

ELITE



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FROM SIWA,

with love..



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AC PSS Advisor, Dr Wahid Abdel Meguid to ELITE

Since Oslo, the Palestinian Case has been dead and bets over Biden are exaggerated

Cairo : Ramy Magdy, Mary Samer and Bahey Ayman

Elite newspaper had the honor this month to meet Dr. Wahid Abdel Meguid, the current advisor and former director of Al-Ahram Center for Political and Strategic Studies, and he is one of the graduates of this prestigious faculty in 1977. Dr. Wahid's history is full of achievements and inspiring contributions to all, especially students of social sciences and those looking for excellence in the field of research and analysis. He holds a master's degree in political science in 1986 at Cairo University and also holds a doctorate in the philosophy of political science in the same university in 1993. Dr. Wahid's contributions to thought and politics are many and great, and from his publications: The Palestinian Question from Armed Action to Oslo 1994 , The book on terrorism, America and Islam .. Who puts out the fire? 2002, What Happened to the January 25 Revolution? 2016, and finally, the book 21st Century Democracy 2020. In addition to many studies and analyzes in monthly and quarterly magazines such as the Journal of International Politics and the Journal of the Arab Future.

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

I chose the faculty of Economics and Political science through the field of history, I was fond of the field of history since high school and I used to read history, and in pre-university education the education was

real and rich, and I interacted with the history professor, the history professor, and I used to ask him periodically and he began to care. He used to give me enough time to talk about various topics and then began to discuss with me, in addition to that since my childhood I loved reading, and he was very surprised at me. When I finished high school, I had two paths to choose between, either literature or a field related to history due to my superiority in it. I entered the Faculty of Economics and Political Sciences on the basis that history is the father of social sciences.

The whole social sciences, history is an essential component of it. History of economy, history of society, history of political thought. It is the oldest of the social sciences, and it now has rules and a separate science. And all sciences have remained dependent on history as a primary source of knowledge. I reached the college through this section, the chapter on history.

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

In college, I had two activities. Natural academic activity, and political activity. I was at this point a leftist. My thinking is still left. I was also a Marxist, and I entered the college right after the war of 73, after a period in which there was tremendous momentum by students in the



universities of Cairo, Ain Shams and Alexandria, so the legacy of this movement was present, and the movement was led by students with many different directions and students who did not have a certain direction, but the left character was clear. So I met a family who had this trend. Its name was the family of Abdul Hakam Al-Jarahi. He was one of the students who were martyred in the demonstrations in the year 35 that came out demanding the evacuation, the constitution, and the end of the British presence. Three of the students taking place in this movement martyred, including Abdul Hakam Al-Jarrahi, so the family was named after him. And we had activities through seminars and activities with students from other colleges who share our same attitudes. And it was in our stage the beginning of the emergence of Islamic groups. And it appeared in the Faculty of Economics of the Al-Iman family, which is a Salafi family, and we entered into a clash with these groups. Their ideas were strange to us and to society because our society was open. There was no religious fanaticism or pedantism.

And we started publishing wall magazines, and the academic activity was going well, and I formed a close relationship with some professors such as Dr. Ali Al-Din Hilal and Dr. Ibrahim Saqr, professor of international relations, and he had a famous phrase: (I am a student of international relations). This stage was a vital stage, and the advantage was that the number of students in the college was few, so there was an opportunity for interaction and discussion, and the education was rich.

How do you explain the paradox in the development of student activity under a dictatorship period ?

The period that was largely dictatorship began to break after the 67 war, it was extended from 52 to 67, and the slogan was that no voice could rise above the sound of the battle, the 67 war changed many things, and many demonstrations took place, the dictatorship was still trying to preserve its existence but it was difficult to survive. The political movement gradually increased and reached its climax at the beginning of the seventies, and President Anwar Sadat was seeking to create his own legitimacy different

from the previous legitimacy and he wanted to leave more space for freedom of expression, and the largest area was the university, given its historical memory and youth vitality and his quest for change. Therefore, this development occurred in student political work.

In your opinion, how does a political science major constitute a scholarly personality?

In my opinion, personality formation appears more in the basic sciences, the impact on personality is greater, the impact of specialization in social sciences on personality is less, first because social sciences are related to life, secondly, specializing in the study of social sciences does not require an intimate relationship with it, but basic sciences Establish an intimate relationship with it through experiments and create a specific environment such as biology and physics, which is an environment in which the student lives and is linked to this environment day after day, and this does not happen in the field of social sciences. And when the student is related to a major in social sciences, it is often with the aim of having a specific vision that he wants to clarify or deepen, but its effect on his personality is to a small degree.

For whom is Dr. Wahid Abdel Meguid grateful?

I am personally grateful to the efforts of my teacher, Dr. Ali El-Din Helal, my relationship with him began in the second year of the college, and he was about to return to Egypt after he obtained his doctorate in Canada in the year 73, his return to the college contributed to an important development in it, he was very active and vital and close to Students and interacted with them. And through the research seminar, he began to be interested in my work and studies, and he asked me to help him write a book on politics and governance in Egypt, and he had formed a team of his students to help him through collecting information, and this was the first study based on the political system with a scientific



and political approach Purely not based on a historical approach. We worked with him for two years, and for me they were a very important period of construction, and it gave me an opportunity to expand my historical knowledge, and I began to think of this history as a scientific and political system. And I spent a long time in Dar Al Kutub in Bab Al Khalq, and gathered new information from it. And through this work, he asked me to be with him in this centre (AL-Ahram), specifically during the second foundation stage of the centre, and I worked with him and started my relationship with the centre at this time and it has not been cut off until now.

You have a rich journey of research and journalism together, so let's ask, what is the essential difference between a journalist in AL-Ahram newspaper and a researcher at AL-Ahram Centre?

Of course, there is a big difference. The centre is a research centre that happens to be located in a press institution and it is a historical coincidence, and it is the first centre for strategic studies in the Middle East. Its first nucleus was formed in the year 68. And it was established in its first form in the year 70, and it took a new image in the year 75. It is a research centre founded on the European and American style at that time, and the motive for its establishment was to realize the existing authority in Egypt because we fought a war with an enemy that we did not know about, and the leadership was underestimating the war and the enemy alike. There was no knowledge of the Zionist entity, despite its experience and the development of its army. And it goes without saying

in any war is to collect enough information about the enemy as the first step, so this procedure took place. Professor Muhammad Hassanein Heikal was the head of AL-Ahram at that time, and his relationship was close to Gamal Abdel Nasser, and he suggested that this centre be established and specialized in studying Israel and the Palestinian issue. Therefore, he first established the unity of Palestine and Israel, and this unit was transformed in the year 1970 to a centre called the Centre for Palestinian and Zionist Studies. And the first study on Israel in the Arab world began from this centre in conjunction with the Institute for Palestine Studies in Beirut, and cooperation occurred between them. Then the centre developed to expand the activities of the centre and be a centre for political and strategic studies, to deal with Arab and regional issues, and this historical coincidence made it present in a press institution, and the advantage of this centre is that it allows the readers of newspapers and magazines to see some of the analysis produced by the centre.

What do you think of the future of the extreme right after Trump's departure?

In my opinion, I do not like the term extreme right, which is an expression that has no real standard. I prefer to use the term far right. This right exists in America even before Trump. Of course, the first defeat of this right was in the fifties, and it is based on a simple idea that is superior to the White House Consequently, he rejected any rights to the voice and other opinions, with time the trends of



this right varied and appeared more clearly in the Trump era without having a direct connection to Trump, he was elected as a result of a crisis in the American political system, and the partisan and political recruitment process in the democratic system. The extrovert stopped, and the right-wing elite were looking for someone outside this elite, and they found Trump, and they believed in Trump's slogans and found some kind of inspiration in them. The far right is a small part of this base, some of this right is expected to turn to more militancy, especially the groups that believe in the existence of a plot against Trump, and believe that he is returning. These groups are very old, and they have nothing to do with the supremacy of the white race, even they do not have an organizational entity. They call themselves Free Citizens, and they do not believe in the existence of a federal administration, as they believe that this administration seized power from the states and provinces. In general, there are various colors or forms of the American far right, and some will turn more to violence, and society has become divided and the traditional elite has also become divided, each team is trying to banish the other, and Trump's influence on this right lies in the groups' belief that it should have kept the president and must have To return to authority.

You have interest and important publications related to the Palestinian issue. In your opinion, how did the situation of the Palestinian issue become with the escalation of the wave of normalization with Israel through successive peace agreements for the Arab countries?

The Palestinian issue has ended, it has become history, and this is what I saw and gradually reached after the Oslo 93 conference, and from the first moment I saw that the situation was miserable, and my conviction in it increased with time, and this agreement in which the Palestinians made naive mistakes and did not consult anyone, even the Arab parties. I was completely excluded, and no one came to the agreement until after signing the initials, and I remember, may God have mercy on him, Ambassador Taher Shash, who was one of our most important ambassadors. He was assigned to meet with Abu Mazen, who was the main maker of this agreement in order to see with him what they reached, and what he narrated. He was shocked when he read the text for the first time, and he said to Abu Mazen (Why do you do this to yourself), and if there was a way to

there was a way to undo this disaster, but the possible consequences were ignored, and the result is that what is happening now is a natural result, and the feeling increased that This issue has become a part of history. All that is required now is to improve the life of the Palestinian citizen and the livelihood issue. But the issue of independence and national liberation no longer exists. Perhaps another generation of Palestinians will come that can change this situation. But even the option for Palestinians to change their identity to become Israelis does not exist.

The question of the current period is "What will Biden change? If he will change anything." In your opinion, and you who are interested in American policy, will there be noticeable changes in US foreign policy towards the region? Why?

There is a revolution of very exaggerated expectations, because the difference in the foreign policy of America is of course limited, because Trump's policy had unprecedented aspects in his region and other regions, so there are aspirations to change this through Biden, and these aspirations most of them aspire to return the same Policies before Trump, and they were not much better under Trump, and it is a policy based on presenting American interests first of all, and interests do not differ in a few months or years, but usually until a change occurs, it takes time, and Biden He takes many of the policies back to before Trump and even by Obama, but the general outlines put forward indicate that the situation will remain as it was during the Obama era and this applies to the Palestinian issue, and the lack of recognition of the work of new settlements, for example, but with regard to the rights of the Palestinians And resolving this issue will not have anything new, but the potential new, will be in the issue of the relationship with Iran, and Biden will balance between the pressures placed on him, pressure from the traditional wing of the Democratic Party and pressure from the left wing of this party that this must be resolved. The case, I



hope to return to the nuclear deal, so he is confused. And in this case, he has to find a compromise, and this may mean his participation in the five plus one meeting, and this becomes possible, and based on that, he can see what he can decide. Also, on the issue of democracy and human rights, he is under conflicting pressures, Between the traditional wing and the left wing. Overall, I do not expect that a significant change will occur in American policy, and most of this change is a return to pre-Trump, and there is nothing new.

Finally, we know how the Al-Ahram Centre is an important channel for training and employing our graduates. After this rich relationship with Al-Ahram and its centre. what do our new graduates need at the research level?

The main issue is the issue of training a political science student. We have noticed in recent years that training is weak , especially research training, and this needs attention and more space for research rooms. The main problem lies in the ability to write, write a coherent composition, not necessarily an academic topic . Even in writing a coherent report, there is a problem with this configuration, and this needs more attention in the research rooms. In all cases, new ways must be found by reducing the time for lectures and increasing the time for research halls. Most students today see that lectures have become a burden for them, and therefore in the last sessions we used to conduct an opinion poll, and in recent years

there was a complaint that they do not benefit much from The lectures. As a result, we reduced the number of lectures and intensified the writing and discussion sessions. Therefore, it is preferable to give lectures 30% or 40% of the study, and the rest will be for research and discussion rooms, and how to write a report and then write a paper according to academic rules.





TRANSLATED BY MARYAM GHETA



FIGHT LIKE A WOMAN

PROF. NEVINE MOSSAAD, FEPS PROFESSOR OF POLITICAL SCIENCE

A storm of sarcastic comments exploded in my face as soon as I replied to a post published by a social media celebrity on his page. The number of his followers is estimated in the tens of thousands. The post was an image - which I am not sure of its authenticity - said to have been taken shortly after the assassination of the US President, John F. Kennedy, on November 22, 1963.

The president appeared to be covered in his blood while his wife, Jacqueline, fled from the car that had picked them up. The owner of the post mockingly wrote about Jacqueline and said, in short, that she ran for her life and left her husband behind without trying to help him. Walking in his footsteps, many people in the comments presumed that all women in difficult situations would act like Jacqueline Kennedy, that is, they flee and leave the people closest to them facing danger without their help or assistance.

For various reasons, this post provoked me as well as the many comments that accepted its content and even added to it in mocking the cowardice and selfishness of women. I was infuriated by the joking in the presence of the Angel of Death. I am one of those who love to joke and master it, but I am not one of those who like humor in serious situations, and definitely not in a serious moment as the seizure of the soul and its ascension to its creator. This harsh verdict against the women provoked me and I found myself automatically recalling the moment President Sadat was assassinated, when the killers fired bullets at the military parade platform on October 6, 1981. There were those who hid, there were those who escaped, and there were those who confronted them. The point is that in the hour of great distress, the idea is born at the moment, and the behavior is based on the revelation of the instinct. With that being said, gender doesn't matter and there is no difference about it between a man and a woman. Usually I don't participate in similar debates, but this time I intervened and wrote that if the man had been exposed to a similar situation, he would have acted the same.

Up to here, the matter seemed normal, an opinion versus an opinion, and it was also normal for men to interfere to correct my idea, but what I never expected was the reaction of women. One commented on my response that we women are frightened by rodents and terrorized by insects and she followed her response with many laughing icons as a way of humor. Another commented that men are the ones who protect us because we are unable to defend ourselves ... so?! And the discussion entered a different path when a third woman stated that for the high honor that is not spared from harm until blood is shed on its sides is a metaphor for protecting the honor, and that of course is the

man's mission. The fourth, fifth and sixth comments were similar in their affirmation of the woman's weakness and her constant need for someone to protect her. One of the distinguished commentators cited the example of the Palestinian child Muhammad Al-Durra, who hid behind his father during the Al-Aqsa Intifada in 2000 and his father wished to be shot in his place, but the cowardly Israeli weapon assassinated the son's childhood and killed him next to his father. He wanted to say that the man protects his family even if his life is the price. After that, many comments, by both men and women, repeatedly cited the example of Muhammad Al-Durra as if after the search in the entire history of the Arab elite, the commentators only remembered one scene of nineteen years old, the scene of Muhammad al-Durra.

