitric ( $HNO_3$ ) is acid, if it interacts with water, it will produce positive hydrogen ions ( $H^+$ ), and if we say for example: Metal (A) expands with heat, Metal (B) expands with heat and Metal (C) expands with heat, so we leap into the result that all Metal expands with heat, but this result never reaches the full of certainty until all Metals are tested, and then move from induction to deduction or rather, complete induction.

We aim to discuss Argumentation as a logical model that almost contained all the principles of logic and its fallacies, and Argumentation is defined as one's ability to scrutinize, refute, and disprove the other party's arguments by providing obvious evidence and proofs to Persuade him to reach agreement on the argument on which the debate took place. It is thus against the controversy in which the fierce defense of opinion and the attempt by both parties to confound each other, or sophistry in which the parties dispute falsely without offering logical evidence or proofs, and even deceiving each other with various fallacies.

We come here with a model of a full-fledged argument, the story of the Prophet Abraham with King Nimrod, This is mentioned in the Holy Quran as follows:





*(Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people) [258-AlBaqara], king Nimrod is forced and overstepped in the land, imposed his authority on it and on people, and claimed the divinity, So Allah sent Abraham - PBUH - to call him to the worship of one God, so king Nimrod argued with Abraham about his Lord, and when Ibrahim- PBUH - said: (My Lord is the one who gives life and causes death), King Nimrod called two men, killed one of them and left the other as a proof of his ability to giving life and causes death, although he is unable to revive this who was killed.*

But Abraham – PBUH – has moved to such strong argument that king Nimrod Unable to overwhelm on it, So Abraham – PBUH – said: (Indeed, Allah brings up the sun from the east, so bring it up from the west), So king Nimrod was overwhelmed and stood handless! We previously dealt with the argument as an ideal model for studying logic, so perhaps a good number of the laws, principles and axioms of logic may fall under it, The structure of the argument that begins with defining the issue raised around it, providing both parties with evidence and proofs, scrutinizing and refuting it, and declaring the good and the void among them, In order to reach an agreed conclusion by both parties, The argument is most likely to emerge in its ideal model in scientific research in which researchers go to reach a tangible observational result far from personal whims and inclinations, in contrast to the intellectual, political and religious issues in which controversy, sophistry and many fallacies appear on the part of the falsehood, At most.

**WARNING**

## IF RED FLAGS COULD TALK

**NAYERA CHERIF SABRY, 3RD LEVEL, POLITICAL SCIENCE**

Despite referring to red when we talk about love and happy emotions, it's also associated with anger, warning and danger and that's why we used it in the thing called 'red flags'. For some reasons, when it comes to the concept of red flags, some people thought that it's only about faults, bad habits, .. etc. But the truth is that red flags are more complicated than some behaviors or habits you could pass off. Maybe you can say that you don't know what is it, maybe another one could even ignore its presence, but what is to a very big extent true is that red flags do exist, but we as human beings ignore them in order to act like everything is okay. Some people think that red flags are non-material signs existing in relationships only, but this isn't true, we have to know that our inner alarms and signs exist in every single relation in our lives. How many times you felt that something is going wrong? How many times you spent your night awake thinking if you have to leave and give up on a specific thing? How many nights you've spent blaming yourself for things you're not responsible for? How many times you found yourself in a place where your soul doesn't definitely belong? All of us have tested a relation in which we felt a lack of trust, where there were some missing pieces because of a person unable of being honest with you and even with himself. We might test any sort of controlling and defending this unacceptable behavior by the expression of love, jealousy and many other things that don't even exist. Many times, we felt insecure, anxious and uncertain in a relation to an extent of losing the capacity of knowing where you should be. All of these abusive behaviors aren't just about a red flag, they are an enormous banner giving you an alarm to go and never look back.

But, we ignore their presence out of fear: fear of losing the people we love, fear of ending up alone, fear of being blamed for your own mindset and thoughts, but you, you're losing yourself while trying to keep every wrong person in your life and you end up in toxic relationships, toxic environment and toxic frame that's killing you later. Deciding what's a red flag is relative, everyone has his own context and beliefs, but what's absolutely right is putting healthy barriers that identify how you want to be treated and explain what you really deserve. Trust me, when it comes to red flags, nothing is worth the wait, using the 'wait and see' as your life motto is just your killer, it will lead you to a dark place. If I could say one thing, is that you should leave after the first red flag because ignoring it and focusing on people's good only will cost you more later, and if it is hurtful to leave or difficult to make the decision, please read about it, ask the ones you trust, take a step and don't stay that passive. Leaving doesn't make you a bad person, leaving a person or even a place where you feel that you don't belong or unsecured isn't a crime. definitely it's not, it's just your responsibility towards yourself.

*Here's to everyone left without the apology he deserves, to every single time you blamed yourself for people unignorable treats, to these moments when another person made you feel toxic. I'm so sorry you had to go through this, but hopefully this made you who you are today, you can start again, you deserve a better story, written by you, just you.*



## WHY MARRIAGES LAST

**ZEINA MAREI, SECOND YEAR, ECONOMICS**

We often catch ourselves dreading about our futures, and where our paths are taking us. During one of those long, sad nights, I started questioning the truth behind marriages, whether the love two people hold for one another is an actual feeling, or just a choice to commit, whether they fall head over heels for the person or the relationship. Is marriage not a foundation solely based on love as a feeling? And is it not the fairytale ending once as children wished for?

