

# ELITE



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elite



Special Visit



## ELITE VISITS NMEC

Exclusive Interview with Soprano Amira Selim





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# ELITE

FEPS.WHERE ELITES ARE MADE

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



## SPECIAL INTERVIEW WITH THE SOPRANO AMIRA SELIM

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**NMEC CEO Prof, Ahmed Ghoneim exclusively to ELITE:**

**"I see NMEC as an investment opportunity not just a cultural hub"**

**Cairo : Ramy Magdy, Carolin Sherif, Hanya Bahaa, Jozeph George and Nadeen Hisham**

For this issue, Elite was honored to interview Dr Ahmed Ghoneim, Executive Director of the National Museum of Egyptian Civilization and a FEPS economics professor, who generously hosted our team in his office at the Museum and shared with us his vision for the Museum to be a cultural hub as well as his thoughts on the national and global economies.

**Ramy: How did your relationship with the Faculty of Economics and Political Science begin and why did you choose it?**

A lot of people might not know this, but I was an engineering student for two and a half years before I realized that I didn't want to continue with my studies and that I wanted to study economics instead. I remember that my father was against this decision; so, I went to the dean, with whom I shared a family connection, and he told me to leave and go continue my studies in economics.

I was determined to go through with this decision but my first year at FEPS was challenging; I had a hard time getting along with my colleagues who were younger than me. But I wanted to excel in the faculty that I had chosen myself. And

thankfully, with Allah's grace, I was appointed teaching assistant, then assistant lecturer and I went on to obtain my master's and doctoral degrees.

What I tend to notice among people, both old and young, is their desire to study medicine or engineering regardless of the overflowing number of doctors and engineers in the country. What I believe in instead is that everyone should study and work in what they enjoy and excel at; they should also seek to be among the distinguished few, rather than the many; and not to shy away from the unconventional.

**Hanya: How was your relationship with your professors and were you involved in student activities?**

I had a unique relationship with my professors since we weren't many students in number and as men, we were also fewer than the women. So, I was in close contact with my professors, some of whom, such as Dr Salwa Sleiman, Dr Hanaa Khair El Deen and Dr Heba Nassar, later became my friends. Perhaps the reason I have a distinguished relationship with Dr Hanaa is due to the fact that when she was teaching analytical economics for sophomore students, no one had gotten an excellent grade in 8 years. Therefore, when I did get this grade in her course, I was even happier than I would be when I was appointed teaching assistant. I also had a good relationship with my colleagues; we were all in







## NMEC is intended to revive the Egyptian cultural life and change entertainment priorities

one building with the Faculty of Mass Communication on the top floor; so, the extension of the building hadn't been constructed yet. Concerning student activities, I wasn't involved in many of them but generally, at that time, we didn't have as many activities as you do now.

### **Hanya: To whom is Dr Ahmed Ghoneim grateful?**

I'm grateful to Allah, of course, and then to my parents – may Allah's mercy be upon them – who accepted my decision after I insisted on it and supported me when other people didn't accept it. So, I'm truly grateful to parents who gave me this responsibility to shoulder and I did shoulder it.

**Ramy: Certainly, what's currently in everyone's mind is the National Museum of Egyptian Civilization (NMEC) and we're proud that you're its executive director. As a professor of political economy, how does this Museum represent an opportunity for the Egyptian economy?**

Let's ask the question in a different way: what is an economist doing at the helm of a museum? Well, it started when I told a friend – a mutual friend of mine and the Minister of Tourism and Antiquities – that I wanted to do something different from my work at the Faculty. In April 2020, this friend told me about the Museum and I was ready to step out of the Faculty, although antiquities and museums aren't my field of expertise. I had a meeting with the Minister and there were two factors that convinced me to make this decision: first, all the museums

registered in the Ministry operate under the Supreme Council of Antiquities, except for the Grand Egyptian Museum and NMEC, which are economic entities tasked with making profit or at least reducing losses under a financially independent management. This explains why His Excellency wanted to hire me: an economics professor with a four-year experience working as Egypt's cultural advisor in Germany and Austria, which gave me the ability to understand the link between economics and culture.

The second factor was my visit to NMEC; this place is more than just a museum; I see it as a national project, a 33-feddan cultural hub. And the NMEC that people watched on TV is only a small part of what it really is; NMEC hosts high-standard laboratories, which include some equipment that is only available elsewhere in the Louvre, Paris and Abu Dhabi, in addition to restoration centers, two large theaters, a cinema, bazars, a number of restaurants, entertainment facilities, and museum education classes. Therefore, upon seeing this place, I took the decision to come here and I started on the 8th of August 2020. NMEC has huge potential; we had a successful opening but what you've seen remains a part of a larger context.

**Ramy: The opening ceremony of NMEC and the Pharaohs Golden Parade have been internationally recognized. Given this strong start, what are your aspirations for the Museum in the days to come?**

I'm facing two challenges here. First, I want to achieve – I won't say profit – but loss minimization since NMEC's expenditures are heavy. At the same time, I want to revive and preserve the







## Sustainability and being part of the global chains of added values should be Egypt two main economic priorities

Egyptian cultural life. As I said earlier, I see NMEC as a cultural hub. Thus, when people – from different socioeconomic backgrounds – ask themselves where to go out every weekend, I want NMEC to be one of their options. Right now, these options are either a mall or a club. This is why I want to revive culture and taste by, for example, holding cultural seminars and performances. One of our plans is to hold El Leila El Kebeera in our theater and my dear friend Manal Mohie El Din, the harpist, and I were thinking about letting her play a concert in our hall that contains a harp. We'd like to see all these ideas come to life. However, I still seek to generate revenues and in economics, when you want to attract returns, you must face the problem of racing to the bottom, which means having to accept certain measures that you don't prefer for the sake of revenues, and I don't want to do this. Thus, I'm working on the challenge of achieving this balance.

The second challenge lies in maintaining our position; we started off on a powerful note, with huge support from everyone, including the President. This is why we must stay on this track. But this is not always a smooth process; I have to make sure that my staff are highly qualified and to deal with visitors who exhibit undisciplined behavior in many cases, in addition to bureaucratic, political, financial and technical hurdles.

**Carolyn: Before becoming NMEC's executive director, you are originally a professor and a scientific researcher. In your opinion, how can NMEC help Egyptian researchers in different fields?**

NMEC is certainly a prime destination for researchers in antiquities and history, but it offers much to other fields as well. For instance, in the social sciences, psychologists can work on analyzing how the Pharaohs Golden Parade impacted people and their feelings of pride and belonging, particularly since the Parade belonged to a category of content that's different from the distasteful content that we were used to for a while.

Economists can also look into how to benefit from our soft power and from the cultural-economic push represented by NMEC. They can also contribute to organizing entry into the Mummies' Hall, which has a certain visitor capacity. Museums have often been regarded as losing entities due to the discrepancy between limited visitors and high costs, but this kind of thinking prevents us from linking culture and economics.

There is also room for statistics. For instance, I had a study estimating the number of visitors at around 2000 persons before the pandemic. Recently, I received between 21000 to 28000 visitors. Does this mean that the study was inaccurate? Here, statisticians can help us take into account the various factors in play such as the fact that this is a peak time for NMEC and thus, its numbers cannot be counted on for future estimates. Moreover, Egyptian visitors have free access for a certain duration and are thereby excluded from revenue calculations, in addition to other categories of visitors that are granted free entry. Statisticians can help us build the essential datasets that we need to take a host of other decisions.

NMEC is a fertile ground for various fields. But I have noticed







## Vaccination expansion will improve economies unless states kept being selfish in sharing doses

very few studies at the Faculty lining economics, tourism and culture. We also need to find the best strategy to market and promote NMEC as a cultural hub and to identify our target audience, whether nationals or foreigners.

**Carolyn:** Coming back to your experience as an economics professor, how do you read the current state of the Egyptian economy in terms of challenges and opportunities?

The Egyptian economy, like its counterparts elsewhere, has been negatively impacted by the coronavirus pandemic. Yet, it is the only economy in the region to have achieved a positive growth rate – 3% – last year. This can be explained by two factors: the reforms that we carried out and the fact that most of this growth is due to local consumption, which compensated for the lost foreign investments. Although government expenditure played a role, the data shows that local consumption was largely responsible for creating the demand that sustained the aforementioned growth rate. Concerning the large-scale projects that were carried out recently, it's true that they managed to employ a substantial workforce. But the challenge remains that these projects, such as those in infrastructure, are temporary and thus, we should be making plans for more sustainability.

The second challenge facing the Egyptian economy is its high debt, which was further worsened by the pandemic that led most countries to borrow in the face of lost tourism revenues, and in our case, lost revenues from Suez Canal for a certain period. The government has been paying attention to the poor, via projects such as those aimed at rural development, Hayat Karima, Takafol wa Karama, among others. Nevertheless, the government should also be paying attention to the middle class that has suffered the most from the pandemic itself as well as from government responses to the pandemic.

On the international level, Egypt is facing the challenge of joining the global value-added chains, which are currently being reimagined after the pandemic showed their vulnerability in relying on China. Egypt needs to make use of its location near Europe, Asia and Africa and to exert the required efforts in order to be able to engage effectively within these chains. The African Continental Free Trade Area, including 54 countries, offers another opportunity for Egypt, which can leverage its location and its relatively advanced expertise in infrastructure and logistics in order to play the role of gateway to Africa, a role that is currently being contested by countries such as Morocco, Kenya, South Africa and Nigeria. Egypt is qualified for this role; it just needs a strong push in this direction.

**Joseph:** The world is currently experiencing a third wave of the coronavirus pandemic with its mutations and the vaccination programs that are underway in several countries. How do you see the future of the global economy in light of the current health situation?

I believe that the coming days will be better, God willing, especially with the spread of vaccines and herd immunity. The main problem remains in the selfishness of the countries that are seeking to vaccinate their own populations without regard for Third World countries, thinking that this is sufficient to protect themselves, which isn't true. In economic terms, vaccinations are a public good that requires some sort of just distribution, particularly given the continuing uncertainties surrounding the effectiveness of vaccines, the extent of their provided immunity, and their side effects. But it is clear that the coming period will be better as long as states pay attention to distributing vaccines to developing countries, some of which have yet to receive any doses.

**Joseph:** Finally, what advice can you give our students and graduates who'd like to become figures that contribute to their society such as yourself?