I thought that time has passed this stereotype of "the soft, gentle gender" and that the woman no longer needs a man to protect her, but rather needs someone to protect her from the man. Harassment has turned from an individual phenomenon to a mass epidemic and women no longer feel safe on the road, transportation, university and work as the lone wolves roam freely. Domestic violence has become a normal matter that crosses all social classes; this violence is directed at the senior employee as well as the wage worker, and the goal is to break the woman's will in order to make her believe that she is nothing... nothing at all. Despite all this, here is a group of women who still limit protection to men without asking themselves: protection from what threat exactly? These women have not heard of ISIS women from whom men make time bombs that explode in a police station, market, or wedding in preparation for a day when warlords negotiate and reconcile while their wives and their female captives are under the dirt. Nor have they heard of female workers who are not scared of mice and cockroaches, but may let their children play with them because they are the cheapest form of toys. On a personal level, I had an experience to narrate in this regard. One day, I alerted my kind home assistant that her little boy - and he was still crawling - had caught an insect and is playing with it, and she responded with amazing spontaneity, "as long as he's silent, it's okay" !! They were certainly not informed of the news of the revolutionaries who were advancing the ranks of the demonstrators with open sources of freedom and change... and also of the unknown.

But while the women's comments were depressing, my granddaughter, unknowingly, wanted to renew hope in me. She raised the water thermos which had the phrase "fight as a woman fights" written on it in English and drank it until she quenched her thirst. I did not know exactly whether what my granddaughter drank was just water or did it hold an eloquent meaning. Whoever wrote this phrase made women the basis for fighting, and that is certainly an exaggeration that is no less than the exaggeration in saying that protection comes from the man, but on the journey to search for a point of balance in society sometimes shocking statements are required, and this saying is one of them. My granddaughter noticed my admiration for the thermos, so she offered to give it to me willingly, but I persistently refused as she is tomorrow, and she is the future, and she is the next, and she will need to return a lot to this beautiful thermos to quench her thirst over and over again, overwhelming her with rivalry and acts of confidence.



FROM SIWA,

with love..



"SIWA"

THE TREASURE OF ANCIENTS LESS KNOWN BY THE GRANDSONS

CAROLIN SHERIF ,HANIA BAHAA ,ADHAM NASR ,MARIAM HEFNY ,MARIHAN AYMAN

From the heart of the desert, where pure springs, palms and olives, we write this report for you about the quiet haven of all those who are tired of the hustle and bustle of life and its fast pace, for those who want a moment in which the mind clears and captures the mind and heart in front of the sunset and its golden strings falling perpendicular to the sea of sand in a scene that looks like a drawn painting. "Siwa", the favorite place for many desert lovers and those who seek not only adventure in the heart of the desert, but also moments of relaxation, and recovery from some diseases. With the help of Cairo University students in its various faculties, and with two people from Siwa, Mr. "Abdullah Rageh", the accountant at "Shali" Company for Building instruments and Stones, and Mr. "Gabriel EL-Senogy", a graduate of the Faculty of Archeology at Alexandria University who is currently working in the "Black Lions" Library in Siwa Which was established aiming to raise awareness through holding seminars and discussion sessions to preserve the heritage and history. In the next paragraphs, we will take you on an exploratory journey, where we will shed light on the ancient history of "Siwa", its features, the characteristics of its people and their customs and traditions.

This oasis that is known by ancients, but ignorant by grandchildren. Which gave us the feeling of wanting to delve into the history and origin of Siwa. When the students were asked, their answers were the main headings that were completed with the Siwa people's accurate description of the oasis and its history So the people of Siwa informed us that it is located in the Western Desert and about 300 km away from the Mediterranean Sea, specifically in the southwest of "Marsa Matrouh", which follow it administratively. The pharaonic inscriptions in the temple of "Edfu" and the footprints in "Sega" revealed to us that the oasis had existed since the pre-dynastic times and it was called "Binta".

Then it was called the oasis of "Jupiter Amun" and this name continued until the Ptolemaic era. The Ptolemies called it "Sentria", which is distorted from a name given to it by the pharaohs at one time, which is "Sakhit Am", meaning "the land of palm trees. By visiting Siwa, you will find that it lacks Christian traces and monuments because of the plague that wiped out and eliminate all life forms during the period of Egyptian Coptic until the Islamic conquest. According to al-Maqrizi's manuscripts, the Arabs called it "Al-Waha Al-Aqsa" because of its remoteness in the desert, while some historians believe that the name "Siwa" came from "ttansiwa," which is the name given by the Tunisian historian "Ibn Khaldun" referring to a branch of the "Zintana tribes" in North Africa. Adding that the inhabitants of Siwa are considered a "mixture". The first settlers in it were the "Berbers", and they built the Shali Castle - meaning "country" in their language - in order to stand up to any aggression against them. In addition to the tribes from South Africa, Algeria, Libya and others who took Siwa as a seat of stability and agriculture far from the Nile Valley. They added that the fame of "Siwa" in the era of the pharaohs was due to the priests of the Temple of Amun - according to the texts engraved on the walls of the temples - and this fame increased when "Alexander the Great" visited them.



Turning on how to cope with the desert climate of Siwa and describing their daily routine with the help of the Siwa people or those who visited it from among the students, the students denounced the ability of the people of Siwa to coexist with the climate of biting cold in winter and very hot in summer - which they could not bear during their visit to it - while the people of Siwa mentioned that the nature of the place is what dictates living conditions, and since the human nature is hereditary, so the body of the individual residing in Siwa has become adapted to the desert nature. In addition to the houses built using natural ingredients based on mud, which protected their people from the intense heat and cold of the night, however using those houses made their summers damp and their winters warm. This is besides the fact that their health is strong and resilient because they are used to starting their day since dawn, and each of them practicing their work until sunset, so they stay up at night in a warm atmosphere. Moreover, they always use the gifts that God gave them, starting from lands full of springs and wells and ending with basic agricultural crops such as dates and olives, so all houses in Siwa don't live without these good things. Therefore, the abundance of food and drink and other factors that gave Siwa people a sense of self-sufficiency and adaptation to the general climate of the oasis. The two sides - the students and the people of Siwa - agreed that the nature of Siwa invites a feeling of activity and refreshment in the souls of those who visit it or who live in it. The students - upon their visit - woke up early to visit the various landmarks of Siwa and to participate in its activities during the day as well as at night, as they gathered together to enjoy tea parties and night parties.

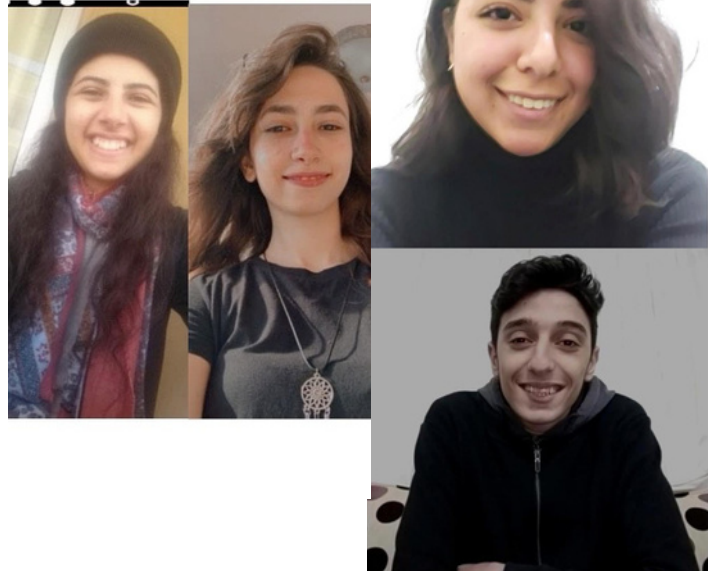
Opinions were divided when the students were asked about whether they see themselves residing in Siwa. On the one hand, some thought that of course they would like to go to the oasis for a visit for several days and enjoy its ancient history and distinctive climate. However, the desert nature of Siwa and that its social nature differs from Cairo will make it difficult for them to stay there for a long time. While others wished to live there to get away from the hustle and bustle of Cairo, preferring calm and simplicity. On the other hand, the people of Siwa saw that whoever used to travel and see other cities other than Siwa would return to it after realizing the value of nature, tranquility, stability, psychological comfort, spacious lands and distinctive house shapes, especially since the pace and nature of life in Cairo is characterized by speed and crowding, completely opposite to life in Siwa. As for the youth and those who did not have the opportunity to travel and visit different cities, we see them overwhelmed with a bit of curiosity to know what life outside the oasis looks like in terms of mobility, job opportunities, luxury, etc., and therefore we find them unable to feel the advantages of life in Siwa and the result is their amazement with everything that is in the cities.



When talking about the most famous and strangest Siwa customs and traditions, the students' answers were limited to their knowledge of some of the customs of marriage, which is that the wedding may last for seven days and that the bride's dress is embroidered with seashells and the local and unique Siwi dress, in addition to the Amazigh language spoken by the Siwa people and their handicrafts that are inherited to Generations such as embroidery, silver, pottery, salt industries, making dates and drying them. Here, the Siwa people told us about some of their most famous customs and foods - which differ according to the occasion. In the wedding we see the spirit of cooperation when the groom's friends go to the field to take the "karchef" plant to make a building material with a unique composition of salt and other materials and mix it with clay to build a home for the newlyweds. The "katb El- ketab" held on Thursday in the mosque, which is followed by religious evenings and meals such as the "Ashngout", which is the grilled duck / chicken covered with crepe or tortillas - served on the wedding night - and the "Angeel" bread made from crushed dates and flour - and served to the newlyweds on the wedding night and to guests at the wedding party - the "labsis", which is a type of sweets, and the "Adshish", which is a wheat cooked in soup - and usually served on the last days of the wedding. As Birth, instead of going hospitals, the people of Siwa call for an old woman with experience in giving birth. In the past, they used to take the newborn immediately after birth to the shrine of "Sidi Soliman" to make a feast before returning to his mother, with serving of "tanqutaat", which is the local pasta, to the guests in the first days after birth. As for the Festivals; On Eid al-Adha, people come before the prayer with salt from the salt lakes and after that they grill meat using salt and firewood. As for Eid al-Fitr, what differs from the people in Cairo and in Siwa that Siwa people distribute sweets, cookies or money to those who fast for the first time.



We cannot talk about Siwa's customs and traditions without addressing their distinctive language. On the students' side, they saw that Siwa's adherence to the "Amazigh" language - even if some of them thought it was Arabic but with a different dialect - represents a form of preserving heritage, a feature that Cairo residents lack it as nowadays they have tendency to use foreign languages instead of Arabic language. While the people of Siwa told us that the origin of this language - which is considered their first language and not Arabic - is North Africa, especially the countries of the Maghreb, and they inherited it from their ancestors. Although they speak it until now, but they are ignorant of its letters and writing, unlike the people of Morocco who cared about it and recognized it. As for Siwa, because the language was affected by the Egyptian colloquial, its residents began to take more steps to preserve it because it is part of their heritage, by doing various activities using it and documenting it through books, while also making sure to speak Arabic with children so that they become familiar with it and even not they face difficulties in communicating later. Turning to whether Siwa and its people are isolated from society or not? the students saw that tourists from all over the world come to it, along with foreigners residing in it and who speak the Amazigh dialect like Siwa people completely, does not make them isolated at all. And that the distance of Siwa from the central governorates and the difference in customs and traditions can generate a feeling of isolation for tourists, not for their residents. The people of Siwa agreed with this opinion. In addition to tourism, Siwa's people used to travel for work and education in other governorates because there was no university in it, and thus they easily integrated with society, especially as they are fluent in the colloquial dialect. Therefore, there is no feeling of marginalization, especially with the presence of representatives representing Siwa in the House of Representatives, such as Representative "Fathia Senussi". We continued by talking about the services that the oasis needs, and the students suggested that it needs to develop its infrastructure to be a tourist destination linked to the rest of the regions and governorates through a network of roads and transportation. In addition to catering services and entertainment, which will help attract tourists. The people of Siwa added that it also needs to develop in tourism services in a way that serves the Siwa nature in terms of hotel decorations, schools, shops, etc., as well as providing the oasis with fresh water and services for the banking, health and education sectors. There is only one post office and one central hospital, which is not sufficiently qualified. From the medical services. All this with the importance of holding awareness sessions about its history and the heritage it contains, especially for young people, while being careful not to make changes that lose Siwa's heritage and its own atmosphere.



We ended by talking about the most important tourist attractions in Siwa. Both students and Siwa people mentioned the most important facades divided between shrines for those interested in Archeology, such as the Alexander Temple, also called "The Temple of the Oasis / Revelation / Predictions" because it was said that the revelation of God Amun descended on the priests of his temple to speak with them. And the "Umm Ubaidah" temple and the castle of "Shali". And shrines for those interested in nature and medical tourism such as salt lakes, sulfur springs that help to heal from skin diseases, "Dakrou" Mountain, which is known for its sands treated for many diseases, including rheumatism and the cemeteries of "Jabal al-Mawta" of Pharaonic origin, famous for their use in World War II as a hideout for them after they removed what was in them Of corpses. Finally, the recreational attractions such as Ain Cleopatra, and safari in the sand oasis and the island of "Fintas", and enjoy watching the sunset in it.

And Finally, after we finished our tour in the "land of palm trees", and after we traced the history and heritage of Siwa that is distinctive and unique, which is considered a great wealth for Egypt, we became aware of the reason for the strong desire of Siwa residents to preserve their local heritage, customs and traditions, in the midst of many of Egypt's other treasures. With a distinctive character, Siwa comes at the first of the shrines, representing a great treasure for researchers and tourists from all over the world.



We want to thank all who have helped us in this report: Mr. Abdulla Rageh Accountant in Shali's company for construction instruments and stones in Siwa- Mr. Gabriel El-Senosy graduate from College of Archeology Alexandria university 2020 and currently works in the "Black lions" library in Siwa -Rawan Nader and Sara Diab Faculty of Economics and Political Science – Farida Amr Faculty of commerce – Sameh El-Miry Faculty of law – Aseel Mohamed Faculty of Mass Communication.



DEFAMATION ON SOCIAL MEDIA (DISCUSSION)



YASMEEN ALAA EL DIN, RAWAN NADER AND MARIHAN AYMAN

"Nothing has the same track for long period of time" each of us has its own situations that make a remind of this phrase which used to console ourself. But it may seem different when it comes to judging a human being. Since last century, people have been rejected in direct and indirect ways, which have been known as the cancel culture.

The idea is that if we make a mistake or do an act that society rejects. Although there are good deeds that may serve us our fault, we can be sentenced to exclusion from social activities, and we seem to be trapped in a box left by the parties of society as punishment.

Some think it is an effective way to intimidate humans from committing unacceptable acts but according to the law of life, human is a mixture of good and evil, so no one is naturally immune from error.

The accumulation of acts of rejection may create a category of "socially marginalized." Growing numbers of marginalized people may lead to actions that society has no capacity to accept. This makes it more complicated. In fact, the marginalized are all those who are condemned to reject their views and to disclaim their right to speak.

We have made it clear that rejection is done to the perpetrators of mistakes, but it is surprising that the assailants were not handed over either.

More importantly, we shall to review the stories of women who had not found a safe environment to complain about and express any aggression they had suffered. They are simply willing to show what they are begging for. Social media are the refuge that opens their arms to every opinion. But the electronic platform that incorporates diverse views itself may turn to court and make rumors. Some give themselves the right to distort and defame others. Speed is also a mainstay in electronic platforms. It may take seconds to completely reject the target person. This phenomenon raises our thinking of addressing other criteria that may be missed by the audience in the context of the disadvantages of electronic platforms. One of the norms that we have to take into consideration is whether we are able to make judgments. It is not fair to address them in every sense.

