



ELITE

PROUDLY ISSUED FROM FEPS SINCE OCTOBER 2018

**Prof. Hala Abou Aly, LSE-
Egypt president in a
special Interview with
ELITE**



BOARD CHAIRMAN

Prof.Dr. Mahmoud Alsaid

EDITOR IN CHIEF

Ramy Magdy Ahmed

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

ELITE

FEPS, WHERE ELITES ARE MADE

VOL.1, ISSUE 39, JANUARY 2022, JUMADA ALAKHIRAH 1443

First designed by Ramy Magdy Ahmed in October 2018



**TO PROF. ABLA EL KHAWAGA
DR. SHIMAA ELSAYED
MP. AHMED ZIDAN**



DEDICATION

HIGH BOARD

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

EDITORIAL BORARD

Ms. Carolin Sherief ,Dr. Nermine Tawfik



Prof. Hala Abou Aly, LSE- Egypt president meets ELITE

Cairo: Ramy Magdy, Malak Ashraf, Salsabil Ayman

ELITE Magazine is honoured to meet Prof. Hala Abou Ali (FEPS Professor of Economics and President LSE- Egypt Branch), in her office at the European Universities in Egypt (EUE) headquarters in the New Administrative Capital, and here are the details of her interesting interview.

● Starting off, how did your relationship with the Faculty of Economics and Political Science start, and why did you choose this faculty particularly?

I was raised by two economists, both of my parents (Dr. Sultan Abou Ali and Dr. Hanaa Kheir El Din) are graduates of the Faculty of Commerce, Department of Economics, and by the time I joined the Faculty of Economics and Political Science, my mother - may God have mercy on her - was already one of the faculty's professors, and that made me hesitant at first to join the same faculty where my mother worked, especially since my parents were among the geniuses of Economics. Despite my initial preference to join the Faculty of Engineering and study architecture - I was in the scientific section in my secondary education - my father did not encourage this because of my various interests and my keenness on doing activities beside my studies and he thought that the faculty of Economics and Political Science is better suited for this in addition to its relevance to my thought more. After considering options as: the Faculty of Commerce, the then Institute of Urban Planning, and the Faculty of Economics and Political Science, the decision settled on the latter.

● During your student life, how was your relationship with student activities and your professors?

I joined the Department of Statistics in the faculty because of my love for mathematics. My relationship with student activities was very limited due to the nature of the Statistics Department studies, but I had other activities outside the faculty. As for my relationship with the professors, I used to deal with them very cautiously at first due to the fact that all of them had a prior acquaintance of my parents and thus I knew some of them personally before I joined the faculty. Despite excelling in my studies and being the first among my class, I did not use to speak a lot in my lectures, however, my personality would immediately appear in my conversations with professors



because of my tendency for discussion and persuasion, as was the case at home. I enjoyed my time in the faculty as a student, but I loved it even more when I started teaching there, and then I formed friendships with my former professors.

● Despite your major in statistics, your doctoral dissertation at the University of Gothenburg in Sweden was about environmental economics - of course it's challenging to convince people of the economic feasibility of protecting the environment and facing climate change - in your opinion, what are the most important economic feasibility points for protecting the environment and facing climate change?

Understanding the economic feasibility of protecting the environment must come first from the political leadership and must be accompanied by numerical proof. For example, the transition to clean energy requires huge investments at first, but leads, in the long run, to a lower cost and a greater return. Therefore, we must take into account not only the operation and maintenance costs of clean energy, but also the cost of environmental degradation and its impact on the Gross Domestic Product (GDP). Another example is the campus - here - in the Administrative Capital, we have been keen, from the beginning, on making it a "green campus", and this had many consequences, including those related to smoking, waste recycling and planning for the use of solar energy. Speaking of the economic feasibility of restricting smoking, it achieves affects both the personal and society level as well. As it saves for the individual a large portion from his income by reducing expenses in that direction, or perhaps a subsequent expense in health care, and also reduces the state health care expenses owing to the treatment of many non-communicable diseases due to smoking. Another issue is garbage, and here in the campus we adopted the Sorting method to provide a greater opportunity for waste recycling. But all these attempts need the generalization of implementation, because a topic