Love what you do; don't choose a major just because your friends have chosen it. You must choose what you love and what you're good at. And stay away from the conventional, which attracts most people; go instead for what's unconventional where there is room for you to become distinguished.

I recall specializing in trade policy after finishing my PhD and I worked as an advisor to Minister Youssef Boutros Ghaly. I was relatively young to hold such a position but it helped that there were few specialists in this field. What also encouraged the Minister to hire me was my objectivity; I had written an academic article criticizing the government's attitude towards export development. Thus, being impartial and objective, coupled with specializing in a niche field, is the recipe for students who are seeking distinguished careers. However, I notice that this generation has a tendency to shy away from expressing their opinions. But this shouldn't be the case; every person should believe in their abilities and express their opinions in a polite manner, especially since the knowledge in our field is not a sacred text; rather, it is open for discussion, which is something that we, unfortunately, didn't learn in our spoon-fed school system. Therefore, everyone must ask questions and develop their own critical views





**AMIRA SELIM**  
Soprano



**The Pharoahs Golden Parade Amazing Soprano Amira Selim to ELITE  
THE PARADE PREPARATION NIGHTS WERE SLEEPLESS, AND THE  
POSITIVE REACTIONS WERE ABOVE MY EXPECTATIONS**

**Cairo: Akram el Sayed, Fareda Aboelhussein and Azza Elmehrzy**

Amira Selim, the amazing soprano, famed for singing the hymns of the pyramids and Isis at the ceremony of the parade of royal mummies, pleased us when she welcomed meeting with the Students' Union of the Faculty of Economics and Political Science, Cairo University. The interview was made with the aim of getting acquainted with this creative and highly talented figure who inspired many about the greatness of our kingly ancestors who built a fantastic civilization. And so the meeting took place, and it was as follows:

◦ We were pleased with this meeting; as we are looking forward to knowing more about the Soprano Amira Selim who got attention from the whole world and who nominated her to this role while she was in France before this celebration?

▫ This nomination was from the Conductor Nader Abbassi, he is a great conductor and collection of works brought us together and he send me different clips of song by Hisham Naze. He asked me to try them to know if I can manage touching the people's heart then I did it and he asked me to join, I was so excited, all things was done easily and quickly.

◦ How did you imagine the event to be in reality, did you expect from el beginning that it will be as great as it was or that it will be an ordinary event as any cultural event?

▫ I realized the greatness of the event from the first moment, especially, when I saw the preparations and what we went through behind the scenes which act as a world, not just ordinary work, and what began special continue in the same way. In addition to this, I realized that this event is going to be a historical one in Egyptian history but in the history of the whole world cause this events don't often happen. It happened

once in France but it wasn't as exceptional as this event in Egypt that included transferring 22 Egyptian Pharaohs. What sounds a little bit weird to me, the dazzling responses. I really was expecting many responses but what happened was above the expectations.

◦ With celebration coming by, how did your day go welcoming such an event, with all that looks and getting ready that doesn't seem like it's a traditional or normal one?

▫ I almost couldn't sleep, maybe just non-continues 2 hours is all I got that night, couldn't get enough sleep till a week after, how the event looked at the end could get me awake for days, I kept following new comments and reactions that could lighten my days after

Reactions were positive and delightful whether from this kind of art lovers or from dedicated and Egyptian-civilization loving audience, and the obsessed ones by the impressive celebrations

◦ What is the reaction that cannot go out of your mind, which message left a great impact, what was the weirdest?

▫ The message was important more than weird, I received it from many, and you might hear it before, it was "we couldn't understand too much, but we could feel so much" Such a message and relevant reactions, regardless of how I received them whether 1 to 1, comments or messages, it contains it so much more, related to music or art being a language that communicates with different cultures, languages, nationalities and could touch my heart in particular.

● There are many requirements to record that song in a (studio)







## I am seriously considering proposals to record Pharaonic hymns with my own voice

with your voice, so your position on such requests and is there an opportunity for the same, whether with that song or others? In addition to the urgent desire to ask a related question, which is: Is there a big difference that occurs by changing the medium in which the song was recited? Or, in short, how was the sense of singing in the presence of Queen Hatshepsut, the Egyptian queen, who is considered one of the greatest queens of history?

- For sure there is many requirements for recording the song in (studio) with just my voice, and so far I will discuss the issue and if there is a chance that such work will be done.

As for the topic of singing in the presence of Queen Hatshepsut, it was a moment of her sanctity. It was an inner feeling stemming from the subconscious and the sanctity of the moment, and there were many funny and beautiful comments on this video such as "What if she wakes up and greeted you? ... what if she stood up and clapped for you?" .. I wish ... "what has she possessed you? " It is my wish too she is the queen, Hatshepsut.

In fact, I was extremely happy ... and when I was singing in the midst of the mummies of the kings and queen so I insisted that I am going to sing it in a correct way, which stems from my happiness and my love for the language and the beauty of the place ... It was without music and restrained.

- Can you describe your feelings once you know that you are going to use the ancient Egyptian language, and of the teams' feelings, especially that it sounds unique?

- I got many responses that it sounds like a talisman, but I see that the style and tune which Hisham Nazeem wrote with has its magic, repeating the tunes each time little bit different from the other, it really touches our souls and that made it easy to memorize. Maybe there is something subconscious in our minds as Egyptians that this language sounds familiar and it has some similarities with nowadays language.

Most Egyptologists have reservations for the ancient Egyptian accent with 100% accuracy. There was much fear that we cannot make sure that this is the real accent of ancient Egyptians but that was the closest accent.

I think this is the best time to revive the ancient Egyptian language and this is the responsibility of all Egyptians.

Despite our reservations on the accuracy of ancient accents but we are more deserving of searching and pursuing knowing the real accent than anyone. Many countries revived their old culture and language, so we can do that and call it "The Ancient Egyptian Language in 21 century" and this will be considered as a way of communication with our heritage and culture.

- Regarding women sharing in the event, she has a lot to say, what is the message from this from your point of view?

- Women sharing in the event has reflected out ancient queens in the parade, and this put the talent and power of Egyptian women not only as a member but as a leader also in front of our eyes, in addition to the ability of women to show amazing talents and that Egyptian woman is still a queen as she was and she proved that. My colleagues Radwa, Toqqa, Salma also Nesma Mahgoub, and Reham Abdelhakeem, and everyone in the orchestra, I'll be happy if they catch people's eyes and they aren't less important & so talented. I am so happy and proud of them, and it was an important message to the world that women's voice is important.

- You belong to an artistic family, your father is the visual artist "Ahmed Fouad Selim" and your mother is the pianist "Marcel Matta", so did this have an impact on your life?

- Of course, it had a great impact, my mother since my childhood had been teaching me rules, techniques, and foundations of music, and my father taught me drawing, and I was thinking about "fine arts". And my life has always been in the middle of the space between the two matters, halls of performances, exhibitions, playing, opera, and concerts ... It was always the trend of growing up that pushes me towards art.

- Has there ever been some kind of rebellion, for example, did you try to take a different approach from the father and the mother?

- Indeed, somehow it was done, because my mother had a desire to become a pianist, and my father did not mind whether I went to play the piano or visual art, but the idea of opera may not have been widely discussed so when I went to the opera it was a shock at first. Deep inside, I wished for something to be on the stage, and from here my vision of the opera was as a collection of elements for all these elements, theatrical art, decoration, and visual art, so it is considered a simple thing of rebellion, and from my childhood, my feeling was pushing me to another field different from that of my father and my mother. "In the end, I could not go too far ... it was just a little ... because he was in the same field, the field of art."





## Unforgettable Day: ELITE visits NMEC

**FARAH ISLAM**

Today we live a unique experience, an experience with a historical Egyptian aspect. On the eleventh of April at ten o'clock in the morning, the elite team went to the most recent landmark that has received the attention of the whole world, which is the National Museum of Civilization in Fustat. At first we were received by Professor Samar Sami, a specialist in restoration at the museum, then we were divided into two teams: the first team led by Dr. Rami Magdy, head of the Elite magazine, the team interviewed Dr. Ahmed Ghoneim, head of the National Museum of Civilization, and the second team was charged with conducting interviews with restoration specialists from various departments. Regarding Dr. Ahmed Ghoneim's interview, it went very well, and this is what you will see in detail in the report on the interview. As for interviews with restoration specialists, the first interview was with Professor Samar Sami, a specialist in wood restoration, who had received the elite team since his arrival,

and then an interview with Professor Saeed Zaidan, a specialist in manuscript restoration, and he talked about several details of this interesting field, and he showed us several Antiquities, the most important is the book describing Egypt, which has great archaeological and scientific value. After that, we moved on to an interview with Professor Shaban Thabet, a specialist in pottery restoration, and we had a wonderful opportunity to see an antique during the restoration process, as well as an update on the most important skills required in this field. We also conducted An interview with Professor Mahmoud, head of the oil painting restoration department, and Professor Wael, a restoration specialist in that department, and we saw several paintings in the restoration phase, and we ended the interviews with Professor Muhammad Abdel Shafi, the supervisor of the restoration of the exhibit hall's holdings, who told us about the period of preparation and equipping of the museum before the opening and the most important upcoming stages related to the museum's development.







After we finished the interviews, we made a free tour and started the tour in the central exhibition hall, which contains approximately 1600 very magnificent artefacts, varying between the Pharaonic history and the modern Egyptian, and we took several memorial photos, after that we went to the Lake Ein Al-Sira, which The museum overlooks, and we ended the tour by sitting in front of it and enjoying this wonderful view. In general, the experience of visiting the Museum of Civilization is one of the most enjoyable experiences undertaken by the elite team, as everyone received a wonderful reception, and also because this experience contains various cultural and historical values as it made us understand the Egyptian history differently

and also it gave us the opportunity to see what happened behind the scenes, everyone sees only the final result, but behind all that is a constellation of specialists and skilled people who do their work perfectly and make a lot of effort to make the artefacts appear in this wonderful way. In conclusion, the elite team has the honour to conduct all those interviews with these professors, which we should thank them for their evident efforts in order to make the museum appear in this distinctive way in front of the world. We should also thank everyone who contributed to make the museum's opening ceremony and the event of the transfer of the mummies an unforgettable scene.