It is a very strange thing that it is an eastern society that sanctify assets, but if women start to show what they are exposed to or even if they present an important problem, some may seek to stigmatize their opinions and thus become "rejected".



We will then review the women's efforts launched to confront the culture of rejection.

Social Media undoubtedly has a positive and negative impact on society. Because of the Social Media, the marginalized have a voice and they can express their problems and their issues. Today we can say that women have the ability to express themselves and their issues. In addition, the woman found someone who could listen to her through social media.

There are many awareness campaigns on Social Media such as Me Too, which started in 2017, aimed at protecting women's rights and denouncing sexual abuse and harassment of women. Through this campaign, many girls were able to obtain their rights and many were sensitized.

In addition, there are many slogan on Social Media, like "We Are with You" and "Breaking Silence," All these campaigns are aimed at breaking fear and silence inside every girl who has been harassed or raped. Thus, there can be change in society and some decisions or laws change in favor of women or of everyone marginalized in society.

In other side, we also find that social Media has negative impact because sometimes the issues that girls present through initiatives and campaigns can be slander and lie and can amount to defamation.

Therefore, Social Media has a lot of damage, so a human being can lose his reputation and honor

because of a false slander presented by a girl for revenge. Therefore, we found that there were communications police, especially in Social Media, to verify these cases and validate the evidence.

Therefore, we find that, through a virtual reality of Social Media, the marginalized have a role. There are those who care about them, and through a famous initiative like "Nosadk el Nagyat". This new movement seeks to send a message to the masculine community in which we live that women have a presence and an entity.

This initiative is trying to create a safe space even if it is hypothetical, but better than a woman who living in silence and fear of erasing her problem. She called "survivors" because she survived of rape and harassment, and her role in society became to suppress the misogynist and defame him because he robbed her of her freedom.

These campaigns have an important role because they help alleviate the pressure that girls experience and feel they are not alone, but there is many people supporter them.

This campaign helped many girls who tried to commit suicide, and helped uncover many harassers. All that matters is not their different nationality, religion and race, but their respect for their bodies, their rights and their refusal to violate them.





Minister of Finance addresses Economics Department Seminar

Written by Anthony Goubriel, Translated by Yasmin Tarek and Clarinda Sherif

COVID-19 maintains to threaten the world's economies, causing countless imbalances in various markets, which the countries have rectified. Therefore, countries used their financial and monetary policies to limit coronavirus impact, and to ensure that the slowdown in economic growth does not turn into a continuous economic crisis. From a national perspective, what makes the state of Egyptian economy more difficult is increasing the state's expenditures to correct these imbalances while achieving the objectives of the economic reform program.

Consequently, under the auspices of Prof. Dr. Mohamed Othman El-Khasht, President of Cairo University, and Prof. Dr. Mahmoud Al-Saeed, Dean of the Faculty of Economics and Political Science, a scientific seminar was organized by the Department of Economics' professors. The seminar was entitled "A Reading in the Egyptian General Budget 2020/2021 in the Light of Ongoing COVID-19", in which the Minister of Finance, Prof. Dr. Mohamed Maait, explaining how Egypt dealt with that crisis.

The Minister explained that the ministry achieved a primary budget surplus of about 14 billion Egyptian pounds, as the revenues exceeded the expenditures for this year. More specifically, the state revenues increased by 16% in July-December 2020/2021, furthermore, he added that the real percentage is higher than the official figures. Although many sectors recorded negative revenues due to COVID-19, such as the tourism sector that lost 14 billion dollars and the civil aviation, tax revenues were the main component of that growth, reaching 334 billion Egyptian pounds, with a total growth of 10%. As the tax authority's revenues increased by 14.2% while the tax revenues from the sovereign declined by 4.9%. The Minister indicated that the Ministry seeks to increase tax revenues more by increasing employment rates, developing the tax authority, and automating tax procedures, instead of raising tax brackets. The Minister also mentioned his desire to review many Foreign Trade agreements Egypt member in that led to a

decrease in customs taxes by 8.8%, but the decision to retreat is not solely conducted by the Ministry of Finance.

On the other hand, the absolute value of expenditures increased by 9.6%, without an increase in the ratio of expenditures to GDP. This increase came within the context of stimulating and supporting the economy, as this increase in expenditures was divided into the two sections to "wages and compensation of workers" with a growth rate of 8.7% and to "support, grants and social benefits", with a growth rate of 21.5% on the most important social protection programs. On the contrary, the state rationalized its spending on the less necessary parts at the present time, and also decreased spending on debt interest thanks to the low interest rate and the Ministry's work to extend the life of the debt, which reached an average of 3.3 years after it was only 1.3 years. At the same time, he minister indicated that the interest was the ministry's biggest challenge, and if the market determined a high interest rate - such as the current price of treasury bills: 13.5%, then the government would have to allocate a greater part of its resources to cover those benefits at the cost of the rest of the expenses.

Yet, the overall deficit ratio of GDP is still high, reaching 7.8% instead of 6.3%, due to the decline in state revenues caused by the outbreak of the Coronavirus. Despite this, the ministry seeks to put that percentage on the descending path. Even if the ministry does not reach the target percentage, it will exert all of its effort so that the index does not change from its descending path.

The Minister explained that the government has established a general framework that is characterized by four main pillars:

- First, dealing with the crisis in stages, quickly and effectively, with the aim of ensuring the stability of the economic situation without compromising the gains from the economic reform program.



- Second, targeting temporary measures and mechanisms that are flexible and easy to exit after the crisis ends.
- Third: Selecting the most affected and deserved societal groups and economic sectors for support.
- Fourth: Enhancing transparency and disclosure of the measures and procedures used and who are entitled to them. To achieve these pillars, the government has studied the potential impact on the Egyptian economy to reach the financial space that can be allocated to face the crisis in the short term. Several measures have been announced and implemented targeting the groups and first sectors, such as helping irregular employment, canceling real estate taxes for a year on the tourism sector, allocating 2 billion pounds from the treasury in the form of an interest free loan to the civil aviation sector and many other decisions.

The total government expenditures to confront the crisis reached nearly 100 billion pounds, equivalent to 2% of the GDP. The state's overall budget has also been updated according to the estimates of the World Economic Outlook issued by the International Monetary Fund in April 2020, the reports of the Ministry of Planning and the Central Bank of Egypt. The minister also indicated that these procedures were carried out in a transparent manner with the Egyptian parliament, investment banks and international institutions.

According to the minister's statements, Egypt surpassed the first year of the crisis with a growth rate of 3.6%, which is high compared to the rest of the countries, as only 1/15 of the countries achieved a positive growth rate. It also maintained all its sovereign ratings, and established several initiatives such as offering green bonds to the market and electronic invoices, making Egypt the first country in the Middle East to adopt these measures. He also added that the ministry is targeting in the 2021/2022 budget a growth rate of about 2.8%, a total deficit of 7.8%, a primary surplus of about 0.6%, and a debt level of 88% of GDP.

The seminar was finalized with the questions of the professors and faculty members. We will mention the most prominent of them.

Q: The wage growth rate has reached 8.7%. How did the real wage growth rate evolve?

The Minister explained that the real wage growth rate has decreased significantly due to previous periods of inflation. Then, he promised to improve that rate, especially due to the reduction of the number of employees from 6 million to 4.7 million.

Q: Customs taxes decreased by 8.8%, due to the free market agreements, so why not to withdraw from these agreements after 16 years signing them?

The Minister replied that the state knew when these agreements were signed that the revenues from customs tax would decrease, which in turn would lead to a decrease in revenues. They were based on liberal academic arguments that lowering tariffs had greater economic effectiveness. Growth will rise, imports may grow or consumers' needs may be met. The Minister added that there is a difference between theoretical arguments and tangible reality.

The Minister stated that even so those agreements were signed, but, currently no one is benefiting from them, so these agreements must be reviewed periodically by the specialized committees.

Q: Egypt lost 14 billion pounds from tourism income and reduced the value-added tax by 15%, so why not to reduce this tax for a specific period to enhance consumption or domestic tourism, create job opportunities, and save the packages that the ministry spent for this sector, knowing that countries such as Britain And Germany and Austria have reduced those rates to 5% from 20% and 17%?

The Minister answered that the situation of these countries differs from Egypt, because - if their revenues decrease - it is easy for them to borrow as their interest rate is zero. But the interests in Egypt are equal to 15%. Moreover, Britain has canceled the Vat Refund that was offered. Also, abolishing the value-added tax on the tourism sector is difficult, as other sectors that have been affected by the crisis will demand the generalization of that decision. In addition, the tax abolition will raise the concerns of the international financial bodies from the increase in the deficit and thus the debt. This is why Egypt has implemented effective, safe and easy exit measures.

Q: The value-added tax constitutes 51% of non-sovereign tax revenues, while income taxes constitute only 34%. Why not reduce the value of the value-added tax as it is a blind tax that does not differentiate between the rich and the poor, and raise the value of income taxes, to reduce inequality?

The Minister explained that, in his opinion, the value-added tax differentiates between the rich and the poor through consumption, as it is imposed on unnecessary products consumed by the richest individuals, and thus the poor do not contribute significantly to that tax. Also, the ministry seeks to increase income tax by enhancing growth and corporate profitability and not by raising the tax brackets, as raising the tax bracket will reduce investment, which raises unemployment.



A NEW COLD WAR: ISRAEL PLANS TO LEAD ON AS THE REGION'S ENERGY HUB, THREATENING EGYPT'S SUEZ CANAL

YOUSSEF SHARAF, 3RD LEVEL, POLITICAL SCIENCE

Before we start talking about the new Israeli project underway, we must first note that since 2009, with the beginning of the discovery of new gas fields, -with the most important of which was Tamar field on the coast of Israel-, the eastern Mediterranean has become an energy hot spot. Indeed, in recent times, discoveries have continued, which strengthened the positions of many coastal countries, including Egypt, where the Italian company Eni discovered more energy reserves off its coast between 2017 and 2018. In spite of these important discoveries, geopolitical tensions between coastal countries in providing their alternatives to transfer energy to European markets, are increasing, especially after the recent Turkish provocations. In this regard, Cairo and Tel Aviv are rushing to present their plans and proposals that would allow each of them to become a regional energy hub. In this context, and in light of the strategy of the State of Israel to reap the maximum amount of political and economic gains, the Netanyahu's government is moving towards a new project that is expected to have its direct impact and threat on the revenues of Egypt's Suez Canal.



On October 20, 2020, and within the framework of the normalized relations between the two countries since September 2020, a memorandum of understanding was signed between the State of Israel, represented by the Eilat-Ashkelon Pipeline Company (EAPC) and the United Arab Emirates, represented by a multinational company, MED-RED Land Bridge, regarding the use of the Eilat-Ashkelon pipeline that has existed for 50 years (used to secretly transport Iran's oil to Europe before the 1979 revolution). The latter connects the city of Eilat on the Red Sea to Ashkelon overlooking the Mediterranean, and the project is to transport the UAE crude oil to European and North American markets, via this pipeline in Israel. According to what Israeli newspapers, including the Globeseconomic newspaper have said, under this deal, which may be worth between 700 and 800 million dollars over several years (the financial details have not been announced yet), the UAE has two options to transport oil to the port of Eilat, either through an oil tanker across the Red Sea or through a pipeline extended inside the Saudi territory. Accordingly, the plan included the UAE to convince Saudi Arabia (which still doesn't recognize Israel, at least officially) to allow Israel to establish a land or sea pipeline, linking the oil refineries in Yanbu in Saudi Arabia, and the port of Eilat in Israel. Oil will then be transported via the Eilat-Ashkelon line and from there to western markets via the infrastructure of the Eilat Ashkelon Oil Pipeline Company (EAPC), which, declared that this will "save time, fuel and costs versus crossing the Suez Canal." In fact, Itzik Levy Levy, CEO of the company, in an interview with US Foreign Policy, went further, describing the deal as "historic" and saying that this 158-mile (24 km) line, "could eliminate a large share of the oil shipments that now flow through the Suez Canal". In this regard, the same magazine published on September 5, 2020 a report stating that "the advantage of the pipeline over the Suez Canal is the ability of terminals in Ashkelon and Eilat to accommodate the giant tankers that dominate oil shipping today, that are too large to fit through the canal." And in this regard, we have to clearly ask: Will the Gulf-Israeli project actually affect the income of the Suez Canal?



It is already known that Egypt's economy relies heavily on the income of the Suez Canal as one of the 3 most important sources for securing foreign currency, followed by tourism revenues and remittances from Egyptian living abroad, which are the sectors that were negatively affected after the global Covid-19 pandemic crisis. Thus, talking about any alternative path that might affect the Suez Canal and its income, will naturally spark fears and concerns among Egyptians. And in this context, and after the statements of the head of the Suez Canal Authority, Lieutenant General Osama Rabie on television, which indicated the extent of the project's impact on the revenues of the Suez Canal and Egyptian national security, the Suez Canal Authority issued a statement on February 2, 2021 in an attempt to calm Egyptian public opinion, where it indicated that the analytical studies prepared by its economic unit "did not find any actual effect of operating the Eilat Ashkelon pipeline on the maritime traffic through the canal". On the same day, Rabie stated in a telephone interview that "new solutions" are being developed, including new marketing and pricing plans such as reducing traffic fees (especially for giant oil tankers), as well as plans to develop industries that attract ships, "if the matter exceeds the competitive limit we are concerned about", but according to what he said "things are still under control". In the same context, by looking at the annual report of the maritime traffic statistics for 2019, it is noteworthy that oil and natural gas tankers accounted for 27% of the number of ships that passed through the Suez Canal, which is the second largest number after container ships.



At the end of the day, it may still be too early to count the project's results, whether positive or negative, and also to ascertain the extent of its impact on the revenues of the Suez Canal (especially in case of Saudi engagement), but what is certain is that on one hand, this project, which has been accelerated in wake of the US-sponsored Israeli-Emirati normalization agreement, it may expand Israel's role in the region not only as an energy hub, but also as a center for recharging to other users in the Mediterranean. With this project, Israel saves to Europe time, shipping and distillation costs from the Gulf (via the Suez Canal), the same applies to the UAE (and the Gulf in general), as it reduces dependence on sea routes such as Bab al-Mandab and the Strait of Hormuz which are vulnerable to attacks from Iran and the dangers of pirates near the entrance to the Red Sea. As such, Israel would earn an estimated hundreds of millions of dollars annually by allowing the flow of oil through the pipeline from Eilat to the Mediterranean coast.