After a long tiring night, and definitely a few cups of tea, I reached a few conclusions, one of which is definitely the reassuring feeling of familiarity, but it was to my surprise that familiarity is simplest reasons behind a successful relationship. A relationship's basic alphabet, not necessarily marital, is respect, trust, honesty and loyalty. Yet these are never enough to maintain a happy, fulfilling marriage. Why though?

These are the pillars and foundations of any healthy relationship, friendship too in that matter, their presence is vital, yet they don't reflect a relationship's optimality, relationships need a lot more to survive. Similar to how we're all different, and how all relationships are their own unique, the secret ingredients behind success differs. We can, however, agree on this: all relationships are built on the grounds of love. But love is no more than a feeling, a shaky ground likely self-construct. If we cancel out love, then why does the relationship last? Love prevails when we give in, and stop putting in sufficient effort to keep the relationship going. The relationship lives as long as persistence exists, persistence to keep the renew the spark every time it burns. After all, they do say if there's a will there's a way.

Relationships last for another reason though, which is love for the dynamic of the relationship, but how can a person love a relationship without loving their significant other? The fluidity and flexibility of the relationship helps, and they discover the love they have for it. And here you have it, two people crazy in love, yet with their relationship.

What about those who last because of the familiarity of the situation? Well, these people, as you might expect, are terrified of change. They get so used to one person, one routine, that the thought of anything else, or anyone else shuts them down. And that's human nature, clinging on to familiarity even if it breaks us.

The question still stands, what is the secret behind successful relationships? Frankly, there is not one specific reason, but as it turns out, no, marriage is not the fairytale ending we once wished for, and no, a prince will not find his life partner with a glass shoe, nor is there a princess who's gonna marry the guy who saves her from the beast. Pessimism? No, realism. Marriage is not pact built on the feeling of love, marriage is built on love as a choice, the choice to commit to one person for the rest of our lives.





## DOSTOEVSKY

By: Mariam Elsafty, freshman

Fyodor Dostoevsky, a sparkling name in the addicted eyes wandering between the “literature” shelves in libraries. Not only that these novels bear his signature, but also because of his disparate spirit, as he was passionate about diving in human psyche with its complications and contradictions.

Born in 1821 in Russia, Dostoevsky went through much in his life, and perhaps that suffering was the beam that appeared from an unbreakable rock, leading to the glimmer of his ideas. He existed in an era full of unrest, politically and socially, during the nineteenth century in Russia. He was cognizant of the severe class conflict, the enticing of aristocrats, and the marginalization of the poor. From that, he chose his method of disclosing their sufferings. His first novel published was “The Poor” at the age of twenty five.

Thirsty for challenges, that’s how our great writer was. He excelled in engineering regardless his hatred to it. He engaged in political activity opposing the Tsar’s regime until his group, known as the Petrashevsky Association, was arrested which led to execution by firing. Just before the execution moment, the Tsar abolished the death penalty with hard labor in the Siberian ice. From the womb of suffering, despair, anticipation, and loss of hope in life, an unprecedented genius was born for a writer who was originally very brilliant, the later result was an authentic gift that history has never seen before.

This incident had a great impact on himself and influenced his subsequent writings. He was released four years later and wrote his novel “House of Dead”, in which he spoke of his drained life inside the Siberian prison.



I'd like to share with you a first-rate philosophical dialogue said by the hero of his novel "The Idiot", Prince Mishken, describing the moment of execution saying:

Think about it: let's look at torture, for example. The pain, the wounds, and the physical pain, all of this distracts the soul from its torment and make it forget what it may endure from the horror, so you only suffer from wounds until you die from them. The pain, the most powerful pain, may not be the pain of the wounds, but the pain that arises from one's certainty that after an hour, and then after ten minutes and then after half a minute, and now immediately, his soul will leave his body forever, and that he will no longer be a human..

People tell of the murdered that, after their throats are cut off, they pray for pity and compassion. It is the verdict and the impossibility of escaping from it that make the agony terrible.

Believe me: There is no more heist in the world than this torment. If you take a soldier and put him in the heart of the battle in front of the barrel of the cannon and then shoot him, he would keep hope until the last moment. If this soldier himself was decided for his death, he'll be led to lunacy and cry.

Our author was fond of describing overlapping sensations, as he could describe a feeling in infinite ways. He has many works like: Crime and Punishment, Demons, The idiot, and Karamazov Brothers. Our friend is an influential figure who can take you from your world to navigate in his words. As if his soul communicates with your soul and you find yourself, perhaps, one of the heroes of his novels.

In February 1881, Dostoevsky's journey ended after suffering and complications, and he died of pulmonary hemorrhage. Leaving a unique literary legacy, his books became drama on the world's most famous theaters and movies in all the world's languages.

This is how the human legacy is not implemented nor destroyed, because man is a human being, no matter how different the times are or the different languages.