## ***GREAT MEN IN THE SHADOW: ELITE meets NMEC restoration teams***

**Reem Omran, Adham Nasr El Din, Farah Islam, Nour Yehia, Mirna Ossama**

Thousands of years ago, when the pyramids were built, and then later became amongst the world's seven wonders, all the credit went to the great kings and queens during their reign, whereas history failed to recognize the real heroes who are the reason why these astonishing monuments are still standing high till this age and day. Accordingly, we, Elite's team, took it upon ourselves to honor those who were waved aside; We gladly interviewed some members of the restoration specialists' team in the newly opened National Museum of Civilization. Those heroes greatly contributed in capturing the entire world's attention, by working days and nights for the past couple of months in order to bring out the museum in the majestic image it is in today.



Their work, and the museum itself, is just another proof that Egypt is able to maintain its history and honor it in the way it deserves, alongside the fact that it is even capable of building a whole new great civilization. Elite's team had the honor to meet Ms. Samar Sami – Wood Restoration Specialist, Mr. Mahmoud - Head of the Oil Paintings Restoration Department and Mr. Wael - Oil Paintings Restoration Specialist, Mr. Muhammad Abdul Shafi - Supervisor of the Restoration of the Central Exhibition Hall's holdings, Mr. Saeed Zaidan - Manuscript Restoration Specialist and Mr. Shaaban Thabet - Pottery Restoration Specialist. The dialogue with them was very fruitful on many topics.







First off, each interviewee was asked about how their career began in the field of antiquities in general, and restoration in particular. They all unanimously agreed that their relationship with the field has started ever since they felt drawn to peruse an academic study in the field. They were also drawn to the restoration field, and selected their particular department based upon the connection they built with the pieces they had worked on. This passion and connection built an eagerness for them to continuously learn and improve themselves; thus, they began to work on themselves and take training courses in order to further enhance their skills.

They were then asked, does working in museums require additional expertise and skills besides theoretical study? All of them responded by emphasizing the role of the training courses that the restorer should seek to take and the additional skills, stating that they are a must-have. They believe that the theoretical studies they study during college is never enough, and that the practical side offered by training courses is as necessary. They also believe that it is importance to become acquainted foreign restoration cultures and techniques, explaining that this adds to their degree of professionalism. we find Ms. Samar Sami, wood restoration specialist, shared with a story on how her time abroad in Italy, studying and taking courses, has greatly affected her skills and knowledge levels at the time-being. Her constant efforts towards improving herself is what made her a great fit in the National Museum of Civilization team, and the same goes for everybody working there; it's a place that houses the best in the field.

The next question focused on knowing how long did it take to build and equip the National Museum of Civilization? And what were the problems that they encountered during its implementation? We found out that the foundation stone was laid in 1981, and the building process had started since 2003, but work stopped more than once for archaeological discoveries at the building site, and the opening date was also scheduled to be earlier than the one in which it took place, but due to the circumstances under which the country was undergoing the past few years, it was not possible. The construction work was completed in 2014, but it wasn't fully ready and decorated except for a few months ago. Mahmoud - Head of the Oil Painting Restoration Department, added that the idea of establishing the National Museum Civilization dates back to the period of King Farouk's rule, when he proposed the idea of establishing a museum that includes the history of Egyptian civilizations as a series of interconnected groups from the earliest times to the modern era. The fact that the museum is located in a distinct archaeological area, which is the Islamic Egypt, or in other words Ancient Egypt, so work has stopped because of this matter a lot. Also, the circumstances that the country was undergoing, including revolutions, financial crises, and other things, were among what hindered the completion of the museum in the initial timeframe.



Following up, they were asked: what are the latest means and tools used in the field of restoration in the museum? The responses revolved around the fact that the National Museum of Civilization had brought in the latest and most efficient machines and techniques for work, and that there is a lower hall that is being prepared at the present time that includes restoration laboratories, with professionalism levels that have never been seen before in the Middle East; ones that are equally great to that of the Louvre Museum in Paris. Furthermore, it has been mentioned by Mr. Mahmoud that the museum management had brought in modern sterilization devices such as "Anoxia" and other devices that they had requested.



He also emphasized that the museum's administration had put the team's health on the top of their priorities, explaining that they had brought in modern sterile devices, in an attempt to maintain the safety of all the workers who had to come in to work during the global pandemic. Mr. Saeed Zaidan, a specialist in the manuscript restoration department, has also emphasized that all the departments only use techniques, materials and equipment that have previously and globally proved their success.

They were then asked: what were the most difficult artifacts that they had dealt with? And how long did it take to complete working on it? The responses varied from a department to the other. So, for instance, members of the oil paintings department believe that a Coptic icon, the picture of Saint Mary with Christ, is the most difficult item he had ever restored, because its primary colors were blurred out, and compound colors, alongside varnish, were added to the original colors; as a matter of fact,



this further complicates the job for the restorer, who wants to reach the original layer, in addition to the fact that the image was assembled incorrectly in the first place, and had to be regrouped again. On the other hand, Ms. Samar, member of the wood restoration department, believes that each piece is uniquely difficult in its own way, and that they are incomparable; since there is no room for errors in the restoration field, each piece needs intense focus and specific techniques, which makes each one a difficult challenge. Mr. Muhammad, the supervisor of the central exhibition hall holdings, also agreed that errors are never welcomed in their job, explaining that they are extremely costly. Everyone also agreed that added that the time taken to complete a piece restoration differs from one to the other; it can sometimes take a few days, while in some other cases, it may reach months, due to the complications they may encounter during the process.

They were then asked whether or not the museum has used any foreign expertise in the restoration work or not: Our question was met with affirmation responses from everyone. They all agreed that all the work was completed by purely Egyptian hands and minds, foreign expertise was minimally sought as reference, mainly in how to use and operate new foreign machines. It was just another proof that the Egyptian expertise is able to keep pace with its foreign counterpart in the field of restoration.







In the past years, Egypt has witnessed a remarkable evolution in the field of antiquities and their restoration. Therefore, we asked our interviewees whether they think this may increase students interest in studying in the field of antiquities or not? They all agreed that this evolution will bear fruit without the slightest doubt. It has shed the light on the field, increasing the desire of several young people to actually peruse a career in the world of antiques and their restoration. Ms. Samar believes that another important result of this evolution is the increase in street awareness; people are now more aware of the great civilization and history of their country. Accordingly, this will increase the students' turnout in this academic field; this was stated by both Prof. Mohamed Abdel-Shafi and Prof. Said Zaidan.

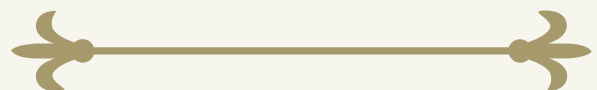
Another question was as follows: which artifact was your favorite? and why? Mr. Mahmoud and Ms. Samar both agreed that they have don't favorite pieces; they believe that everything that they had worked on bears a distinctive mark in their hearts, given the time and effort that was spent whilst working on it. On the other side, Mr. Saeed, from the Manuscripts Department, picked his favorite piece to be the ancient book describing Egypt from the era of the French Occupation. The copy he had worked on was an original one, consisting of 14 magazines, which were in the Egyptian Cultural Center in Spain and came in 2015, alongside sharing with us that the department has worked on restoring parts from the original copy that dates back to the year 1833. He also revealed some of the challenges that they face during their restoration process, and they included the acidity and unstable stones that they need to install. Lastly, he discussed details about one of his most challenging and favorite pieces: the papyrus from the 19th Dynasty, dating back to the era of Queen Hatshepsut, displayed in the museum's hall. He proceeded to explain that it is initially a part of the Book of the Dead, "a funeral papyrus written in hieratic script," which was extremely complicated to work with and was installed on an acid holder. Luckily, they were able to paste this holder and change it and treat all the existing acidity.

We then asked for their opinions on the majestic event of transporting mummies, especially following the strong global amazement, and whether or not they have any visions for future plans to develop the tourism field in Egypt? They all expressed their praise for the excellent organization and outcome of the Golden Parade; Ms. Samar stated that she had never witnessed such a remarkable event before over the years of her work in the field of restoration and antiquities. Mr. Wael, from Oil Paintings Department, emphasized on the importance of this event on the tourism sector, stressing that it is an excellent step for the unification of the people under an ancient historical banner. As for the plans to develop tourism in Egypt, they all agreed upon the boom that Minister Khaled Al-Anani, Minister of Tourism, has created in the antiquities sector and its restoration, and the interest in establishing many museums, amongst plenty of other plans that would result in a strong return of the Egyptian tourism sector. They also expressed their admiration towards the state's newly adapted methods in advertising for tourism in Egypt, alongside hinting that are numerous museums that will soon be opened, with the same level of professionalism as the National Museum of Civilization.

Finally, we concluded our interview by asking about the best advice they would like to give to anyone who wants to join the field of restoration? They all agreed that the key of t patience; those who wish to join the field should be ones that never tried of working on themselves and learning from their mistakes. They should always seek improvements, through academic courses and training workshops, and should always seek perfectionism, as well. Most importantly, they should be passionate about the field, since working with love and excitement always brings out the best in you.

We ended our interview with these heroes by expressing our gratitude and appreciation, for their time and valuable information they provided us, and mainly for their astonishing work and efforts, wishing them all the best in what is to come.

We, Elite's team, were by all means amazed by the splendor of the Egyptian civilization and the history embodied in front of our eyes. Our tour in this museum was more of an exciting journey in the Egyptian civilization; we couldn't help but feel the proudest as we stood in the heart of the majestic museum. Each and every day, the great state of Egypt proves to the whole world that it will always stand strong despite the intrigue of the aggressors and the dangers of the colonialists. May we always live to see Egypt create remarkable civilizations.







## The technology of restoration in the NMEC Farah Ezzeldin, Mariam Younis

Dr. Manal Abdel Moneim Ghannam is general director of the Restoration Center at the National Museum of Egyptian Civilization. Her story with antiquities and restoration began upon her enrollment in the Faculty of Antiquities, she graduated from the Department of Antiquities Restoration and Maintenance, and she worked for 30 years. She has run many archeological sites, whether they are Egyptian, Jewish, Islamic, or Coptic. Besides, She supervised many foreign missions. Assigned to the restoration center at the National Museum of Egyptian Civilization in July 2018. She added that the museum's restoration center was established to be global and unique in the following aspects: space, equipment and personnel. The area of the restoration center is 3200 square meters, divided into two parts, a center for the restoration of artifacts and acquisitions and a central laboratory for examination and analysis.