For such reasons, on the other hand, a number of analysts, researchers and specialists, including Dr. Essam Sharaf, former prime minister of Egypt, are demanding the Egyptian government to accelerate the development of the Suez Canal economic axis by transforming it into a global industrial and logistical center for supply, transportation and trade. This would help attract investments in various sectors ; indeed, Egypt has ports and industrial zones in the Suez Canal area, and perhaps if these capabilities were effectively used, the Suez Canal will not have a potential competitor in the region. In light of these new regional arrangements and the dynamics of competition that dominate the region (among its main strategic actors), many have questioned the impact of this project on relations between Cairo and Abu Dhabi, and Major General Hatem Bashat, the Egyptian military expert and former parliamentarian, said in this regard that Egyptian-Emirati relation is "strategic and cannot be affected", and it is natural for each country to "seek to benefit its own interests in a way that serves its people and strengthens its economy". In another context, we have to wonder, how the Egyptian-Israeli relation will be reshaped, especially with the recent visit of the Egyptian Minister of Petroleum and Mineral Resources, Engineer Tarek Al-Molla to Tel Aviv to discuss aspects of cooperation between the two countries, in light of the European Union's growing need for energy and its endeavor to reduce dependence on Russian gas (Gazprom) by forming new routes, including across the Eastern Mediterranean.



AI AND FOOTBALL: AI IS EATING THE BEAUTIFUL GAME

YASMIN TAREK, 4TH LEVEL

Football is a sport that individuals from all walks of life collectively enjoy and adore. With approximately 4 billion followers, it is one of the most popular sports in the world. Its intensely competitive nature instills in teams a wild passion to try to win each and every game. As a result, it is very difficult for football managers to formulate effective tactics against their opponents.

Managers usually look at all sorts of data about their rivals in order to devise these tactics. This includes details such as the opposing team's playing style and formations, the approach they adopted in their previous games, the pluses and minuses of each opponent player, the strategies used in tough situations by their best players, etc. Managers have begun to employ emerging technology in recent years to help them interpret this information and build winning strategies for their teams.

Football was relatively late in embracing the data-driven strategy that has long been the tradition in sports such as baseball, cycling, or car racing. This was due to the resistance to use technology in football. The International Football Association Board (IFAB), considered that with in-game decisions, the "beautiful game" did not require technological assistance. Nevertheless, with a significant number of refereeing mistakes in global events like the 2010 FIFA World Cup, and huge pressure on such billions worth of industry, the IFAB allowed different technologies to assist referees in making the right decisions.

One of the first technologies to be implemented in football is Goal Line Technology (GLT). GLT, introduced in 2012, assists in accurately measuring whether or not a ball has exceeded the goal line. Another recent technology debuted during the 2018 FIFA World Cup is Video Assistant Referee (VAR).

VAR is used with the use of video footage and a communication headset to review decisions taken by the head referee. At the same World Cup, Electronic Performance and Tracking Systems (EPTS) was launched which include camera-based and wearable technologies that monitor, track, and analyze the performance of players. The players wear them between their shoulders. The sensors mounted on the system measure variables such as the distance covered by a player, the area on the field where a particular player spent more time, and their heartbeat rate.

Later, AI was introduced in GLT to bring the adventurous game to the next level of suspense. In partnership with Adidas, Kairos Technology (a German company) created a special ball with the Goal Decision System (GDS). It generates a sound from an inserted microchip in the referee's headphones to tell whether or not the ball has reached the goal line. Also, it can quickly pick up the mistakes that a human eye can miss. Furthermore, Video assistant referee (VAR) technology was also developed after introducing AI in the technology, where AI's optical tracking technology augmented the field during a football match to enhance decision-making. No human intervention is expected to judge offside in matches after this development.

On top of that, AI became synonymous in forecasting the results of matches. Machine learning algorithms have the potential to predict the success or loss of football games by analyzing big data. Stratagem, the UK-based sports betting company, developed an AI-based device in 2017 to predict the outcomes of football matches by pairing human analysts with deep neural networks. In the same year, another start-up company named Unanimous AI correctly predicted the score of the Super Bowl results of the National Football League.



Moreover, JUST ADD AI, a German-based AI company, helped a Bundesliga team to win matches by identifying the appropriate players. By developing an AI tool that extracted insights from unstructured data and placed them in a single dashboard. Bundesliga uses the Amazon cloud server (AWS) to share more in-depth insights into the live broadcast of the game. As the adoption of AI cloud-based solutions provides fans with real-time forecasting services on when a goal happens and the likelihood of success for the team. This AI technology was adopted by the English football club Leatherhead FC to prepare a specific strategy for its squad.

Additionally, Oloclip, a Madrid-based company, has investigated the effectiveness of algorithms for ML in predicting strengths and weaknesses in the field. The organization built an AI-powered technology system believed that it could predict what would happen in the next 15 minutes of the match. The model calculates the variables' changes and their effects on relevant objectives.

Injury prediction is another fascinating case of AI use. When it comes to important games, the prediction of when the best players might get hurt would be highly appreciated. Data scientists at the University of Pisa, Italy, created an algorithm for machine learning to predict accidents in 2018. In a single season, the algorithm correctly predicted 9 out of the 14 injuries suffered by an Italian team. The technology also decreases the chances of on-field accidents, according to the University researchers. It also warns players on the field and decides when they need to rest in the game to remain energetic.

One more case for the adoption of AI by football clubs may be felt on the stands rather than on the pitches. In other words, generating more revenues from the audience. This is partially a by-product of the widespread availability of surveillance cameras in sports stadiums; during the 2018 World Cup in Russia, each stadium was packed with 1,200 cameras. A significant commercial factor as these cameras can analyze the fans in the stadium by examining their facial gestures or their eyeball movements to see if they are engaged or not engaged. By doing so, the efficient time can be delegated to the sponsors in that way. So, rather than having an ad at half-time or during a goal, it can be played when the viewer is most involved.

Another thing, in this context, is using AI in ticket pricing, for a better prediction of what fans will be ready to spend on an event, in order to optimize one of the revenue sources. It is believed that at least one Premier League Club is working on an experimental project with Acronis (a global technology company) that incorporates internal data, ticketing figures, and weather data, gunning for a system that would allow the club to forecast potential participation in the match.

Despite the fact that AI and ML have allowed quicker and better decision-making where the algorithms powered by AI can extract actionable insights that give the players and coaching staff even greater benefit. There are many drawbacks for using AI in sports in general and in football specifically.

To name a few, the quite high cost. The fact that AI is used in almost all sport management fields makes it even more costly. Correspondingly, the technology will continue to evolve, so there will be a continuous need to update and upgrade the AI technology's software and hardware. Also, the expense of operating and repairing an AI computer is high. Not to mention, the employment loss. This point has always been a debate for opponents of this technology. The automation of manual jobs by AI machines makes humans useless for the work (e.g. scouting and recruiting). AI machines make it easier to get details about players' pluses and minuses and how they blend into the game, instead of making scouts go and see individual players repeatedly during matches and try to notice their main strengths and weaknesses.

In a more social context, many concerns exist. As, in the universe, there are few things that can't be quantified. Using data analytics and AI, anything that can be quantified can be forecast with accuracy. With such quantifiable elements, the world of sports is plentiful, making it suitable for the use of artificial intelligence. But, this shifts the game from merely a sporty entertainment game to a capitalist industry game that searches for profit maximization at whatever expense. In fact, not only the world of sports is quantifiable but the whole world around us. AI with its techniques (ML and DL) is indeed eating everything. Big companies employ this technique for profit margin maximization solely and it treats humans as predictable, surveilled manipulated items. The questions now would be, do the AI positives outweigh the negatives or not? And from what angle do the measures of positives and negatives are conducted? And to what extent this data-driven world would lead us? And if people's data is being used to drive valuable information that is worth billions of dollars shouldn't those people get paid for their contribution in generating this data?





They don't eat artichoke!

Mariam Elsafty, freshman.

Do you remember when you were in elementary school and that famous guy/girl decided to call-out one of your classmates because he/she was an introvert, bullied him and called him/her a loser? Well, what would you expect if that introvert decided to silence that famous one by either telling him that they were so pathetic or even had the needed courage to give them a punch? Imagine with me what the reaction of the famous ones' friends would be. No doubt, they would decide to ruin his upcoming school years.

Why do I bring this up? Well, I do so to talk about a social issue that is suffering from a lack of reason, empathy, and measured judgment. I am talking about cancel culture. It's essentially getting expelled from society in which a person deemed to have committed a social crime, past or present, is dealt with punishment in the form of terminated employment, public humiliation, or complete boycott altogether.

There's a disagreement about when the phenomenon was actually created, with some saying it has been with us in different forms for centuries. But what makes cancel culture unique? In a sense to our time, it's the fact that its effect is now much larger than just a crowd or a locality, it's the entire social media audience. Any news spread rather quickly on social media, but bad news spread really quickly, especially when it's about the career ending tweet of a very famous author, actor, scientist or whatever comes on your mind.

People from all fields have been forced to embrace cancel hood to some extinct. So, it's fair to say that it's no longer a punishment only for elites. For example, Johnny Depp has been totally cancelled because of Amber Heard, who claimed that she had been physically abused by him, his career has been in free fall. Lana Del Rey didn't take it well when people said that her songs don't empower women. The artist tried to make a point on Instagram and said that many other female artists didn't do that. She named Doja cat, Ariana Grande, Camila Cabello, Cardi B, and Nicki Minaj, but her followers didn't take it well. People highlighted that it was not a good thing that she tried to throw other singers under the bus. They also called her racist, since most names Lana mentioned were black singers. She denied she was racist, but the hashtag #lanadelreycist was on trending topics, and she was cancelled.

Unfortunately, cancel culture doesn't help the creative process. The ones where the mob dislikes a particular celebrity or show and goes on to reach out any affiliated companies to try and cancel their affiliation. Otherwise, they risk being cancelled themselves. Studies have shown that these boycotts have economic significance with as much as one in four of them forcing significant changes. And while they may seem like an example of power that customers hold in a free market setting, which it is, let's think about it for a second



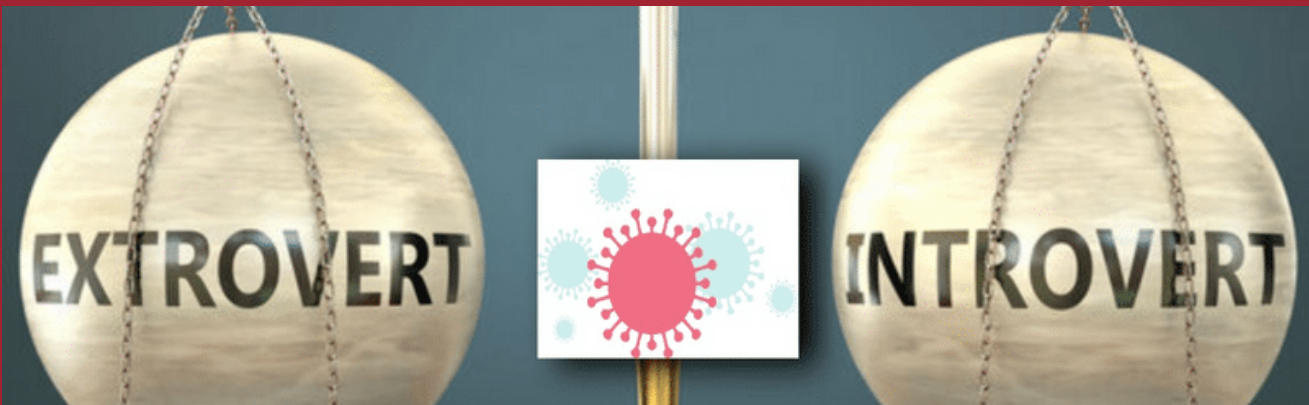
If you dislike the CEO of a company for a political position of theirs despite you liking the quality of product that the company produces. Does a boycott really hit the CEO's pocket as much as it hits the pocket of employees who are living paycheck to paycheck below them? More so, does it improve the product? Who is the practical target of your outrage? But is that really the case? Forgetting celebrities and big corporations, a much larger victim of this online shaming, it's the average person. The reason is the average people have neither social credit nor the financial capital to come back from a cancellation. These people find it extremely difficult to revive their careers because no employer wants to take on a liability of a canceled person and face the music of the mob.

Social media certainly worsens the problem. The so-called interactions we have online are devoid of any real human qualities; no eye contacts, human tones, and no empathy, which gives the chance for misunderstandings and get everyone to be prepared for attacking others. In South Korea for example, if an idol made a mistake with no intention for it, like not greeting back another idol unintentionally, the social sites roar for cancelling this idol, which most of the times succeeds until this idol apologizes in a very humiliating way by showing his guilt for this 'unintentional mistake'. It's stupid isn't it? Like who doesn't even make some mistakes here and there?

Not to mention that sometimes you're primed to react or behave in a certain way otherwise you will be looked at as a weirdo. Think about it, when was the last time you reacted to a Facebook post and then saw the list of reactions from others? Most of the time you prime to react in a certain way. Your mind's made up on your behalf before you even think about it. Oftentimes our outrage is directed not necessarily to what happened in a situation but rather to someone else's outrage. It's a domino effect and the cycle continues.

People on the other side of the debate about cancel culture say that it either doesn't exist or that if it does, the consequences of being cancelled are simply not as harsh as we say they are. Just look at J.K Rowling who happened to be cancelled relatively recently and who also sells a book after another. The concept of cancel culture is considered to be childish and lacks reasoning. Some of those who have been cancelled are still able to interact because people don't care or have forgotten the situation already.

Maybe it's you and me who are not cancelled yet but we are still from those people who refrain from sharing what they truly think about: a policy, a politician, a video game, a burger, or restrain themselves from engaging in a debate about something that truly matters to them in fear of being cancelled for it. The unshared idea is the true victim of cancel culture. Even if that idea was eating carrots instead of artichoke!



COVID-19 THREAT

TO THE EXTROVERTS AND CALMING TO THE INTROVERTS



Ramez Salah, third level, political science. Suez University

It is a known fact that two individuals cannot share the same DNA structure as even identical twins don't share the same DNA structure. Each system has always had its own characteristics, which make the other system different, and vice versa. If we look at the reality of systems of various kinds, we will find a great difference between them, maybe because the differentiation in a particular system is relevant to the world in which the individual has found himself. Or perhaps that the individual before birth is destined to have a characteristic that is distinguished in its attributes by this distinct method!

The structures are numerous and very different and in politics, democracy, monarchy, in economics we see capitalism and socialism, and in the human mind we see introverts, extroverts. It's a dark shorthand to see extroverts thriving in the age of the pandemic and it's also bad to claim in the pre-pandemic era that introverts aren't social, while the extroverts are as Ibn Khaldun said, but the level of this social structure varies according to the nature of each character's system.

It would also be a fair shorthand to see in the post-pandemic period that introverts are equal to adjusting to the pressures of life crises, particularly because we are at a time when virtual communication plays a similar role, often even more than real-life communication.

It's a dark pre-pandemic shorthand that swept the globe from China, New Zealand and Australia east to California on the west coast of the United States, and from the Canadian and American Arctic regions south of the African continent, that loneliness is an introversion-related disease, but that isolation is an introversion-related disease. This inference is academic squabbles; Because if we look at the distinction between isolation and introversion and understand this difference well the tension between the issue of being introverted or extroverted, their belief combined with unconsciousness, misplaced their understanding of the truth of the characters of many introverts, because if we look at the reality of their belief, We can find them introverted to be either a greedy person who is too cruel to others, or rude filled with a false sense of depression, or content, or afraid of what he sees in the eyes of those who encounter him, or uncertain that he can repel the blows he gets when he thinks of engaging with any intrusive groups, but they make an exception and categorize. Outside the law and the game, for those who think and manage to do what they have to do, or to do what they have to do, or to be proud of.

There is a theory of geographical thinking that some people call it a kind of intellectual heritage that is far from fact, but if we look at its contents, we find ourselves reviving this theory once again, the school of possibility attributed to the French geographer Vidal de la Blash, on the assumption that man is not a slave or a soft instrument in the hands of the environment.

It can be formulated in the following equations

Extroverts + an adaptation = environmental potential.

Extroverts + no adaptation = environmental imperative.

Introverts + internal effects = environmental probability.

Introverts + no adaptation = environmental imperative.

Introverts + an adaptation = environmental potential.



Picnics: Giza pyramids and other fun activities that lately became trendy

PASSAINTE MOHAMED, 3RD LEVEL

Due to the actions more or less severe taken everywhere to control the pandemic, people are getting more and more creative with ways to have fun and insert the minimum amount of joy in their day during these difficult times that we're all going through. These times have given us the chance to discover some very beautiful places in Egypt, places that've been here for a very long time, but it's only recently that we started to see their beauty. With the school vacation starting, new ideas and new places to visit are necessary, so, if you're someone looking for a fun place to spend an unforgettable day with your family or your friends, this article is for you.

(1) Picnics:

An idea that was essentially categorized for less fortunate families, who can't afford to eat in a restaurant or to walk in the green areas of a club. So, they cook their own meal and eat it in the public gardens with paying nothing. But this idea recently became very popular, and that goes to the social media that stopped stigmatizing picnics and made it a "cool" idea.

You can profit from the beautiful sun rays in Egypt during winter, connect with your family or friends, see the beautiful pacific green areas in Egypt and most importantly save some money.



(2) ZED Park:

If you are a person who spends a lot of time on Instagram or Facebook, the chance that you have not yet seen a photo of one of your followings in ZED park is very low. It's become an internet sensation, with its carousel, its roulette wheel and its decoration that gives us the impression that we are behind the scenes of a movie. A new, fun and great place to take photos, which will satisfy the younger ones who want some kind of action and the older ones who want to take pictures for their Instagram.



(3) Giza pyramids:

It's a little ironic, but the pyramids have become an internet sensation themselves. Obviously, we didn't just wake up and find out that we have the pyramids, one of the world's greatest wonders, but this shows us how social media affects the people's actions. The pyramids which were essentially a place visited by foreigners, have now become filled with Egyptians everywhere. It is a good place to educate ourselves and to reconnect with our ancestors.



(4) Baron Palace:

Located in Heliopolis, the Baron palace has recently been renovated and became a good antique place to see the wonderful architecture made by the French Alexandre Marcel between 1907 and 1911. A good place to amuse the eyes with the beauty of the classical constructions and to take some good photos.



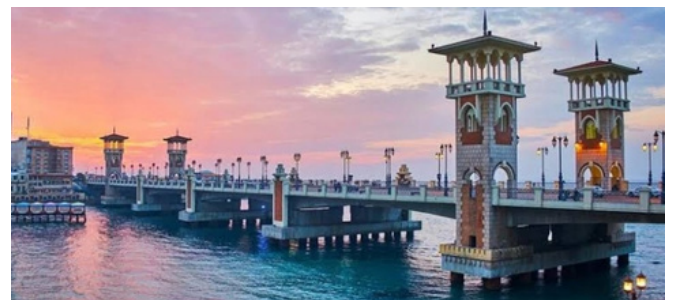
(5) Museum of illusions:

An extravagant idea never seen before in Egypt, and of course it caught the eyes of youngsters. The illusion museum has recently opened at Giza- Al Sheikh-Zayed, and the newness of its concept has attracted young people to visit it to see how the illusion is made with their own eyes and of course to take some super cool pictures that if we don't know it, we'd say they're photoshopped.



(6) Alexandria:

Last but not least, Alexandria is a main attraction point for young people who would like to see the sea and have a "Day-use" to disconnect from the routine of Cairo. We have to have another article to list the good places to visit in Alexandria, it is undoubtedly a good province located directly on the sea which will be wonderful in the summer. But even in the winter it is very attractive, with its atmosphere that gives us the impression of being in Scotland.





PSYCHOLOGICAL ADDICTION

MARINA THARWAT, MASS COMMUNICATION , SOUTH VALLEY UNIVERSITY

Starting from being a social person, after analyzing human psychology in a scientific way, we have concluded that the elements and substances that play a role in changing the psychological state and controlling the degree of addiction in humans differ from one person to another.

When a psychological addiction is defined, in the beginning, it brings up pleasures but over time causes psychological problems which impair the person's ability, wills, and the mind stops its normal functions.

Psychological damages include beginning shrinkage, absenteeism, and neglect of personal care. In the beginning, the difficulty in acclimating causes the person's inability to continue working and studying, which leads to more failures.

The patient becomes nervous and restless, with trouble sleeping, and is either drowned for long periods of time or insomniacs and cannot sleep. It is a fact that these effects act as a single chain and affect the addiction's psyche, leading to a single path of failure, whatever the personal differences between the addicts.

People feel difficulty in scientific life.

Studying leads to a failure in the addict's life, so the addict can't control Feelings of Violence and anger.

Addiction causes many legal problems as addicts enter empty arguments and bouts of violence and anger. With our findings and evaluations of the effects of addiction on the social and biological aspects of the human being, addiction's greatest impact is on the psychological side, which is the side that causes the most harm to addicts and affects their lives.

The person suffering from psychological addiction often uses drugs. The harm of drugs is not only limited to health but rather than that, the psychological harm of drugs is one of the most common things. They can cause you loss of consciousness, unfeeling.

Drugs also Stimulate the addict's tendency to sabotage relationships and commit crimes.

There are other effects such as difficulty speaking, mood swings, and chronic headaches. Also, the addicted person suffers from a state of excess nervousness, and he does not care about his general appearance, as he loses control of himself and does not bear the pressures of work.

They have an imbalance, they have difficulty walking, and they are also from people who

They have cramps all over again.

The first stages of treatment for addiction are:

The first step is acknowledging the addiction problem, then seeking help.

In most parts of the world, there are many support groups and professional services available. Treatment options for addiction depend on several factors, including the type of substance and how it affects disease.

Among the addiction treatment programs: Addiction treatment programs usually focus on preventing relapses by forming individual, group, or family sessions as part of the program.

Psychotherapy:

There may be individual sessions or family sessions with a specialist, in which the person is helped to deal with cravings and to avoid thinking about returning again.

Self-help groups:

Self-help groups may help a patient meet other people with the same problem, and they can be self-help groups.

Helping the person during the addiction withdrawal period, as the main goal is usually to remove the addictive substance from the patient's body as soon as possible.



WHEN DRAMA SQUASHED OUR VALUES

BY: BILAL GAMAL, THIRD LEVEL, POLITICAL SCIENCE

Television is one of the most important mechanisms that contribute to the process of upbringing in society. Drama in particular is one of the most important means that form the ideological, cultural and intellectual beliefs of individuals, but in present, most of our dramas broadcast customs that do not in line with our Eastern traditions, compared to our old drama that consolidate the Authentic western traditions

If we compare between our old and contemporary series, we will find the difference clear

First: Old series

"I Will Not Live In The Robes Of My Father" series, it entrenches eastern values and the values of the conservative Egyptian family, so the series contained a huge bundle of virtuous eastern values, as it encouraged tolerance, sincere love, humility, morals, freedom and independence in their true sense. Independence does not mean deviating from traditions, but it means that the person controls his decision, within the limits of the traditions that govern his society.

And "My Accused Father" series, it also embodies the values of the conservative Egyptian family. This is embodied in the scene of the wedding of the daughter of Abdel Hamid, when her fiancé asked her father to go out to have dinner in a restaurant with her daughter, she and her family were in a state of astonishment at this request .Her father did not agree unless her brother goes with them, and here is a clear embodiment of the conservative Eastern traditions

Second: Contemporary series

Unlike the old series, the series in present is far from eastern values and inculcate Western values in our souls.

"This Evening" series, in the scene of "This is Hani!" Which has become a trend on social media, the husband is coming to his house and he found his wife leaving her bedroom with a man and when he was surprised by the situation and revolted against them, his wife justifies the situation to him with the phrase "this is Hani, my friend" ,and accuses him of being

nervous, This scene is a clear embodiment of an ideology that breaks traditions and justifies the forbidden.

"Why Not?" series, in the scene of the wedding , Alia escaped from her wedding and caused a scandal for the groom in front of his family and friends, so Alia had to announce her rejection of marriage before the date of the wedding.in fact This scene does not embody "Aliaa,s independence but rather her selfishness that caused psychological harm to her fiancé's feelings and caused him a scandal, and after that she decided to live in a house alone, separated from her family, which not in line with our eastern customs, and it is strange that the makers of the series announced in the introduction that they would provide work that encourages women's rights, but what was mentioned in the series is the opposite, Independence does not mean violating customs and traditions, The Independence also does not mean the exaggerated emancipation from traditions.

"The Seventh Neighbor" series, we find there is a scene of one of the heroes of the series,"Heba" who goes to her friend, smokes cigarettes and drinks beer with him, and Another scene: "Hala", who wants to have baby without marriage, she thought about freezing egg to have baby without marriage, this is what embodies the notion of "single mother" common in the West, then she asked a young man she liked to marry her just to give birth, and as soon as she had baby, he would divorce her, and a third scene: the engineer, "Mai" who lives alone in her family's old apartment, and she is linked by a love story to her neighbor, Ahmed, who frequented her apartment a lot, and she became pregnant with an illegitimate fetus from him, This is all a simulation of Western life that has become dominant in our eastern society.

These scenes led to the emergence of independence in the Western way that calls for the abandonment of our customs and traditions, as if these scenes are pouring poison in honey for the viewer to give up his eastern values and breaking the values of eastern Egyptian society.



“TWENTY-FIVE YEARS OLD! YOU ARE A SPINSTER.”

**GEHAD YAHIA MOHAMED
THIRD LEVEL- POLITICAL SCIENCE**

Life in the countryside and villages, no matter the warmth of simplicity and nostalgia that it gives you, remains full of burdens, on top of which everyone invades your privacy, and the constant surveillance of the details of your life. And the fight against any desire to leave the swarm of customs and traditions from which has become worthy of burial alongside those who created it.

Marriage, like all other matters that are subject to these outdated customs, is subject to the inherited culture and swarm of customs. And starting from the concept of simple and uncomplicated living, as most of the people of the countryside live in one house with multiple floors only, so marriage is the desired goal.

First: Minors marry, and adult women fall into the trap of spinsterhood

We find girls flaunting their engagement and marriage project, as if they have reached the highest ambition. If we look closely at their age, we find that they are not over the age of eighteen, so norms and customs proceeded to consider girls over the age of twenty-five and over as falling under the category of women, as they said. And the chances of marriage seem to diminish until they almost disappear, and the famous rural example applies to them, "You missed the marriage age,"



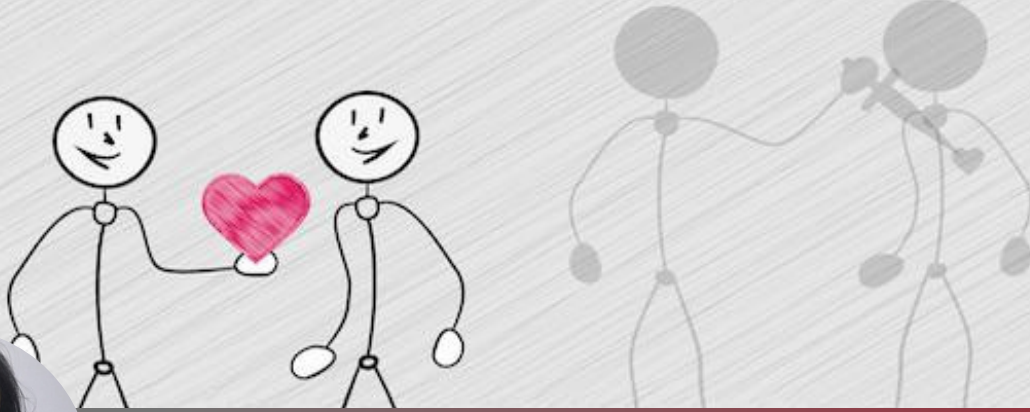
The focus on marriage is on girls under the age of twenty, thinking that they are thus more active and energetic and able to assume responsibility and have many children to form what is called "family consolation".

Second: The lack of readiness of youths

The term spinsterhood for girls from the age of twenty-five and over, has no religion or knowledge involved in it, but outdated habits and intellectual retreat are the basis for these ideas. Because the girl has no fault in delaying marriage, but rather the youth are the main reason, because they are unable to marry and provide for the expenses to start a family. The family is the one that implanted in the young man the choice of age before anything else.

Third: Realistic reasons for refusing to marry

There are other reasons that lead to delaying the marriage of the girl, such as the lack of conviction in the person proposing her engagement, fear and mistrust, and often because of the difference in the educational and intellectual level. And not encouraging of marriage from the ground up and to raise fear and warning processes led by married girls to explain the failure of this experience, and invites them to preserve their freedom for as long as possible. Married women have a lot of responsibility, and after marriage, the girl becomes lacking in her joy. Some of them are divorced and have children, and their lives have changed. The experiment in its outcome is not profitable, so why take the risk, as they say !?



ROMANTICIZING TOXIC RELATIONSHIPS

NOOR KHALED, FRESHMAN

In my pursuit of new friendships during this chapter of my life, I came across many of the "remember this show" nostalgic-type conversations. These are a great way to know more about the interests of potential friends as well as gauge their perspectives regarding various topics. In one particular scenario, however, the conversation was about one of the most popular Korean Dramas of our generation, "Boys Over Flowers." The plot is a typical high school romance trope: rich, spoiled boy bullies kind, spitfire girl from an average family, but soon falls in love because he finds her "special." Exactly the type of plot targeting teenagers. Spurred by the recent conversation, my interest was piqued. I sat down and began watching a show which I thought would trigger some nonexistent nostalgic memory, and, sadly, I find another extremely toxic relationship. These are relationships where one, or both partners, seek utter control over the other; to do so, they emotionally – even physically – abuse and manipulate their partner to get what they want. This phenomenon here is not just a cultural thing — it transcends culture. Pick any country, and you will always find an example of such behavior in their movies and TV shows. In this article, we shall analyze toxic relationships from a few TV shows and movies and discuss how these behaviors are romanticized.