The center of restoration of antiquities and heritage property has specialized laboratories, such as an antiquities reception unit, which includes a complete laboratory for the rejection and wrapping of antiquities. Thereafter, specialists in microbiological and insect injury and restoration begin to examine the antique, both organic and inorganic. The classification process begins if the antique requires first aid or a pest examination, and the trace is then transferred to the relevant laboratory. In some injuries, such as bacteria and fungi, the effect may need to be isolated. In the buffer zone, a survey is taken to determine the type of infection to determine the treatment methods. Then it goes to the Anoxia unit, a unique unit in the Middle East equivalent to the one in the Louvre equivalent in France. The Anoxia unit is a room of about 7 meters, designed to eliminate any insect injury in the antiques and to give the piece immunity for a long time.

She said that the museum includes a center for repairing oil paintings, a center for repairing heavy stones, and another center for laser cleaning antiquities. There are also DNA and genome laboratories and a radioactive carbon laboratory to know how old the antique is. What is distinguishable in the laboratory is the presence of a laboratory for bacteria and another for fungi. She said that all these factories are at the highest level and contain the latest technologies in the field of antiquities, industry and trade in Egypt, Africa and the Middle East. We are also studying the skeletons to learn about the life and details of the life of the ancient Egyptian through anthropologists.

Dr. Manal said that the process of transporting the mummies is purely Egyptian, in addition to the fact that for the first time in the world the idea of capsules for transporting the mummy and unloading it from the capsule succeeded. She attributed that success to the team who studied this process in a good way and the good preparation of the museum factories. It was prohibited to experiment with any antique and even to make an impact model to experiment with. She added that most of the repairs are carried out by pure Egyptian hands, especially the Supreme Council for Antiquities and Museums, and the intervention of foreigners has become very little compared to the previous era which ended in 2010. In both cases supervision of these restoration missions by Egyptians, not foreigners, so the supervising Egyptians will draw up plans to organize the work. All the Egyptians need is trust.







## *The Egyptian efforts created a miracle*

Dr. Manal added that university studies are very important, especially postgraduate studies "preparing a master's or doctorate's thesis." However, the study life differs from the practical reality. Therefore, pre-work training is important, even if the same job opportunity is not available to practice at work, a work permit must be obtained; Now restoration is generally like medicine and language, forget if not practiced, and with scientific progress, design tools and methods are being developed to keep up with scientific advances that are always going to make it easier to work in particular and make life easier in general, and that also makes knowledge a key thing in this field. The road that begins with learning ends up developing the methods used at work. Whoever looks will develop his skills. She confirmed that the repairs are the doctors of civilization and the evidence of that is that the restoration process we have talked about is very similar to the medical operations at first isolate the trace and then analyze it so that we can determine the way it is handled and also to prepare it for the advanced stages of the restoration. They tend to use natural materials, they used approved aromatic oils with certain characteristics, like clove oils and peppermint in the insecticide, as an alternative to the Moluccans machine they do not have, and they also completely refrain from using insecticides that are harmful chemicals to antiquities, their health as well as all materials used in Egypt and are not imported from any other country.

The idea of building this museum arose in the 1980s. Initially, the agreed-upon building site was next to the opera, but that changed over time. They started building the museum in 2003 at the museum's current site in Fustat and was supposed to be open in 2010. The opening was postponed, and the project was also affected by the Egyptian revolutions and the security unrest of the 2000s, until the temporary hall was officially opened in 2017. She added that all the museum's staff are working hard together to develop and improve the museum.

She added that anywhere there are always obstacles and problems, but the team did not stop anything. Egyptian civilization and restoration science are not disrupted by anything, however. We cannot deny the impact of the coronavirus pandemic on our field, but what it means is that work has been completed under these difficult circumstances, adhering to the precautions of the coronavirus. This is due to the nature of the work in the area of impacts; The effects, being important pieces that tell and explain history, cannot be left unattended for long periods of time. Every day, the tasks were divided.







## The Resilience of Egyptians to the Challenges

The museum's opening is a great step, she said. Under all these circumstances, the Egyptians are working hard and making their civilization by their own hands. This is conclusive evidence that Egypt can do anything. Despite the spread of the virus all over the world, tourist groups from all over the world enjoy seeing the Egyptian antiquities. You see that the event of the transfer of mummies came at the right time and it was the result of wise policy. Postponing such an important event can be a waste of effort. She thanked this event, the whole world is talking about Egypt so far, and we expected this global reaction of public and foreign questions on the timing of this event, and everybody was excited about it. At least, this move has helped encourage people to work harder and also raised the morale of Egyptians and showed them great meanings of love and belonging that are now in their hearts.





## In the presence of royal mummies

Written by : Mirna Ossama

Survey by : Mirna Ossama, Zeina Arafa

"The Royal Mummies Hall is equipped with the latest museum presentation methods and is specially designed to preserve and display the mummies in a manner befitting their stature," said Minister of Tourism and Antiquities, Prof. Dr. Khaled Al-Anani during his speech at the procession of the transfer of royal mummies to the National Museum of Egyptian Civilization in Fustat.

In light of the great parade that was held to transport royal mummies on Saturday 3 April 2021, which became famous all over the world and dazzled the world with all its details to the point that tourists came, despite the epidemic and the harsh conditions that the world is going through at the present time, to visit the museum and watch the aftermath of this great event closely.

Starting with the dazzling publicity of the parade, which made everyone excited to watch it, even those who are not interested in the field of tourism and antiquities. Such a celebration revived the Egyptians' sense of belonging and pride in the civilization to which they belong.

Here, we are faced with expectations and reality, but has one surpassed the other, or has reality met expectations?

This is what we were able to find out by means of a survey that we conducted at the National Museum of Egyptian Civilization in Fustat after the opening of the Royal Mummies Hall in the presence of visitors of different nationalities, and in the presence of certain people who contributed to the organization of the museum.

Everyone undoubtedly praised the fact that the procession exceeded all expectations and that they had never attended such a celebration. Many of them pointed out that they believed this celebration would be a normal one and would be held like any other celebration until reality came to surprise them with an unprecedented event. And with the splendor of the procession, the visitors saw that it is not easy for a country to have such a celebration with such splendor and majesty, even if they wanted and tried. Some praised the state's interest not only in showing a documentary film on ancient Egyptian antiquities, but also on Coptic, Islamic and other antiquities, which increased the awareness and interest of people not only for the civilization of Ancient Egypt, but also for the various civilizations that Egypt has known through the different eras. Some people wondered if the procession would display the royal mummies while being transported from the Egyptian Museum in Tahrir to the Museum of Egyptian Civilizations, or if it would only display the transportation itself without seeing the mummies.







At the end of this parade, and after that many TV channels launched such an event and it became a global event, we found visitors of different nationalities, some of whom saw the parade on TV and others only came when they heard the news that spread, about it, without getting to watch it, and it was surprising that none of them was less enthusiastic than the other when they visited the museum.

As for the Royal Mummies Hall, everyone praised the fact that entering it felt like entering a real cemetery, and their expectations, which began to rise with the parade, were also not in the magnificence of the hall when they visited it. Some have pointed out that it is much better than the Egyptian Museum, as the presentation is attractive and realistic, and that there are large lists explaining everything there is to know about each king and queen present in the Mummies Hall, which makes it easier for visitors to understand, especially if they are foreigners who do not know much about the history of Ancient Egypt. Some also claimed that what dazzled them the most was the entrance to the Mummies Hall and that it was extraordinary. Some also praised the attention to details, even in the way the mummies were displayed, which differed completely from the rest of the pieces on display in the main hall of the museum, which increased their value and prestige.

Although they followed the preparations since day one, some contributors to the museum's organization confirmed that they did not expect the attendance to be that high, nor did they expect this interaction from people, nor the reactions they received after the parade and during the various visits to the museum.

Despite the consensus on the parade and the hall of mummies, they differed over the main hall of the museum, as some were impressed by the fact that the museum includes all the civilizations that Egypt went through, from the ancient Egyptian civilization through the Coptic and Islamic civilization and up to the present day, and that the method of presentation is able to make the person see quite a large number of exhibits without ever moving a single step. Contrary to some others, who found that the museum was not organized and that the transition from one civilization to another was not clear, but the artifacts were placed one after another without separating them, which made visitors feel distracted and lost. They said that it would have been better if they separated each civilization in a separate hall such as the Egyptian Museum without such a blending that was not suitable. Accordingly, some people believed that the ancient museum was better, not only for this reason, but also because they expected the museum to be specialized in royal mummies only, or at the least, in the ancient Egyptian civilization and because the Egyptian Museum focuses on this greatly, this made them lose their enthusiasm about the Museum of Civilization. This is how the visitors answered the survey.







## A Sneak Peak on Mummy Restoration

An Interview with NMECs Very Own Dr Mostafa Ismail

Written By: Clarinda Sherief , Zeina Arafa

**Translated by: Zeina Marei**

Holding a PhD in collecting royal mummies, Mostafa Ismail is both Head of the Mummy Conservation Unit of the National Museum of Egyptian Civilisation in Fustat and Manager of the Mummies Storage. Dr Ismail supervised the plan's preparation from scratch, from 2017 up till the moment the mummies reached their exhibition hall. He also held responsibility over the implementation of the plan with the team members: Dr Iman Salah (Unit Manager), Dr Walaa Ibrahim, and Dr. Mahmoud Abdullah (from the Nitrogen Department, and the mastermind behind the mummy transportation capsules).

**Clarinda: Where did your archaeological journey, restoration in particular, start?**

My interest in history was the drive behind my college choice. Archaeology is a very rare choice, yet the love I had for it birthed my career. Egyptian archaeology usually divides into three departments: Egyptian Archaeology, Islamic Archaeology, and Restoration. My college journey was not only theoretically inclined, practical on-ground work played a huge role too. My dream was and still is to discover our civilisation, the great Pharaonic Civilisation. I recall that time I was listening to the news, where I heard some of the most well-known scientists and international researchers discussing their findings of Egyptian antiquities. Their talk, however, infuriated me. The amount of misconceptions these scientists spread, unbelievable, I had to take action. It felt as it is my duty, as an ancestors of legends as such, to prove these misconceptions false, and to continue to grow my knowledge bank and discover more on a civilisation as such, a civilisation that still to this day dazzles us!

To me, the toughest challenge was to prove that our team is perfectly capable of mummification just like an ancient Egyptian. I indeed, discovered the secrets of mummification and industrial obsolescence. My goal was not only to learn the secrets of mummification, but also experiment with some materials and analyze their effectiveness.

The materials used must be first tested on an experimental mummy as a prototype, and then applied on to a real mummy. Direct application would in fact cause disasters. No matter what a researchers capabilities are, direct application reflects his ignorance, lack of experience, and lack of professionalism.

But you might wonder, how are disassembled mummies transported? How do they withstand environmental changes? And most importantly, how are nitrogen levels maintained. After 20 months of research, I also discovered that raw nitrogen optimal is the optimal environment for mummy transportation. Yet not all mummies have the same needs, each has its own requirements to prevent any damage. A mummy broken off into 187 pieces definitely requires more maintenance than a two-pieced mummy. After pursuing more and getting my PhD, I've managed to learn how mummies are collected, restored, and transported in the right conditions.

Some may argue that our only creation is the capsule to transport mummies, little do they know that there are 3 main creations: the bed in which the transfer process takes place, the movement, and the internal fenders. The bed's role is distributing the mummy's load, and that I have done by analysing each mummy's strengths and weaknesses. Through this we control vibrations, vertical and horizontal movements.







**Clarinda: Egypt has seen a surge in antique restoration in the past few years. From your point of view, will this affect students' interest in the field?**

The field in general, especially mummies, witnessed an increase in students. Over than 100 students showed interest by registering in the mummy restoration unit after the honourable and great event: The Pharaoh's Golden Parade. Our work has in fact set a statement, not only for those who wish to work in the field, but for the world to watch.

**Clarinda: What was the strangest situation you experienced during your career?**

One night at the museum screams of terror filled the mummy's storing unit, the room reeked of fear. Upon entering the room, my eyes locked on a shadow beneath me, and all my mind could focus on is "The Pharaoh's Curse". Turns out the shadow was that of a misshaped copper piece in the vents.

A discovery, however, that still blows my mind is discovering that ancient Egyptians had a solid scientific background, especially in anatomy, and that was obvious in their skills in creating two linen lungs and a fabricated foot. Moments like these is were I feel proudest of my career, as well as boosts of nationalism and love towards Egypt.

**Zeina: Will The Pharaoh's Golden Parade affect tourism in Egypt?**

Absolutely! Even during our current circumstances, tourism in Egypt has still taken a leap, and both citizens and tourists still manage to visit the museum.

**Zeina: What would you like to say to those who claim that Egypt's tourism is deteriorating?**

I completely oppose, given the remarkable progress in the field as well as the tremendous efforts out in and the future plans we have.

**Zeina: Are there any plans for Egypt's future in tourism?**

The plan is focusing scientific research as it has shown great results due to discoveries are the. Tourists visit from all over the world just to see the capsules and meet the intelligent minds behind them. Our main focus must be on strengthening archaeological and historical values, especially since we own 2/3 of the world's tourist attractions, thus improving their representation.

**Zeina: What advice would you give to youngsters interested in joining the team?**

To not let anyone get to them and follow their own instinct, and I say that with my chest based on my personal experience. When I first started building my career, I was bullied for my young age and lack of knowledge, I was told to give up on my dream. I was later on told from a Swiss scientist that Ramses VI's mummy is impossible to collect, given the fact that it was 187 pieces. Yet I kept hustling, I went after what I thought is doable, and I in fact succeeded, and after the parade I finally got the recognition I deserved. And remember that Swiss scientist? He came back to me to complement my work and take pictures. Moral of the story is, the knowledge we have is too powerful, and true strength is delivering our knowledge to the outside world, not just keep it for our own selves.







# Dad's Mus'haf

Prof. Nevine Mossaad, FEPS Political Science Professor

Translated by: Arwa Abdel-Karim

No one can enter this abandoned store, and the more accurate way is to say that no one likes to enter it, because there are many things in it that we haven't made a final decision to dispose of, and at the same time we are not sure of our need for it. We throw it in the store so that we have an opinion and then forget it. The home library, computer table and T-ruler, covers, shoes and clothes, car tires and other pictures, things that have meaning, memory, history and other things. We don't know where they came from or in what context infiltrated this store. In the subconscious, I was trying to get rid of the fact that there was a store and that it needed sorting, inventory and cleaning, a kind of escape from my responsibility for this unpleasant task and logic in ordering priorities. He put the store visit at the bottom of the list, and yet this postponed journey to the store kept its head from time to time, whenever we inspect something or another and do not find it, we end up saying: Perhaps it is in the store.

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Very strange, this human mind sometimes drains the blinds of forgetfulness on things, events and people and raises them in whole or in part from them at another time, so we don't know how we forgot or why we remembered. I was busy preparing my lecture as usual when suddenly a picture of my father's Qur'an appeared in my imagination, so I folded my papers and became detached from reality. I was almost like seeing the Qur'an, and that if I extended my hand to it, I could touch it, the same with his elegant black leather and his three-split heel: in the upper part the word of majesty is written in a thin golden font, then the phrase "Noble Qur'an" and finally the name of my father and his job, So where did this Qur'an go, which my father wouldn't read except in it and only memorize it?

The search for my father's Qur'an was the only reason that led me to the store. My mind tells me that its presence in it's unlikely. It is unimaginable that I deposit a Qur'an in this deserted place where everything mixes with everything, and my heart entices me that he is there and that he went to the store by mistake, but a glimmer. Hope was worth a try. In this place the accumulated dirt over the years made a thick layer on top of things, wiping out the features of books, papers and old newspapers, and the spider weaved its threads in the corners, so the store looked like a ghost house, and yet it was not necessary, so I sought misery with God and began the journey of searching for my father's Qur'an. My fear of not finding my misguided and awe of the place put me in an uncomfortable psychological state, and the dim light increased my apprehension, so I moved very slowly, picking up a black ebony statue that had been lying in the niche for years, and his laughter was the most beautiful thing that received me in the morning, I stumbled into a dark bag on my wedding dress, veil and the glove, my feet get stuck at the end of a small hand-made rug that I loved its inscriptions one day and I was amazed at how I liked it later, and ... on a round table that almost disappeared behind several paper cartons there was a book that gave the impression that it was my father's Qur'an so can you see it there? He was there.

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I grabbed the Qur'an, and if it was not spared from the act of time, its golden streak was peeled, its skin was slightly torn, its leaves were yellow, including what was folded, and the pencil lines under some of its verses were erased or almost erased. I gently removed the dust from the Qur'an and opened it in astonishingly with Surah Yassin, the dearest surah to my father's heart. Part of his morning roses and his amulet that he promoted us before each exam, even if we grew up and had children, they automatically linked my father with the goodness that comes to them from behind a surah. Yes, "and so they repeated it on various occasions," Do not forget to read Surratt Yassin, Gedo, "so he reassured them with a smile, and he might caress them, saying, " You gave my life. " I recited in a low voice, "Yes, and the wise Qur'an, you are one of the messengers..." My recitation interfered with my father's recitation, so it was never possible to recite "Yes" in his presence and he would not participate in the recitation, do you see me I said in His presence? Yes, this is how it seemed to me as it always seemed to me. Even when I visited him infrequently after his departure and I used to read him "Yes," he was preparing for me a voice coming from the depths of the earth to correct the pronunciation of the verse "and they humiliated it for them. "Riding them" and I used to make a mistake sometimes, so I listened to the voice and obeyed and focused. I had an overwhelming feeling of nostalgia for him, and it is more correct that he came back to me, he appeared to me as he had finished reading his morning response calling for forgiveness for a list of loved ones who departed from him and found him as usual he counted their names on his fingers so that no one would forget of them, the list of those included in his supplication went on as God blessed his life and went It gradually expanded to include not only those who know but also those who don't know, so that when Sheikh Muhammad Metwally Al-Shaarawy passed away, he put his name at the bottom of the list, so I asked my father inquiring: Why him? He responded to my question with a question: Why not? Embarrass me.

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Nothing in the store tempted me to carry it with me, even if everything contained a piece of me; I only embraced my father's Qur'an. In my home, I didn't find a place for the Qur'an among the many Qur'ans that were given to us by friends or distributed to us in mourning pavilions. This is a very tradition for our expression of sadness. My father wasn't a collector of Qur'ans, so it isn't correct for me to deposit his only Qur'an in the midst of this large number of them. I see it more consistent with this corner in the treasury where the remains of his remains: his wedding ring surrounds my mother's ring, the head covering that he didn't leave throughout the winter. He caresses his grandchildren. I rested on this idea and made room for the Qur'an among the things of my father. I felt that he was protecting and guarding it, and when I closed the door of the treasury on its treasures, it seemed to me that I heard a beautiful, luminous hymn of Surah Yassin coming from within it.







## THE MINISTER OF PUBLIC BUSINESS SECTOR TALKS ABOUT THE CURRENT BUSINESS SITUATION IN THE ECONOMICS DEPARTMENT SEMINAR.

EDITED BY: ADHAM NASRELDEIN AND MARIAM ELSAFTY

The Arab Republic of Egypt is witnessing today major reforms in many fields all over the country, and one of the most prominent topics that has sparked a major controversy recently was the file of companies and public factories, and the state plan to face the successive fall of many holding companies, which is considered to be such an important topic that has the concern of many Egyptians who would like to know the recent developments in such topics.

And so, the Economics department at faculty of economics and political science and under the supervision of professor and doctor Mohamed Othman Elkosht, the president of Cairo university, and professor and doctor Mahmoud EL-saeed, the dean of the faculty, both have approved this scientific seminar only exclusive for the economics department, on Monday, 5th of April, 2021, exactly on 12 p.m., under the title of "Current and future conditions for large companies in the public business sector". In the presence of the Minister of Business "Minister Hisham Anwar Tawfiq". The seminar was run by professor and Doctor Heba Nassar, in addition to the presence of many economics professors, led by Dr and Professor Sami Al Sayed and Dr and Professor Hala Abu Ali and Dr and professor Alia al-Mahdi.

The seminar began by Dr. Alia Al-Mahdi presenting with a brief overview of the minister's career, and then the word was passed to Dr. Mahmoud al-Saeed, Dean of the College, who welcomed His Excellency the Minister, and then Dr. Heba Nassar began running the session and questions were asked to his Excellency the Minister regarding the sale of iron and steel company and why the company was not resettled elsewhere at a lower cost, as well as with regard to aluminum company and spinning and weaving companies and all current and future conditions around them.