We shall begin by talking about the show that sparked my anger, Boys Over Flowers. After standing up for her friend who spilled ice cream, Jandi finds herself a target of bullying in her new school, and it is all thanks to Junpyo, the rich, spoiled school bully, who orders everyone to harass her. From throwing eggs at her, ruining her desk,

spreading disgusting rumors, and even grabbing her by the collar, Junpyo has gone to horrendous extents just to take revenge for his ruined shoe. Surprisingly, she was the first to stand up for herself, and he slowly begins to fall in love with her. Of course, she was pretty disgusted with his cruel behavior and rejected his attempts at forming a relationship every time. So, what does he do? He manipulates the people around her into thinking they are a couple by following her around and trying to get on their good graces until Jandi finally yields. Stripped away from all of the comedic and exaggerated elements, we can see just how toxic Junpyo is. As the watchers, we are expected to excuse the main lead's behavior because he does what he does out of "love," jealousy, due to his anger issues, or some other nonsensical excuse. All ends up well and great for our two main characters because her kindness and tolerance taught him to be a better person, and the audience is expected to believe that this is romantic.





Another example of a toxic relationship hits closer to home. In the 2007 Egyptian movie titled "Morgan Ahmed Morgan," Adel Emam plays the role of Morgan, a billionaire who attempts to graduate from university 40 years after he graduated from school. From the get-go, we understand that he is a man who believes money can buy anything: he bribes tax collectors, the president of the university, and "purchases" friendships. His personality is not the best either, as the audience finds him ogling his children's college children's college professor, Gihanne, making inappropriate remarks about her, and grabbing her without her consent. He gets whatever he wants in life through bribery and manipulation until he snaps out of it when he slaps his daughter. He tries to become a better person, earns his degree (which he mostly bought anyways), and proposes to Gihanne, who says yes. While this is meant to be a comedy movie, none of this is funny in reality. Gihanne completely forgets that this man did not have any good intentions towards her from the beginning of the movie; she even ignores the fact that he bought off her ex-fiance. Why? To her, she must've thought that he "changed" to a better person. The truth of the matter is that even though someone may fall in love with the times when their toxic partner was pleasant, abusive behavior does not change after they officially become a couple like people in these TV shows and movies do. So far, we have only spoken about toxic male characters, but we cannot forget the common, but often overlooked toxic female characters.



Instead, he keeps trying to please her by trying to make up for the loss. For example, he starts a candle selling business which begins to succeed, but all she does is shame him for his interests and put him down every moment she can. She makes fun of him in front of her customers and friends. Of course, this is all sweetly packaged as "a funny, fed-up wife," but this is a sad situation. If a woman were in his situation, the audience would get pretty upset because she would be a "defenseless female," but it doesn't make sense for the situation to be funny just because he's a man. The resolution? Well, she never apologizes to him, and he never expresses his pain, so it's easier for the audience to brush off her behavior. People who had to go through physical, emotional, or other forms of abuse know just how conflicted this man might have felt. More importantly, we should never excuse his wife's behavior simply because she was exasperated with the constant trouble he kept causing.



In a recent Korean drama called True Beauty, the parents of the main character have some struggles in their relationship as most married couples do. The husband fails to manage his finances and loses all of their money in a scam. Now, we can understand how frustrated the wife might be, especially since the husband doesn't attempt to fix the situation at first. What we don't expect is that, under the guise of comedy, the wife becomes violent. The man does not try to defend himself as he also feels guilty.

These scenarios are just the tip of the iceberg. If we dive even deeper, where it's cold and dark, the forms of toxic behavior can even reach the extent of sexual assault, rape, kidnapping, and even killing or hurting the people around the protagonist. Whatever the situation is, the main lead often brushes over these behaviors and, actually, falls in love when he/she learns about their partner's sad background or terrible excuses. It is never romantic when a partner becomes violent because of his/her jealousy. It is never funny when people manipulate or put down their partners just to get what they want. All of these characters, portrayed by beautiful actors and actresses, are what make these behaviors easier to digest – especially for teenagers. The problem of romanticizing toxic relationships is often overlooked, mainly because these shows are works of fiction, and it would be wrong to stop authors from creating whatever they want. Nonetheless, we shoulder the responsibility to raise awareness and teach those around us that these behaviors can have deadly consequences.



NOSTALGIA



OUR GENERATION'S OBSESSION WITH NOSTALGIA

BY: MALAK ASHRAF, 2ND LEVEL, ECONOMICS

A typical Gen-Z (born between mid-90s and 2010) would be familiar with the current obsession with old trends and Nostalgia or more likely being a part of it. However, it might interest you to know that the whole “longing for the past” aura started with the preceding generation; Millennials. Yet Millennials’ nostalgia is quite understandable, it’s all about memories, different and maybe better circumstances –from their point of view- that they previously lived in. As for our case, it’s quite the opposite. Our generation is being nostalgic with times we haven’t even got the chance to witness for real yet here we are reviving old fashion trends, arts and lifestyles. So what’s behind this?

YOU GUESSED IT RIGHT: THE INTERNET

You can quite expect that it all started with the emergence of the Internet. The open access to information of every kind, pictures, videos and its evolution to its current state today with all the social media platforms eliminating barriers between people. So, as suggested by most opinions in that regard, Internet is the main reason why this generation is the most nostalgic of all. Being born at a time of such unprecedented invention and using it since a young age originated that shared state. Having actual documentation of past times and how it was like then is just a click away from where you’re at. You can see real pictures of people back then, movies and TV shows that portray past times reaching many decades and centuries ago, literature and arts. So the Internet as an infinite source of such valuable information is more than satisfactory to our curiosity and we don’t miss a chance!

CHANGE IS INEVITABLE

So what else can be a reason? It’s undeniable that rapid and unanticipated change is a feature of the current age.

You must have heard that more frequently from older generations, how the world is changing daily more than ever before and it’s getting harder even for our generation to keep up so travelling back to times of some kind of stability sounds comforting.

OTHER POSSIBILITIES

As much as this sounds convincing, I still didn’t find these two as enough explanation, there must be factors other than the internet that are able to explain any phenomenon we witness. After further investigation I reached three possible factors:

- **Acceptance and Openness to different cultures and views**

What started as globalization and the “global village” concept seems to have extended across time rather than place alone. Willingness to consider various cultures, mindsets and styles is not a characteristic of our generation as much as it’s a time effect. The evolution by time advocates for flexibility and openness and this was rooted deeply in the 21st century. Our generation became not just open to accept diversity among itself but even accepting ideas and features of times that have been gone for long. In fact, we combine two contradicting qualities: rebelling on the past and at the same time wishing we could bring them back!





- Emphasis on personal identity and self-expression through different styles and interests

I believe that decades ago, styles and tastes were expressive of the generation as a whole, they were more or less part of the setting people lived in. Certainly, there might have been some diversity and different choices in that regard yet not of the importance they have now. Nowadays, we carefully choose our looks, music tastes, and interests to reflect our personal identities. Even concepts like “simplicity” and “minimalism” have been developed into styles or more precisely “trends” that we follow.

On the other hand, People from previous generations didn't give it much thought although each generation left iconic marks whether with its fashion, art, or lifestyle. Yet among each of them, diversity wasn't much emphasized, people usually dressed the same, did similar activities and when something became old-fashioned, it was long forgone by all. In fact, I believe that the general trend in older generations was an attempt to head for the future rather than dive in the past. This is –in my opinion- what sets us apart from them, they knew the past too well to be willing to further live in it while we witnessed too much change and different settings that we feel like the past exists in another dimension.



- Integration with the previous generations

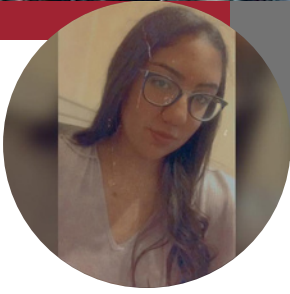
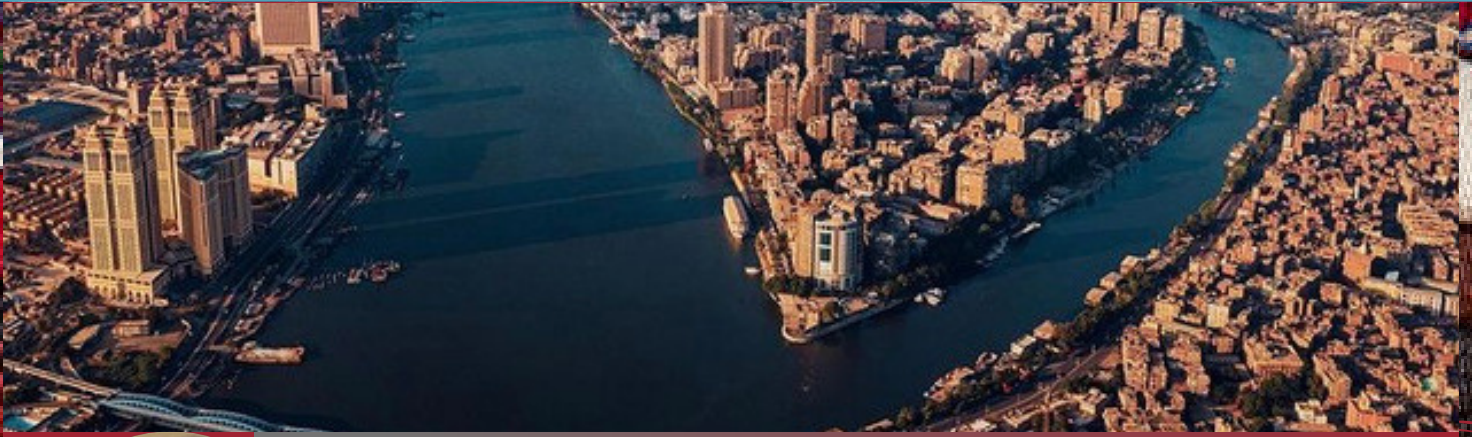
Be it the internet effect, increased or encouragement of social networking, they might have lead to the integration of all generations nowadays. And by previous generations I don't mean our families and relatives but even strangers. You can now easily hear stories from people all over the world from different backgrounds and origins yet you always hear: "**Life was better back then**". The constant hearing about the beauty of each generation's life amid the difficulty to identify the beauty within ours certainly fed our longing for the past, a past we didn't even live.



A TREND OR A GENERATION'S MARK!!

So, what are your thoughts on this, is it just a trend that sooner or later will be gone and replaced or is it a persistent characteristic of our generation that might even be what defines us to future generations? Are we the generation that combines 90s, 80s and even 60s trends -seeing little difference among them- to make up our own mark or will we fail to ever leave one?





EGYPT BEYOND STEREOTYPES

**NOUR MOMTAZ, 2ND LEVEL,
ECONOMICS**

The pyramids of Egypt are the oldest libraries of mankind. ~ Antoine de Rivarol. Egypt is one of the countries that have a huge civilization born in the 3rd millennium BC which therefore dates back to around 7000 years. This gigantic civilization has marked its past but also its present. This civilization keeps its magical and fascinating effect from 7000 years and until now since some foreigners who have never visited Egypt have some ideas that reduce the Egyptian reality and have this image of the desert where there are the pyramids and camels. This is what I noticed in the media one day while looking at some international sites.

People were amazed that Egyptians did not ride camels and that they had in fact cars and roads. I decided to find out if this is true, so I did an interview with a few foreign people to find out their thoughts before coming to Egypt. This was the response from the first person:

“I wasn't very interested in Egypt before I came so of course for me I only knew the past, so for me, most of Egypt was historical monuments and the Aswan Dam that we study in History in high school, with Nasser and non-alignment. But I had no idea of the culture, the way of life, absolutely nothing. It's probably because I had never tried to go deeper. When I got there I was really amazed at the population density and the wide roads and all these cars. And the biggest shock was to see that the pyramids are not in the middle of the desert but glued to the city”. I had met another person of French nationality and she claimed the

spread of these ideas and stereotypes about the Egyptian way of life. On the other hand, there is another person who had a different perception: “From my adolescence and throughout my youth, I imagined a developed country and cultivated people, practicing poetry in their language with a pleasant musicality. A peaceful, tolerant and open society in which everyone finds their place and the joy of life reigns. This ideal image began to be brought to light through reading. First the work of Taha Hussein ‘Al Ayyam’ which I had received as a prize in grade 9, then through other literary readings: Naguib Mahfouz, Al Ghitani..”. We can understand from this that it can be a question of general culture.

Despite this, we are able to change these stereotypes through the media: some videos have been released to show the Egyptian world, its beauty, and its reality. Among those videos was one called "This is Egypt" which wanted to convey a message and which achieved significant success overseas. The message of this video was “In Egypt, we have everything, a mix between the modern and the traditional. Everything, with the populated cities, and nothing, with the desert. Late-night posts, and postcards. Private swimming pools, and public transportation. A friendly local, like the fish found in the seas, and a local friend, like the Bedouin man. It's a long story, it's our story: our drama, our theater, our poetry, our choreography, and our hospitality, it's our Egypt!

In our turn, we as young Egyptians must be part of this effort to show the world Our Egypt.



FACEBOOK ADS AND THE THREAT TO PUBLIC PRIVACY

JOMANA KALED

FRESHMAN

It's well known that Facebook is the most used social media platform, with over 2.7 billion monthly active users according to 2020 statistics. It was surprising that 74% of those users aren't aware that Facebook gathers lists of their interests, preferences, and traits.

The amount of data assembled by them about their users is mind-blowing. This company knows everything about you. They know when you're sad, depressed, or lonely, also when you're contacting a specific person frequently, even when you're pregnant, whether you're an extrovert or an introvert, and what you like and dislike. But the question here is why? Why would this amount of data be needed?

It is mindless how such a great company like Facebook that earns a significant amount of revenue and its owner Mark Zuckerberg is the fifth richest, has a free service.

In 2007, Facebook launched social ads on it as a marketing tool for businesses. Since then, advertisers are the ones who pay for your service. That's why Facebook needs all this data about its users, and as it's said: "If you don't pay for the product, then you're the product."

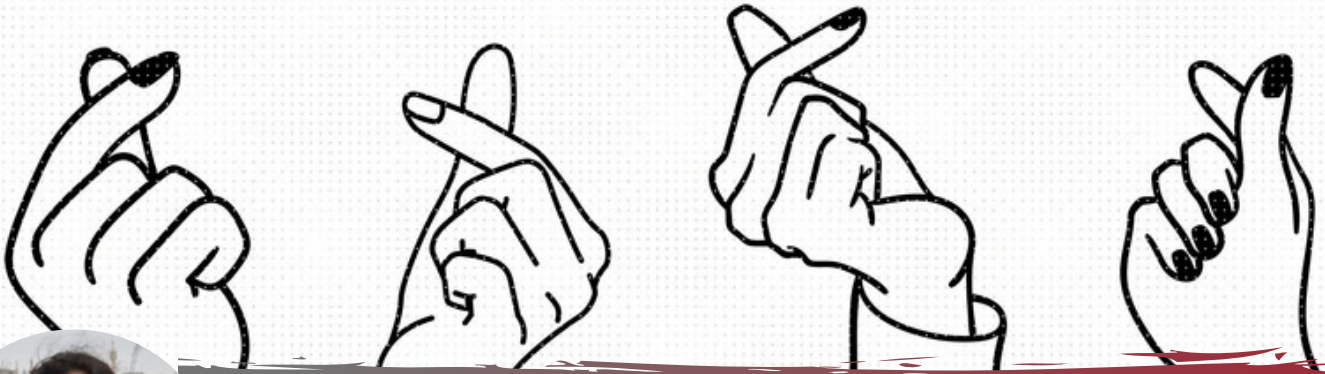
Social media isn't just an entertainment tool that's waiting to be used. It has several aims and properties. It's using your info and your psychology against you. All the information and data they collect about you help them to build an ideal model of you. Thus, they can predict your next move and study your tendencies.