His Excellency the Minister began his talk by expressing his admiration for this seminar, and in the regard to answering the iron industry question in Egypt, he said that the ministry has no intention for manufacturing iron and steel as what concerns the country now is the presence of manufacturing iron and huge amount of raw materials and doubling the production. He clarified that the iron and steel company has been suffering losses for years; the previous year's revenue swelled to about 1.5 billion pounds, while the operating cost exceeded 9 billion pounds, so it made sense to liquidate the iron and steel company. His Excellency talked about the ministry has not found a solution except to offer shares from the company to local and foreign companies. Nine companies were really interested and five companies withdrew the terms booklets. The ministry's goal is to raise the company's productivity and return the company to the right way, but all the offers submitted were not in line with the ministry's vision to correct the company's path, so all the offers submitted were rejected and an official decision was taken to close the factories.

Then he went on to talk about the aluminum and he viewed the history of that company, how it works, and its way of production. And also talked about a project aims to reduce the used energy in the company and depend more on cheaper alternatives which don't waste energy. Speaking of the path of the aluminum company, he talked about how old were the aluminum factories, most of which date back to the 1980s and have dilapidated machinery and consume electricity in a large way and with outdated technology called cells producing aluminum. The company has faced problems of successive rise in electricity prices and the government has agreed to reduce the price of electricity in its dealings with the







company, and added his Excellency finally in this regard that the company faces great challenges and fierce competition from international companies. The ministry has therefore provided a new technology that is supposed to provide 13% of electricity and takes electricity 40% of the cost of the product, which is a high number. The ministry cooperates with a foreign consultant to provide new technology through which it is possible to extinguish some of the old cells and thus produce more than 325 thousand tons which are now produced in the new factory and consume less energy and thus achieve profitability. there is another project carried out by the ministry based on the manufacture of aluminum parts in the car tire and that is because Egypt has the capacity to produce about sixty thousand cars produced now in eleven factories and the project aims to increase the local component through the production of those aluminum parts (about 3% of the price of the car in them only) and this issue is under investigation now. As for his answer to the points of the yarn and textile factories,

his Excellency stated that the ministry was directly and fully responsible for the deterioration of the work of shops and cotton-based industries in general, and added that the products issued by these stores became of absolutely bad quality and that the state continues to sell at lower prices than normal as a result of continuous pollution in the shops and thus the loss of many consumers. Therefore, the ministry, under his leadership, is seeking full reform in the system as a whole, and on the part of His Excellency stated that there is a plan to solve four million meters of long-length cotton by 2020 using modern technology and work to raise the quality of products, and he has revealed the ministry's plan in renewing machines in the shops because these machines are old and some of them go back to 1875, which of course causes major problems in production and this is unlike the machines in the yarn factories which are a little more recent , he stated that the ministry is seeking to



to increase the efficiency of the final products from yarns, fabrics and others to access the export of finished products instead of exporting raw materials and re-purchasing them from the producers again, and his Excellency's talk regarding factories and public companies ended and the discussion was opened, and by elite representatives, a question was asked regarding the fate of workers in the factories that were closed and how the ministry dealt with them. The response came from his Excellency the Minister that the ministry has divided the workers in these factories into two groups, a group of those who are able to work to and have other jobs who benefit from them with full salaries paid throughout their exclusion period, and a second group

comprising the elderly and those who will go out in early pensions with the appropriate compensation paid to them without compromising the rights of any worker in these factories and closed companies.

The Seminar ended with Dr. Heba Nassar thanking His Excellency the Minister of Business Hisham Tawfiq for accepting the invitation and the honorable and fruitful presence, wishing him more achievements and hard work in what is coming.

For our part, we elite editors have drawn our attention to the good organization and the questions about which The Seminar was asked to his Excellency the Minister, which came comprehensive and good, and we were also impressed by the management of the dialogue by the Organization of Seminar as Dr. Heba Nassar chose the right time to ask questions to his Excellency the Minister and left him the right amount of time to clarify the reasons. Overall it was a useful and interesting scientific seminar.







## THE REPORT OF THE FIRST DISCUSSION PANEL ENTITLED: "HOW DOES EGYPTIAN LAW DEAL WITH VAW'S CRIMES?"

Yasmine Aladdin Abdel Atey,  
Research assistant at Women Studies Unit

The Women Studies Unit at FEPS announced that would hold sessions on the first Tuesday of each month; to discuss the graduation projects that have taken place in the professional master's (Gender and Development). It aims to help students to know about gender issues related to their studies and interests. The unit held its first session on April 6, 2021, via "Zoom", that discuss graduation project entitled "How does Egyptian law deal with violence against women crimes?" to analyse the problematic of masculinity, justice and Egyptian laws by researcher/ Heba Ali Youssef.

She focused on 'masculinity' definition and its intersection with legislations and laws in general and Egyptian laws in particular. In addition, analysing the relationship between masculinity and laws, and how do laws deal with the relationship between justice and gender! Accordingly, it consists of a male-dominated power structure throughout organized society and in individual relationships. And this system is explained the stratification of power and privilege that giving them an advanced position compared to women in terms of access to resources, the ability to make decisions, and power relations.

Hence, the institutions based on masculinity that means the domination of men in terms of numbers over these institutions, and the domination of masculine logic over the laws that regulate social, economic and political relations in this society. Accordingly, we can explain masculine logic in the formulation of the law and the implications of injustice on both men and women.

The researcher presented a number of legal systems that legalized the relationship of men and women in society, such as the Roman law, which saw that "women are the property of men," and as a result the French law emerged. As for the Egyptian law, it mainly relies on interpretations of Islamic Shari'a according to Article 2 of the Egyptian constitution. Thus, we can scrutinise three central issues related to crimes of violence against women: adultery, rape, and marital rape, to explain laws and penalties in this regard.

It has examined the gap in compliance with justice/ law based on sexism. We see this in the law related to the crime of adultery by a man or woman that is considered in articles (274-277) and how this act is proven and punished.







And the contradiction based on a different view of the ability of each man and woman to controlling feelings in the act of adultery. Egyptian law assumes that a man, at this time of discovering his wife's adultery, will not be able to control his feelings, and thus he will be punished with a lighter sentence compared to the woman. Despite the presuppositions of man's wisdom and rationality.

Whereas a woman whose can't control emotions by masculine perspectives, that prevent her from assuming certain positions such as the judiciary because of irrationality, she is expected to control her feelings and actions in this crime that her husband as adulterer!

As for the crime of rape; There are many problematic associated with:

1- Determining the gender of the perpetrator and the victim / survivor (Egyptian law assumes that the perpetrator is always male and the victim / survivor is female).

2- The nature of used tools in the crime.

3- In addition to, the necessity of having the condition of complete rejection and resistance to prove the occurrence of the crime (and therefore if the victim / survivor doesn't show resistance to reality due to fear, anesthesia, or other matters). It may be difficult to prove the crime or turn into a crime of 'indecent assault', which changes the punishment completely.



On another hand, she argued about marital rape and its failure to recognize it in Egyptian law that based on a specific understanding of Sharia. In this view, the marital rape isn't domestic violence forms, such as beating in which a wife has the right to divorce. The researcher concluded the presentation by going through the attempts to develop Egyptian law and the need to understand the ruling masculinity of legislations in order to reach a more just society.



Finally, the participants asked many questions related to VAW's crimes and proposed solutions about it. As well as, rethinking the intersectional the relationship between masculinity and justice, and looking at the changes in the present times. In addition, what it requires from a more accurate discourse of law's resources that can be civil, Islamic feminism, or interpretations compatible with society. Accordingly, looking forward to justice in a holistic view to overcome gender bias and searching developments and interpretations related to the rights of women and men in this system.

We will continue for discussion panels and a research trip in gender studies and their intersectionality at Women Studies Unit.





## JORDAN'S LATEST ROYAL RIFT: FOREIGN PLOT OR A REFLECTION OF KING ABDULLAH'S UNPRECEDENTED DECLINING POPULARITY ?

**Youssef Sharaf - 3rd Level - Political Science**

On April 3 2021, the semi-absolute kingdom witnessed the arrest of 19 people, including Prince Hamzah (who's been put under house arrest), -King Abdallah's half-brother-, another royal family member, as well as the controversial public figure Bassem Awadallah. Later this day, Jordanian authorities announced they arrested them for their "involvement in a complex and far-reaching plot targeting the country's security". In addition, in a press conference next day, the government declared that the arrested have been backed by a "foreign party", and that security services were able to "nip the sedition" they were about to sow in the country. Why did this "coup plot" send shocking waves?

In fact, it was unprecedented to see the Hashemite Kingdom, -which was known for long as a relatively stable country and the calm oasis at the center of regional storms-, being suddenly rocked with what was at the very least a royal family feud (which is something unheard of in Jordan). Since its foundation in 1921, the tiny kingdom has been known among its neighbors for its stability, which is one of the country's core pillars as a major US ally and a key mediator in the region. However, Jordan's main source of existence has been shaken on April 3, which threatened to weaken the entire region's stability. On April 5th, Prince Hamzah agreed to reconcile with the royal family, by signing a letter pledging allegiance to the king, stating literally: "I place myself at the disposal of His Majesty, the King". Who is then Prince Hamzah? He, and King Abdullah II are the sons of the late King Hussein. However, while Abdullah is the son of princess Mona, Hussein's second wife, Hamzah, by contrast, is the son of Queen Noor (Hussein's fourth wife); and thus, Hamzah is Abdullah's younger half-brother.







After Abdullah II ascended the throne in 1999, following his father's death, Prince Hamzah was named a crown prince. But, in 2004, King Abdullah stripped Hamzah of the title, granting it in 2009 to his own son, Hussein. Since then, till April 2021, Prince Hamzah, the brigadier-general in the army, who has been grown as a romanticized figure and was viewed popularly and among tribal groups as resembling his father, has sought to take advantage of Jordan's deteriorating conditions in order to regain his influence and dynamism.



In this regard, it's noteworthy that this royal rift comes at a very difficult time of Jordan's survival. The pandemic has revealed the government's failures to manage the crisis; they imposed a costly lockdown, the health sector was overwhelmed with high infection, deaths rates, shortages in oxygen, and vaccines are scarce. However, the country has been already suffocating for many years under Abdullah's neoliberal reforms, which did not only lead to a chronic economic stagnation and high unemployment rate, reaching 24.7%(official figure) this year, but also widened income gaps, and favored the wealthy and the private sector.