This data is their essential power; it is being used to give you what you would want or need to endue you by what you would buy. The companies pay Facebook to show up their ads because it guarantees them that customers will buy. They give you the product you're willing to have because of their knowledge about every user.

It's horrifying how these sites are designed to grab your attention, to keep you online as long as possible so they would show you more and more products. It's powerful that the producers and the presidents, the ones who created them, the ones who already know how it works! Those people can't control themselves while using it. They're addicted like us as if they built a trap and fell into it.

There's a Netflix production documentary named "The Social Dilemma." It describes how social media affects human beings' minds. The film features interviews with many former employees, executives, and other professionals from high technology companies and social media platforms such as Facebook, Google, and Apple. It shows the exploitation and manipulation of its users for financial gain. But it's thought that these companies accused in the film are the ones who financed it, so great business companies would know their advertising efficiency and pay for ads.

Lastly, everything has its pros and cons. From my own perspective, I think that yes, Facebook takes our data and uses it without our permission, but it never shares it outside. This data is being used for the public good of both businesses and people. Users get what they like most or are interested in, and on the other side, companies get the benefit of selling their products to people who actually want to buy. In the very end, we all have a choice, whether to use these applications or not. Users merely have to be fully aware of the privacy of every site or application they use then they can make their decision.



THE RISE OF HALLYU

MARAM MOFREH MOHAMED SECOND LEVEL- ECONOMICS

In 2020, the world witnessed the South Korean director Bong Joon-ho along with the crew of the movie "Parasite" claim the Academy award for best motion picture, which is the most prestigious award provided by the academy, as well as three other awards, thus achieving an unprecedented success as the first non-English movie to achieve this award. In the year 2019, South Korean boy band "BTS" headlines the iconic Wembley Stadium, which lies in the heart of London, for two consecutive nights selling out more than a hundred thousand tickets. What can be foreseen from this, is the vast spreading of the great passion of millions of people from different countries around the world for the Korean culture, a phenomenon which can also be clearly viewed in our everyday lives, this is known as Hallyu.

Hallyu is a Chinese term that literally translates to "Korean Wave", this term refers to the continuous growth of the global fame of the Korean culture and soft powers starting from the nineties in various domains such as music, movies, cuisine, dramas and even beauty and skincare. This spreading which first started in neighboring countries such as China and Japan, but quickly spread to reach most Asian countries, Latin America as well as the Middle East, and still its popularity is further increasing till it reached what we have witnessed recently.

How did the Hallyu wave actually begin? The popularity of the Korean culture started to increase starting from the mid-nineties of the last century. Surely, there are multiple factors that aided in widely increasing its fame. Firstly, the foreign travel ban which was enforced on the South Korean citizens during the eighties was lifted early in the nineties, which thus allowed many of the Korean youth to discover the world around them as well as learn and gain experience in both the different business and artistic fields. Consequently, they brought these valuable experiences to their mother country which filled the Korean labour markets with talented youth who possessed fresh ideas. Moreover, the South Korean government removed the censorship on creative works which prohibited the discussion of various topics as well as prevented artists from reaching creative freedom. Henceforth, the removal of such censorship fundamentally paved the way for the surge of multiple workers that connected people with the Korean arts and essentially lay the foundation for the Hallyu wave.



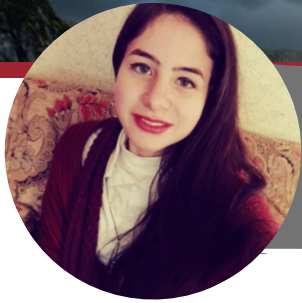
We can associate the beginning of Hallyu with several influential movies such as the movie "Swiri" which was released in 1999 achieving great popularity across several Asian countries, along with several Korean dramas that aired in China, Japan, India and others such as "Autumn in my heart" as well as "Winter Sonata". These works truly started the export of the Korean culture across Asia. Furthermore, several Korean bands and solo artists started to gain fame in Asia, thus forming large fan bases of Korean pop music across the continent.

Korean pop culture continued to spread till the appearance of social media and smartphones, which further facilitated the spread of Hallyu to reach Europe as well as North America. The music video of the song "Gangnam Style" is a clear evidence of the expansion of Hallyu through social media, as it was the most watched video on YouTube after its release in 2012, so much that it became the first video to ever reach 1 billion views on the platform. In addition, streaming services played an important role in introducing more people to Korean dramas and movies, further spreading Hallyu on and on.

Undoubtedly, the people of the Korean republic are continuously reaping plentiful benefits as a result of Hallyu, as the global growth of the phenomenon greatly contributes to the Korean economy through the huge revenues attained by the producing companies of Kpop and Kdramas. For example, "Big Hit Entertainment" which is the producing company behind "BTS" managed to achieve revenues exceeding 500 million dollars throughout 2019. Additionally, the tourism industry has witnessed remarkable swell thanks to Hallyu; as millions of tourists yearly arrive to the various Korean metropolises with hopes of visiting the locations where their favorite dramas, movies or music videos were shot. Over and above, there are noticeable boosts in the export revenues of many Korean businesses as a result of Hallyu. Consequently, we can conclude that Hallyu also resulted in the creation of countless job opportunities in numerous fields. Finally, the Hallyu wave promoted the broadcasting of a positive image of Korean nation.

The success and huge popularity of Hallyu in such a short period of time is a rather interesting phenomenon, as South Korea was able to successfully compete with the entertainment industries in the United States of America and Europe. Not only compete, but also exceed them as we witnessed in the Oscars last year, accomplishing a respectful cultural position as well as economic income using its soft powers. The question is: can we see other countries replicating the Hallyu wave? Can we in Egypt benefit from this unique experience?





RAINBOW

YUSRA MOHAMMED

This is not what I wanted, all I want was calmness, to wake up with the first morning strings, enjoying the looking at the purity of Gods skies and looking at the flat green lands in front of me, slipping my coffee on the rhythm of “Fairouz” songs on the balcony of my wooden house in one of the SWISS countryside villages, walking among the trees so that it embraces me between its branches, wandering through the forests for hours and hours then I sit on a slow stream whose waters flow to where its final destination , and then continuing my journey to find my paths in the midst of sun spots scattered among the trunks of tree chains sprawling in the shade of the valley, so I lay down to lean my body on a very high tree and I bring out my favorite book and novel to extract the magic and quietness of life, and when I feel needing of warmth I go to run between the hills and extended plains on the edge of the forest and I stop to sip some water from the rush river whose flowing like my wildness and heartbeat at the same time.

After that I continue my way until the sun is in the middle of the sky, so that I find myself at the sea shore where there is only a northern breeze and a confused tone emanating from a flock of birds taking their way up to adjust their directions.

Looking to the horizon so that I get its end but I only see clouds intertwined with sunlight in harmony, as if the universe is rewarding me with sympathy and then

I urge the steps to catch up with a boat equipped with two paddles to sail away in waters that heal the sickness of the heart, and waves that revive the soul again.

I play a music record which relates to the time before war and I let myself harmonize with everything around me until I become; a point within the ocean waters , a ray from a light that permeates the souls of the suffers , a leaf that meets the land which was far from it throughout its life, a drop of rain that was waiting for the moment of its union with its complement, a sound of a bird singing to reach all those who feel miserable, a rose waiting for a passerby to plant a smile within him, a renewed symphony whenever the world fall in boredom was a ray of hope, a gentle breeze wrapping the cold of winter and easing the summer heat, I unite with the horizon and see the world as it should be , as it have to be , I see the world and I recognize my strength despite my smallness, my influence despite the lack of my reach, my love despite my one heart, my voice despite the lack of my words and my uniqueness although the existence of ones like me. I see points of light among all of those bodies, I see souls waiting for the world to give them what they provide to others and others waiting to have what they do not give.



The silence crosses me and I find that I'm about to reach my destination, when I landed I find the dewdrops on the grass like they were saluting me on my arrival, the chirps of birds filling the range with more than life while gathering on their branches and a wandering butterfly flying around me as if it is wading at a music that no one else can hear, I tossed my shoes aside then I walked with bare feet and I urged the steps one after the other and while I was immersed with the feeling of hugging from grass, an oriental piece scattered crowned by the sound of "planet of east" so that she gives the melodies its effect in the soul, she sighed and its voice filled the eco "Days end, and we pass away and your love forever has no end, your love has no end" so my soul is devastated and the body starts to sway and unit with a musical instrument that transcends beauty at all times, this coincided with seeing of that little girl, who looks at me innocently and smiles as if she understands me, as if I have known her for a long time, she take a few steps towards me.

I realized her calm attributes, I did not move so as not to frighten her, so I smiled and crossed my arms waiting for her to come closer, she came to me with rapid but cautious steps as she seems that she is in her early years, she stood and raised her eyes to me and marveled as if we had met since the dawn of history, we looked to each other, I laughed to her and she returns the laugh to me, I kneeled on my knees and our eyes met again from tens of years, I met her again, I know her and she is also familiar with me, but because of her lack of experience she is still inquiring about her condition in my eyes so I patted on her arm gently, printed a kiss on her cheeks and then whispered in her ear: "Do not despair for what you are going to be, as I didn't intend to steal your bright spirit from you but life is the blending of our childhood inside us till the end, I promise you to take care of you and to ease on you forever

but promise me that you will never grow up", her visage smiled and her blue eyes shone with green brightness as everyone used to tell me when I laugh, my heart shone and the little girl disappeared from my view but she became inside me.

I took other steps, I sat on the bank of the western shore and then I made my feet covered with tide that throws the water crept to its shores, and the air filled with the scent of nostalgia made my hair strands sway towards the breakers that lie along the beach, so my soul drive me to walk over that barrier, I climbed the horizontal extended stones lying parallel to the horizon line, then I walked and the waves surrounded me gently from every direction, my eyes met with the sky while the sun is about to announce the end of another day, I took out my new notebook and write for the first time with my hand from many years, my words scattered and my sundries gathered in a parallel row of words of different meaning and the horizon flooded me with a flood of dewy raindrops, the sky smiled and painted a rainbow in every direction where it meets with the sunset which aims to start a new beginning and a spectrum of loved ones surrounding me from all sides.





HARSHNESS OF HEART

MOHAMED ELSAWY - 2ND LEVEL - ECONOMICS

From harsh arid desert, dry mountains and valleys, and from a fierce ignorant environment that kills each other, with no security for soul or honor, God sent the Prophet Muhammad (pbuh) as water exploded from stones! A caller to God and a preacher and a warner, bringing all worlds out of the jungle of Jahiliyyah (pre- Islamic times) to the expansion of Islamic law, so that the stomachs were saturated, the souls dwelt, rights were restored to their families, and the people secured their money and honor.

This is mentioned in the holy Quran as follows: So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. [Sura Aal-i-Imraan – 159], Each war has its leaders, and neither in the past nor the present is more worthy than the Prophet (pbuh) Muhammad for the war of Jahiliyyah, so the sword of ignorance was sheathed and he unsheathed the word of truth. So he called all people with wisdom, exhortation, and a rational statement, neither coercive nor usurping, to clarify the simple law of Islam and its great desired goal, and therefore Islam was not crowned by its Sharia and its approach only, Rather, it is charity in itself, to the point that it was almost benevolence before the order and elevated before the commission, and what was forbidden is harmful, and what was ordered is beneficial.

The Prophet (pbuh) was a light that covered trees, animals and people, and biography books told us the story of the missing of the trunk to the Prophet (pbuh) as he had a trunk if he Preaches to people,

he leaned on it and then he took a Mimbar (pulbit), So the trunk was missed to the Prophet (pbuh)! Until the Companions heard from him a sound like the voice of a camel, then the Prophet (pbuh) hugged him until he settled, and said to them (If he did not embrace him, he would compose until the Day of Resurrection) (Narrated by Imam Ahmad).

The Prophet (pbuh) entered a garden of a man from the Ansar, and there was a camel in it. When the camel saw the prophet (pbuh), his eyes were clouded, so the Prophet (pbuh) came to him, and he stroke gently until the camel settled. Then the Prophet (pbuh) said: To whom is this camel? Then a man from Alansar came and said: It is mine, So The Prophet (pbuh) he said to him: Do you not fear God in this animal that God has possessed you ?! It complained to me that you leave him hungry.

The Prophet (pbuh) comforted a child whose bird died, Anas b. Malik said : The Messenger of Allah (May peace be upon him) used to come to visit us. I had a younger brother who was called Abu "Umair". He had a sparrow with which he played, but it died.

. So one day the prophet (May peace be upon him) came to see him and saw him grieved. He asked: What is the matter with him? The people replied: His sparrow has died. He then said: Abu 'Umair! What has happened to the little sparrow?

One day, Companion Al-Akra'a Ibn Habes visited the prophet (pbuh), While he was sitting at the prophet Mohamed(PBUH) , Alhassan Ibn Ali, came. So, the prophet Mohamed(PBUH)



welcomed, hugged, and kissed him. Al-Akra'a was amazed by such conduct and the sympathy and kindness of the Prophet Mohamed(PBUH) So, he asked him in amazement, Do you kiss children?

The Prophet Mohamed(PBUH) replied: Yes, what is strange in such an act?

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

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

Narrated Anas ibn Malik: I served the Prophet (PBUH) at Medina for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me: Fie, nor did he say to me: Why did you do this? or Why did you not do this?

An almost uninterrupted torrent of the Prophet's commandments women, One of them: "And indeed I order you to be good to the women, for they are but captives with you".

Muhammad alone was a message to all worlds, Muslims and non-Muslims, so he showed people how a father is with his son, Husband is with his wife, Master is with his servant, Teacher is with his students, Commander is with his army, Plus Grazier with his livestock! The soul, by its nature, Tends to cheerfulness before command and charity before commissioning, and the command and commission are not fully accomplished with a whip, voice, threat, and promises as much as they are accomplished with a gentle word and little charity, A father with his son will not improve his upbringing as much as he punishes, rebukes and snubs him, but as much as he advises, guides, and is kind to him, and the wife does not rest her husband and be familiar with his command, forbidding, and firmness, but as much as he pleases her, caresses and takes pity on her. And the master will be full Dominant by patience with his servant, purity and mercy with his ability.