Also, not to be forgotten that wars and regional turmoil on its borders have flooded Jordan with refugees(not only after the Arab Spring, but since the establishment of the State of Israel in 1948 at the expense of Palestinian residents), making the country the second highest in the world in comparison to its population. In these conditions at home, public distrust and discontent, especially amongst young population, have started to emerge toward the state. Hamzah has managed to boost his own popularity, by presenting himself as an anti-corruption figure, echoing public's grievances and crafting the persona of a royal connected to the ordinary people. On his detention's day, he denied coup allegations, by stating: " I'm not responsible for the breakdown in the governance, the corruption, and for the incompetence hat has been prevalent in our governing structure for the last 15 to 20 years and has been getting worse". It's for such reason that many experts, -not supporting the government narrative-, argue that this current episode of royal rift is clearly an attempt to distract the public from the real issues facing the country. But, let us assume that the government narrative was right, and that a foreign country was behind this nascent coup attempt, who would wish to destabilize the friend-with-all-Jordan?



Many first pointed to Saudi Arabia, which was the first to express support for King Abdullah, and is Jordan's longtime ally. The reason why some people accuse the Al-Saud monarchy lies in the second most important figure who was arrested on April 3, Bassem Awadallah, so who is he? He held formerly several public high-profile positions, such as Minister of Finance and King Abdullah's Office Manager.



Unlike Prince Hamzah, he's an unpopular figure due to widespread corruption allegations against him. In 2016, he has been appointed as King Abdullah's special envoy to Saudi Arabia, and has become very close to Bin Salman. He even obtained the Saudi citizenship and became the Saudi Crown Prince's advisor in 2018(after that Abdullah suddenly fired him from his position). In fact, his closeness to Bin Salman raises speculation whether he was involved in a Saudi conspiracy against the Jordanian royal family. But what is alarming is that on April 5, 2021, a Saudi delegation arrived in Amman, and according to a US Intelligence official(in the Washington Post), they requested Awadallah's immediate release, saying that "they would not leave the country without taking him back to Riyadh... perhaps they are worried about what he will say ", but the Saudi Foreign Ministry denied this.



Other theories have blamed other countries, such as Bin Zayed's UAE which had an at-times fraught relationship with Abdullah II over his refusal of Trump's "deal of the century". Also, others circled back to Netanyahu's Israel, -which is a key partner to Jordan since 1994-, over leaked claims that an Israeli Mossad agent contacted Hamzah's wife on the day of his house arrest to arrange a private jet, flying them out of Jordan.



All of these scenarios leave Jordanians grappling with one uncomfortable truth: the unshakable monarchy, the linchpin of stability in the Middle East is not as secure as believed. Yet, governments in the region and beyond are still aware that the Hashemite monarchy's fall would trigger a dangerous chain of events, chaotized by both Al-Qaeda and ISIS groups. This was proven by the rapid and public declarations of support and solidarity with King Abdullah; from the US, the EU countries and across the Arab region.





## FRANCE RESTRICTING HIJAB: DUALITY IN ITS PUREST FORM

Passainte Mohamed, 3rd Level-Political Sciences

How does France feel about Muslims? The answer is probably not a surprise for some, although, digging deep into the reality to find the answer, we can be surprised by how bad France is really feeling about Muslims and how it's taking actual steps based on these presumptions. This can't be the first time to read an article that correlates between the French policies and islamophobia, nor can it be the first time that we see a bunch of politicians wake up and decide to issue a law that dictates what women should be doing with their bodies. But the question remains, will there ever be a first time that decision makers take decisions based on the greater good and not their own interests.

Few weeks ago, an amendment has been issued called the "Separatism bill", according to this amendment, girls under 18 cannot wear hijab and mothers cannot go to the beach or accompany their kids on school trips with their head scarfs. These amendments are part of the anti-separatism plan that aims to delete all forms and features of religious affiliation.

It can't be a coincidence that these amendments have been issued one year before the presidential elections that's supposed to take place in 2022. And with Marine Le Pen as a rival, Macron decided to play the classical "oppressed Muslim women" card in order to win the right-wing supporters and limit the chances of Le Pen. It's games and politics after all, but this time the game is weak.

The amendments show clearly the hypocrisy and the duality of the French system. France is not a stranger to liberty and freedom, in fact, it was one of the first countries to capture the importance of liberty to the extent that it made it one of the three fundamentals of the French society "Liberty, Equality and Fraternity" but why does it seem that this motto failed the test of time, and it became hard to follow even by the French themselves. These amendments are an obvious breach of the motto, if France the country known the most for its



respect of liberty and freedom decides to make liberty a privilege and exclude it for some, then what is left for the other countries to do? Liberty is to do whatever you want, be whoever you want and wear whatever you want. France allowed girls at age of 15 to consent to sexual relations, a decision that has far more implications on any girl's life than simply putting a headscarf over their head. It's her body and her choice, to cover it or uncover it, liberty doesn't go one way, one has to accept it both ways or else he will be using false logic and decisions makers cannot have false logic.

Hijab is a decision only the woman who wears it has to take, and Muslim women are getting sick of the stereotype that always presents Muslim women as weak creatures that were forced into wearing hijab, to wear or not to wear is a fundamental part of liberty. And it's only right that feminist should fight for Muslim women and show that they're strong and capable to make their own decisions the same way that they fight for all other women. It's part of the responsibly that comes with liberty to accept each other's decisions, that's why it's important to the people to accept the decision of Muslim women to wear hijab and not stigmatize her or look at her in a condescending way for taking such a decision. It's also the responsibility of women to fight and call for equality and representation in the decision-making process. Because this whole situation could've been avoided if a Muslim was in the board that suggested the amendments, she could've corrected the misconception

taken about Muslim women and present her point of view.

Same thing goes for any decision that involve women, for example the abortion law in the United States, this law received a lot backlash for the same reason, the fact that men who's never walked a mile in a woman's shoes, take decisions concerning their bodies and how they should be dressed and live their lives.

What Muslim women are calling for in France is not much, they are not asking for a new set of rights or opening the gates of hell, they simply want to be treated the same way all the French are being treated, equally and without discrimination, that's basic human rights. And ironically, the policies that aim to stop the separatism of the French population, are themselves the main feature of separatism, it's the paradox that says that trying so hard to not discriminate someone is itself a way of discriminating, having a black history month is way of treating black people differently from white people therefor it's a sugar-coated discrimination. Celebrating an international women's day is as way of distinguishing women from men therefore it's a sugar-coated discrimination. And last, changing the appearance of Muslim women in order to let them fit in, is an obvious discrimination not even a sugar coated one.







# MAY

## IS MENTAL HEALTH AWARENESS MONTH

### #breakthestigma



MARY SAMER RIZK , LEVEL THREE, POLITICAL SCIENCE

One day I read a quotation about mental health and it was saying that : “Mental health...is not a destination, but a process. It’s about how you drive, not where you’re going.” I loved this quotation especially that it describes the struggle for good mental health as being a mean not an end in itself. Talking about mental health , the world mental health day according to the UN is known to be October 10. However, this month -May- is known to be mental health awareness month all over the world. Also according to Mental Health Foundation, May 10 to 16 2021 is going to be the mental health awareness week for this year. Would not it be nice if each one of us got a glimpse about what mental health means and how can we strive for a mentally healthy life especially during the pandemic we are facing now?

A person with mental illness is someone who suffers from physical illness of his brain causing him to suffer disturbance in his thinking, behaviour or emotions. Thus the mental health is to get to know the reasons behind this illness and try to eliminate them in order to have a healthy happy life. Two of the most well -known types of mental illness are anxiety disorders that include panic attacks and mood disorder that include depression, these two categories include many types of mental illness under them. Some facts about mental health from WHO would include that in each four people , one would suffer mental illness and among this estimation , only 60% of the sufferers would seek help which is a little percentage.

It is important then, to acknowledge the effects that the pandemic we are living through brought to our mental health. While most studies focus on the physical aspect of the Covid and the vaccines and so one, no one paid attention to the effects this pandemic could cause to the mental health. It affected people in two ways; some people who were healthy became ill for example with anxiety disorders and people who were already ill become more afraid and more ill. Is there anything we can do to help those people ? In fact, yes ; we can assure those people that this pandemic will definitely end , we can help them practise to “control what we can” which means to stay focused on what we can do ( as avoiding to be sick , wearing the mask) rather than focusing on what we cannot control (the patterns and waves of the pandemic). People with mental illness are in great suffering especially with a pandemic on doors.

Mental illness is as important as normal physical illness and requires the same attention if not more. To end one’s illness and become mentally healthy needs two aspects; the first is the medical aspect concerned with taking the medications and the therapy protocol. The second aspect works in the direction of support from the surrounding people to the patient and the role they play to help him. Mental illness needs to be taken seriously , mental health is important for a healthy life as well as a healthy community. Stay safe , stay calm.





#ChildNotWife

#طفلة\_لا\_زوجة



## "CHILD MARRIAGE: A LOST CHILDHOOD AND EARLY RESPONSIBILITY"

**BILAL GAMAL, 3RD LEVEL, POLITICAL SCIENCE**

Underage marriage, child marriage or early marriage are all names that carry the same meaning for a full-fledged crime against underage girls before they reach human and legal age. This phenomenon is considered a catastrophe as it constitutes a violation and robbing of the innocence of the girl child and the rape of their right to enjoy their childhood, forcing them to live in a reality that is inconsistent with their ages and beyond their capabilities, in addition to the psychological and physical burdens that fall on their shoulders.

And it is surprising that there are many parents who are keen to marry off their daughters in their childhood, so I would like to ask them a question, What about the childhood of your girls that you stole, what about their innocence that you kill, what about the society that you destroy!

Now is the time to review the unjustified reasons that lead to the commission of this crime, and here are some of these reasons:

**First: Poverty:** Many families resort to forcibly marrying their underage girls in order to get rid of their expenses, and also to benefit from the girl's dowry to improve their financial conditions, as if the issue has turned into an ugly sale for the child, as if the child is a salable commodity, and they do not realize that by this logic they are throwing their girls to perdition.

**Second: Misconceptions:** There are customs and traditions that spread in areas that depend on social heritage, such as rural areas and villages, and these customs permit underage marriage as part of common customs.

These customs are considered one of the most important factors that directly affect the underage marriage, due to the firm belief of individuals that marrying girls at a young age is considered an achievement as a result of the spread of concepts of the spinsterhood and honor, and the adherence of these concepts to the girl and considering marriage as the protective framework for the girls.

**Third: the stereotypical view of women:** There are misconceptions that assume that a woman's role is limited to forming a family and being a housewife only, and she must assume this role early to ensure its success, they ignore the pivotal roles that women play in the advancement of societies.