The teacher will not deliver his message unless he possesses the keys to the minds of his students with the permission of their hearts!, So a simple word that motivates his students to learn is better than memorization and indoctrination, duties and assignments that do not grow and bear no fruit, and The commander with his army, They will not obey him by his command, prohibition, whip and sound as much as obeyed a word that instills loyalty in them even if He entrusted them to march a thousand parsec, but even a grazier with his sheep or bird feeding, watering, taking care of them until they become accustomed and become familiar with him, even if he comes, they rejoice and delighted as a human being! Speak gently and lighten your orders, have mercy on your children, wives, everyone and everything that are under your hand, treat people gently and mercifully, Be gracious before ordering, patient before angering and merciful before punishing. Islam religion have been full mercy and benevolence, and it will not benefit the Muslim to full religious, and his heart is rough and harsh like Jahiliyyah's coarseness, Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy(to deal with).





THE PARALLEL WORLD: A COSMIC FACT OR AN INSPIRATION OF FICTION ?

MOHAMED RAGAB, THIRD LEVEL, ECONOMICS

You can imagine, dear reader, that at the same time that you read these simple words, there is another world in which a person is an exact copy of you, but completely different from you !!? Yes, the idea may seem strange and speculative rather than realistic, but there are many theories that confirm the truth of this idea.

These theories explain that the world is a number of universes in which each universe represents a copy of that universe - in which we are - but with different actions, or it is a mirror that reflects our actions in this universe, but in a completely different and different way, so you may now be living a life You do not want it when the other version of you in the parallel world is living the life you desire, and it is called the "parallel world" or "the hidden world." This is what Einstein referred to when he said, "The world is a book composed of several pages, each page represents An independent universe on its own. "The scientist and researcher Robert Lanza also said," All possible universes exist together, regardless of what happens in any of them. "There are some events that scientists have taken as evidence of the fact that the parallel world exists. In 2003 the fire alarm bells rang at King Henry VIII's palace in the south of the British capital, "London", and when the palace guards inspected the building and searched for the person who rang the bell, they found no trace of humans. And with the recurrence of the incident more than once,

the responsible authorities placed surveillance cameras inside the palace, in which a strange object appeared that opened and closed the inner gate of the palace and this object did not reappear again, and scientists have suggested that this strange object came from another world parallel to ours or that it is a spirit King Henry, who had died inside the palace in the thirteenth century.

And in 1954 specifically in Japan, a man appeared holding a passport for a country that does not exist in our world called (Taured), and this man confirmed that this country is a rich European country and he was carrying papers and cash (banknotes) proving the existence of this unknown country, and after less than 24 hours later that man disappeared and his papers disappeared with him, and researchers have suggested that this man had come from a world parallel to ours.

Therefore, this universe is full of secrets and mysteries, there are many phenomena of them who confirm them, and some of them may overlook them, but many interpreted these theories in another way that goes back to what is known as the Big Bang about 13.8 billion years ago, and from here two universes were formed, one of them our world and the other back in time. backwards.

There are also some strange mental phenomena that are scientifically called (deja vu), which refers to a strange feeling that the individual suddenly feels, as he imagines that he has been exposed to an event or thing before, and may predict the future of the event, but if the individual remembers the things that happened in A world different from ours, called An alter vu, in which the individual encounters conflicting memories about his life, or remembers things that did not happen in reality, but which occurred in the parallel world.



Elite arrivals: Documentary on "Elite" in 2 years

Mohamed Abdel Azim

FEPS & ELITE Graduate and currently a military soldier

Translated by : Nancy Amer

During the United Arab Republic, Dr. Abd Al Latif Hamzah wrote in his book "The Egyptian Journalism in a Hundred Years": that modern civilization had no more blessing than the printing press, and no later edition had a better good than newspapers and books.

Now, when talking about contemporary journalism, we must attribute great merit to technology and the Internet in shaping modern civilization and spreading knowledge across the spectrum of the whole world, especially those countries that did not have the best fortune to possess this enormous amount of knowledge at such speed in the past, this matter undoubtedly poses a problem. It concerns the use of knowledge itself, but the latter is not an area that I am talking about at present. The Internet revolution that reached our Arab world in the late twentieth century and early twenty-first century has protected civilization and the components of its formation. It has protected books and libraries that have been subjected to many calamities and setbacks, as Rebecca Nuth pointed out in her book, "The Extermination of Books: Destroying Books and Libraries in The twentieth century sponsored political regimes, "those books, libraries and the press that constitute the vessel of thought and the memory of the nation. Her talk was not open to mentioning the American invasion of Iraq and the destruction it caused in the libraries of Iraq, which constituted a blatant aggression on the legacy of civilization and the component of thought among the Iraqi people whose libraries did not contain the memory of their people only, but included many of what belongs to the Arab world and Islamic civilization As well as even global civilization, in full view of the whole world, and that introduction does

not go far from the focus of our main topic, which we will learn together through this article. Mark Dewes believes that the beginning of electronic journalism was with the (Chicago Tribune) newspaper in 1992 with its edition (Chicago Online). Shortly thereafter, electronic journalism spread in the Arab world. And in November 2018 was the birth of the elite newspaper; It is a monthly electronic newspaper - until now - issued by the Faculty of Economics and Political Science.

"Elite" is not a usual experience that can perish with the passage of time. Rather, it is as old as words; Its biggest writer. It is mainly written by students, graduates and professors of the college, perhaps as old as this world.

The memory of peoples does not perish as long as what they wrote remains; Therefore, over time, the succession of rulers, and the passage of centuries, the collective memory of human beings remained alive and inexhaustible, as long as a part of them remained what they wrote and what was written in their hands. Medicine writings from the era of Hippocrates are still in existence, and the document of the city's constitution from the time of Muhammad, peace be upon him, is still known, and Montesco's book "Spirit Laws "is still considered the first gesture, so the " elite "is a documentation of the collective mind of our contemporary society, especially the society of politics and economics; The elite is our voice, our path, our platform, and our window to the world. In the elite we learned how to dialogue, how to write our dialogue, and how to present what we have written. Here we learned how the elders are among us and how we become adults among them. If you include your name here, it will last longer than your age, and your voice will last longer than your age. Because that's like declaring that you are here, freedom is to write.



In the elite, our scholars and teachers interviewed our professors, leaders, colleagues and our superiors and asked questions as we would like and we sat a session that we are proud of. The elite is our platform and window to the world, and most importantly, it is our all voice.

The experience is unique because it is hyperreal. With each issue, the "Elite" asserts the following: "We defend the opinions of our editors from among the students and academics contained in this issue." To demonstrate that the ultimate goal is a breathing space for the mind; Her defense of the opinion does not mean an endorsement of its validity, but rather an endorsement of the author's freedom to present his vision so that everyone can see it, support it or refute it, because he is the son of this nation and in his shadow he grows up and has a lover and in his interest a desire. The experience is rich and varied, as the numbers include articles on literature and the arts, and she writes on geography and history, on politics and economics, and even on sports.

The "elite" has been large since its first day. In the first issue, the Minister and Ambassador Mushaira Khattab, the daughter of the college, occupied the elite titles, and on its pages was written by Professor Mahmoud Al-Saeed, Chairman of the Board of Directors and the Dean of the College, who was ranked among the top 2% of the world's scholars in 2020, and an outstanding researcher Rami Magdy, a member of the faculty of the Faculty of Economics and editor-in-chief of the newspaper, and a number of the college's students and athletes. The first issue was donated to the elite godmother, Professor Dr. Hanan Muhammad Ali, Vice Dean for Education and Student Affairs.

The elite is a lifetime of continuing the conscience of this country and its audible voice, as it is an important outlet to resist the fourth-generation wars that are primarily intended on psychological wars as it provides space for conversation and this is something if you know great, and for that it has taken a path full of wealth and diversity. During two years, it hosted many ambassadors, ministers, writers and intellectuals, who believed in the "elite" and saw in it a beacon and a luminous platform for the sake of the homeland, and the majority of them from the Faculty of Economics and Political Science, such as: Ambassador Mosheera Khattab, Prof. Fakhri Abdel Nour, Minister of "Trade and Industry" And the former "Tourism", Prof. Dr. Ali El-Din Helal, Ambassador Mervat Tallawy, the former Under-Secretary-General of the United Nations, politician and journalist Dr. Osama Al-Ghazali Harb, Ambassador Mohammed Al-Orabi, a diplomat,

parliamentarian and former foreign minister, Ambassador Gilan Allam, Prof. Alaa Thabet, Editor-in-Chief of Al-Ahram, Journalist and Political Researcher Ahmed Al-Maslamani, Former Minister of Planning Prof. Dr. Othman Mohamed Othman, Former Secretary-General of the Supreme Council for Culture Prof. Dr. Saeed Al-Masry, Ambassador Dr. Amir Kamal El-Desouki; Diplomat and academic, recipient of the Republican Order of Merit, Prof. Hani Tawfiq, an economist and stock market man, Dr. Judah Abdel Khaleq, professor of economics and former minister of solidarity, Prof. Ayman al-Hakim, playwright, editor-in-chief of the Cinema Magazine and deputy editor-in-chief of the Radio and Television Magazine, Dr. Amal Hamada, Director of the Women's Unit and Coordinator of the Gender and Development Program at the Faculty of Economics, Dr. Naglaa Al-Ahwani, former Minister of International Cooperation, Prof.

Nihad Abu Al-Qumsan, President of the Egyptian Center for Women's Rights and a legal and constitutional expert, Dr. Mona Zulfiqar, a legal expert, Dr. Dina Rashid, Vice-Dean of the University of Chicago for International Partnership, Prof. Ibrahim Al-Kafrawi, a member of the Board of Directors of Al-Ahly Club and a graduate of the Faculty of Economics and Political Science, Prof. Hussein Abdulaziz;

Professor of Statistics and Advisor to the Central Agency for Public Mobilization and Statistics, Prof. Nadia Makary, Professor at the Faculty of Economics, Ambassador Hani Khellaf, former Assistant Minister of Foreign Affairs for Arab Affairs, Prof. Dr. Nazli Moawad, full-time professor of political science at the college and holder of the French Legion of Honor, Prof. Dr. Houria Tawfiq Mujahid, Professor of Political Science, Zainab Amin, graduate Faculty and Professor of Mathematics and Actuarial Sciences at the American University, the leading media professor Samiha Dahroug, Prof. Dr. Ahmed Youssef, Professor of Political Science, Dr. Majed Othman, former Minister of Communications, Mr. Basil Al-Hini, President of the Misr Holding Company for Insurance, Prof. Dr. Mohamed Saffar, Professor of Political Science, Parliamentarian Ahmed Zaidan, one of the Faculty's graduates, and Dr. Sameh Fawzy is a senior researcher in the Technical Office of the Director of the Library of Alexandria and many others who are honored by the "elite".

And sober pens written by prominent academics and thinkers, such as: Prof. Nadia Mustafa, Professor of Political Science at the College, Prof. Ahmed Abd Rabbo, Assistant Professor of the College,



and a visitor at the University of Denver, USA, Prof. Dr. Ali El-Din Hilal, Professor of Political Science Prof. Dr. Mahmoud Al-Saeed, Dean of the Faculty of Economics, Prof. Dr. Nevin Abdel-Khaleq Mostafa, Professor of Political Thought and Political Theory, Dr. Heba Medhat, Business Incubator Foundation at the Faculty of Economics, Prof. Dr. Nevin Massad, Professor of Political Science, Prof. Dr. Hanan Mohamed Ali Vice Dean of the Faculty of Economics, Prof. Muhammad Saffar, Professor of Political Science, Dr. Hashem Al-Awadi, Director of the Iraqi-African Center for Strategic Studies, Akram Hawass, Professor of Development Sociology, University of Copenhagen, Denmark, and many others. The wealth and diversity of the elite included presenting different points of view. In its thirteenth issue, it published its report under the title "Two Exceptional Encounters: On the Two Flanks of the Egyptian Economy." The right of economics is Dr. Hany Tawfiq, an economist and a stock market man, and the left of economics is Dr. Judah Abdel Khaleq, a professor of economics and a former minister of social solidarity.

The elite became a global framework, so many Egyptian and non-Egyptian students and professors, whether in Egyptian or foreign universities, including students and professors, such as: Prof. Alex Nerdermayr, Visiting Professor of the Euro-Mediterranean Studies Program, Prof. Adam Youssef, Assistant Professor at the Center for African Research and Studies - University Global Africa - Khartoum, Prof. Prof. Stefan Ortman, Assistant Professor of Political Science, City University - Hong Kong, Prof. Nasser Eddine Baqi Assistant Professor of Law and Political Science, University of Algiers 3, Prof.

Akram Hawas, Professor of Development Sociology, University of Copenhagen - Denmark, Dr. Hashem Al-Awadi, Director of the Iraqi African Center for Strategic Studies, Dr. Haidar Muthanna, a researcher in the Iraqi Parliament, Prof. Ali Qassem, a pre-doctoral teacher at the Faculty of Law, Politics and Sociology, University of Sachs - England, and student Lyon Purser; French student, Prof. Dalia Saad Eddin, a researcher of history at the Faculty of African Research and Studies, Cairo University, student Bouda Mostafa from Prokina Faso, and student Nada Kanani, a Tunisian-German expatriate. The elite is concerned with this country and its issues and concerns, so it is proud of its rights, always hopes for the best for it, supports its plans for sustainable development, and hopes for its permanent security and stability. In fact, its creators wanted it to be the memory of the citizen and document what it was with.

The elite hosted many places throughout these two years, such as: Al-Ahly Club, the European Union "based in Egypt", Al-Ahram newspaper, and Al-Ahram Editor-in-Chief, Mr. Rami Magdy, Editor-in-Chief, presented a commemorative copy of the first issue of Al-Ahram newspaper in 1876. It covered many visits organized by the Faculty of Economics for its students and graduates, such as: the Library of Alexandria, the Supreme Constitutional Court, the European Union's headquarters, the War College and the Thunderbolt Forces, and the Air Force College. Statistics were presented on many topics such as those that were about the Student Union elections, the percentage of college students exchanging abroad in the various anchored opportunities, from the enemy and from the friend ?, a monthly analysis of the Egyptian Stock Exchange indices, remote evaluation methods and their fairness, and supply and demand in the medical sector. The Elite was published in both Arabic and English, and since its fifteenth issue, it has been issued in three languages. French was added to the previous two languages, so that it is in a continuous and permanent development stage. I am writing this article for the elite and my great college, so maybe some accidents and people have escaped my memory - unintentionally - so they give me an excuse, because forgetfulness is human nature, and because I mainly write in gratitude to the elite from which I worked a lot while I was a student in the college during the past two years, and watched it as a flower garden growing And I saw its scent spread as the best it could be, and it formed in my memory and consciousness what could not be forgotten, so that it would be my affiliation with my beloved college, the Faculty of Economics and Political Science, which has always been a pride for its children and a beacon for this great nation that we are basically a part of and its conscience. I take the opportunity to express my gratitude to all those in charge of this work from the Chairman of the Board of Directors, Prof. Mahmoud Al-Saeed, and Prof. Ramy Magdy, the editor-in-chief, who gave the first opportunity with a generous invitation - I do not forget it - to write in the fourth elite issue issued in February 2019, to be one of the coming from the elite, and my professors at the Faculty of Economics; If it weren't for them, I would not have been better than I am, as will my friends and colleagues, and everyone who wrote or edited a text or liked the "elite" or related to it in some way.