**Fourth: Lack of intellectual and cultural awareness:** Many parents do not realize the extent of the seriousness and impact of this marriage on the psychological and physical health of their girls at this young age, and they do not realize the dire consequences that result from it.

In fact, there are many dire consequences that result from this marriage that cannot be ignored, and here are some of these consequences:

Many underage girls suffer from a huge psychological trauma, as a result of being married at a young age, due to their sudden transition from a stage characterized by innocence, to a stage characterized by the necessity of responsibility and seriousness, and this stage requires abilities beyond







their abilities, and this leads to girls' excess anxiety, depression, and also loneliness As a result of their separation from their families at a young age

The underage marriage also affects the physical health of minors, because it causes stress on their health due to their pregnancy at an early age, as early pregnancy is one of the reasons leading to the exhaustion of minors 'health and possibly their death.

It also affects the educational status of girls, as in most cases the marriage of minors eliminates the educational life of girls, as most of the minors who are about to get married leave their education to devote themselves to the affairs of the home, which in turn affects the cultural and intellectual status of girls. It also leads to a decrease in the rate of personal freedom for minors, because most of the time the girl does not choose her life partner willingly, but rather is deprived of will, which may contribute to an increase in divorce rates due to the inequality between the two parties. This marriage also often contributes to depriving girls of the right to work, which leads to negative repercussions on society, due to the delay in development and the disruption of a large group of people from contributing to building society.

We realized very well that this phenomenon has become a scourge that threatens society. We must treat it, so what are the ways to treat it?

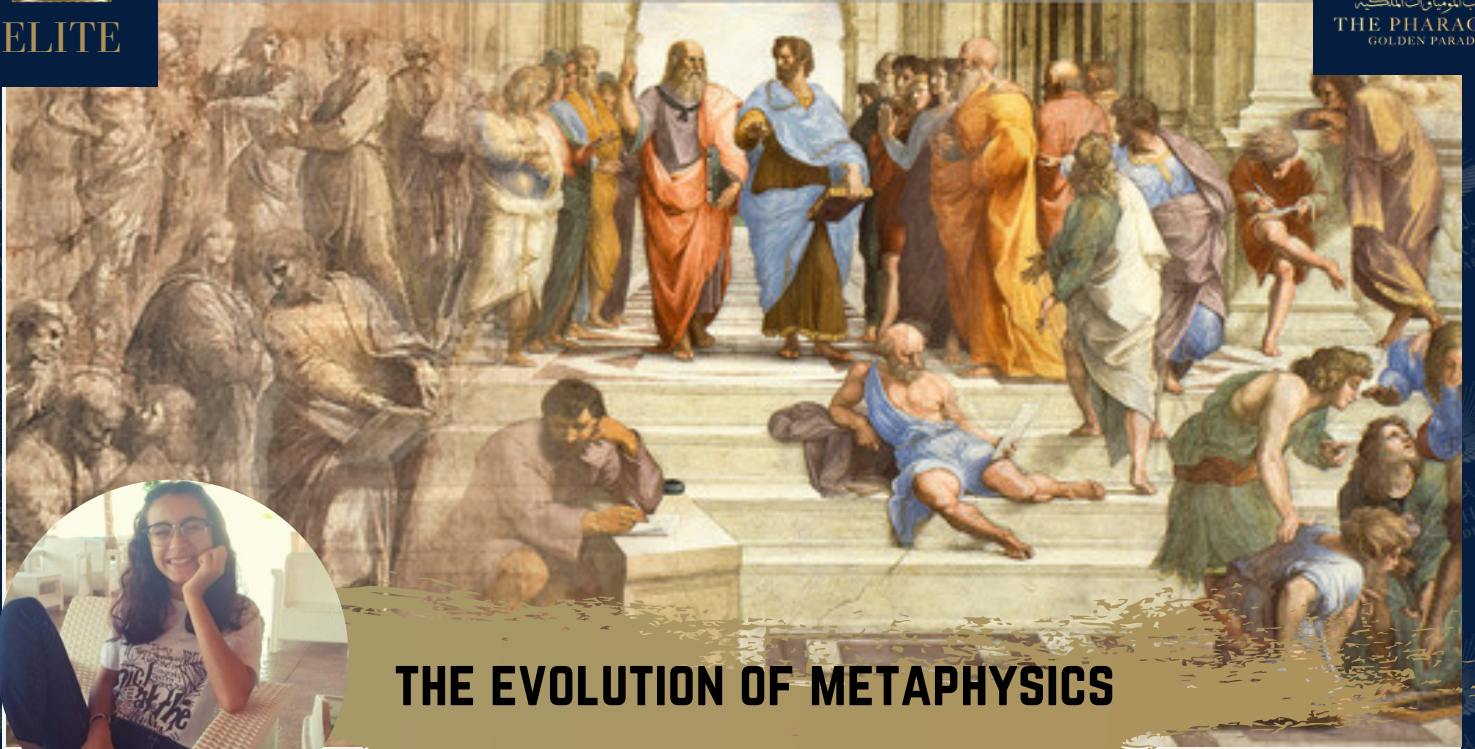
There are many ways to treat this phenomenon, the most important of which is to launch awareness-raising campaigns in areas with a high incidence of underage marriage, to educate parents about the danger of this marriage to their daughters, as well as the need to teach educational courses in schools that bear in their contain the dangers of this marriage on the psychological and physical health of minors.

The punishment for this crime is also intensified by enacting legislations and laws that prevent its perpetration, and we find that the Egyptian state took care of this matter, as President Al-Sisi directed the House of Representatives during his speech on "Egyptian Women's Day 2021" to issue an "independent law" that prohibits the marriage of minors that violates child cruelty, And explicitly stipulate the legal age of marriage, and in fact this legislation is expected to contribute significantly to reducing this phenomenon, until it is uprooted and discarded.

"A message to families who are keen to marry off their daughters before they reach the legal age"

Know well that you throw your girls to perdition and deprive them of the most basic rights that God and society bestow upon them, so let their girls enjoy their childhood, and do not contribute to the loss of their childhood and assign them to a responsibility that exceeds their capabilities.





## THE EVOLUTION OF METAPHYSICS

### FORAT HATEM

Philosophy has always been a huge part of humanity's evolution, every great civilization has produced, and at best cases embraced, several great minds that changed the world's perspective about a variety of subjects. Those great thinkers, like Aristotle, started their journey for enlightenment by asking the simplest yet most abstract questions; what is there? What is it like? Those questions initiated one of the very first branches of philosophy, called metaphysics (μετὰ τὰ φυσικά, meta ta physika, lit. 'after the Physics').

Metaphysics deals with the first principles of things including abstract concepts such as being, knowing, identity, time and space; it also examines the fundamental nature of reality, including the relationship between mind and matter, between substance and attribute, and between potentiality and actuality. Similar to mathematics, as there are many different ways to define numbers; there are different ways to define properties, concepts and other beings that create our universe, which constitutes the metaphysical theory.

Throughout history, different thinkers adapted to metaphysics and shaped it in ways that suited their time and their ideologies, maybe starting from Aristotle, the source of the term itself. The beginning of metaphysics, however, is most conveniently dated from Parmenides (fl. c. 475 BCE), since some of the typical characteristics of metaphysics as a distinct philosophical inquiry are present in, or at least suggested by, his surviving writings.

Parmenides held that the multiplicity of existing things, their changing forms and motion, but an

appearance of a single eternal reality ("Being"), thus giving rise to the Parmenidean principle that "all is one." From this concept of being, he went on to say that, all claims of change or of non-Being are illogical.

Another example of a great thinker in that era is Plato.

According to Plato, every object and idea has a corresponding Form. Unlike a concept, though, Forms do not exist in our minds. They exist in reality. Specifically, they exist in fundamental, ultimate reality, which Plato called the world of being.

Jumping forward to the Middle Ages, Porphyry's *Isagoge*, translated into Latin by Boethius in the sixth century, gave philosophers some basic tools and stimulated speculation on two questions in particular: (1) What is a thing considered just by itself, as a bare existent, apart from all its attributes? (2) Do attributes exist (or subsist) separately from human thought and discourse and from the things that are said to have attributes?

While philosophers in the eleventh and twelfth centuries were distracted with the realism-nominalism debate, translations of Greek and Arabic texts into Latin, especially translations of Aristotle and his Arabian commentators, were anticipating new approaches in metaphysics. The majority of Aristotle's works had been translated into Latin and was widely accessible to philosophers by the end of the thirteenth century. In effect, Aristotle was a new philosopher who burst onto the scene





scene and overtaken it as if he were a modernist. his book “Metaphysics” inspired metaphysicians such as St. Thomas Aquinas whose metaphysics is an attempt to clarify the differences between nature and reality, essential and conditional existence, and particulars and universals using Aristotle's vocabulary and philosophical outlook.

René Descartes, often regarded as the founder of modern philosophy, is credited with reviving metaphysics in the seventeenth century. He proposed a new view of the natural world, one that continues to influence our thinking today: a world of matter with a few basic properties and interacting according to a few universal laws. Descartes proposed the current version of the mind–body dilemma by including an immaterial mind in this natural universe, which was directly connected to the brain of human beings.

In 1776, the complexities and ambiguities in Descartes' metaphysics programme became evident; which led Immanuel Kant to ask whether metaphysics could be scientific—whether metaphysical knowledge is even possible and if not, how the questions that gave rise to metaphysics in the past could be answered. Apart from his own method, Kant's contribution was to raise concerns about what metaphysical claims, as opposed to empirical assertions, are, the context in which they claim validity, and the grounds on which they should be believed or not.

In the nineteenth and early twentieth centuries, the mainstream of metaphysics was idealistic; however, another approach was to challenge dogmatic metaphysics more deeply than Kant himself did. This approach was started by Ernst Mach; He is best known for his influence on the Vienna Circle, for his popular anti-metaphysical attitude (which evolved into the verifiability theory of meaning), and for his anti-realist anti-atomism stance.

The most recent and significant contributions to metaphysics currently come from analytic philosophers inspired by logical positivism or ordinary-language philosophy, at least in the English-speaking world. These philosophers take a similar view of the current state of metaphysics as Aristotle did when he studied the history of metaphysics up to his own period. Aristotle believed that something has been said in one way, but that nothing had been said in another because the early philosophers were ambiguous and inarticulate. Modern metaphysicians, on the other hand, are in a better position than Aristotle to study and evaluate the history of their subject, partly because the history itself is more complex, partially because history is so much richer, and partially because recent observations make past metaphysicians' work more understandable.