like clean energy requires the main energy grid to allow the usage of clean energy, especially the process of energy storage, as it is the most expensive phase in this regard. Therefore, I have always dreamed - especially in light of Egypt's hosting of COP27 for climate change and the current mega projects such as the administrative capital - of a truly green smart city, but I understand that this requires huge investments and a shift of general culture as well. However, I believe that the Egyptian culture has potential of adaptation to such a change yet, the cultural development must be accompanied by institutional policies and supervision. I remember the time when the whole world started the use of lead-free petrol and in a strange phenomenon, Egypt was the only country that was able to reduce the percentage of lead in gasoline to zero overnight and not gradually, and this was a result of awareness in decision-making.

● Among your rich career is your selection as the Secretary-General for the National Council for Childhood and Motherhood. Tell us about that experience, what it added to you and what you added to it?

My selection for this position took me by surprise, because I was initially offered the position of the director of the National Population Council, since population issues was one of my interests as one of the aspects of economic development, and not as the Secretary-General for the National Council for Childhood and Motherhood. At that time, the Minister of Population was Prof. Dr. Hala Youssef, and I was surprised by her offer for me to be the Secretary-General for the National Council for Childhood and Motherhood instead. At that time, I was teaching at the Faculty of Economics and Political Science, in addition to



working on a project: The Open Access Micro Data Initiative (OAMDI) for the MENA region in the Economic Research Forum. The Minister told me that she would need my presence more in this council. And it was indeed a challenging task, as it was not an area of focus for me before, and unfortunately, I still feel that childhood issues have not gained sufficient attention.

During the year in which I assumed this position, the core of the childhood issues in Egypt, as I have concluded, was poverty and not just the social one but the multidimensional one which includes cultural, infrastructure, basic services and other factors. Cultural poverty, which includes weak family bonds, leads to problems such as: street children, which is mainly caused by raising up of children in poor conditions, so they end up working in a young age and might prefer living on streets to their homes in case of abuse at home or misuse of their work returns. Another problem is early marriage, and I do not mean child marriage, because the age of marriage in Egypt is eighteen, while girls are considered as minors until the age of twenty-one (the age of majority). But what I mean is early marriage in general, which in many cases results from social poverty or cultural poverty; which is the belief of families that early marriage is best for girls. Another issue is the illegal immigration of children which have receded due to the role of the Armed Forces and the Coast Guard. Among the most important issues is domestic violence against children and women as well. Throughout the period I worked in the council, I witnessed harsh situations and complaints in such a case. All of these problems boil down to multidimensional poverty. I believe this experience took the theoretical dimension of my studies to a practical one.

● You have been appointed in the former parliamentary term as a member of the House of Representatives by the President. Tell us about the experience of working as a parliamentarian, and what did it add to you?

Of course, it was a great honor for me to be assigned such a position, and that experience was indeed very rich, as it lasted for five years. In fact, the experience I got while working in the Council for Childhood and Motherhood helped me greatly with my work in the Parliament and was a solid basis for it. One of the most important lessons that I concluded from this experience - especially in light of my keenness on my research work during that period - is the necessity of posing research questions of a policy-related nature. And I understood the gap between scientific research and the view of decision-makers because of two main factors: the way the research question is posed, and the actual proposition of an answer to the question later on. Also, the theme of the research is often too theoretical to be considered by the decision maker. That is why I always encourage my post-graduate students to publish a policy paper together with their research that is more comprehensible for the reader. This was what helped me perform my job more efficiently as a Member of the Parliament. An issue that interested me then was for the legislative framework to be supportive of sustainable development and its objectives, more comprehensible, firmly implemented, and holding people accountable more quickly and efficiently. And I considered it .an area that needs more work



One of my rich experiences during that period was the opportunity to be elected as the President of the Arab Parliamentarians forum for Population and Sustainable Development, and I represented Egypt and the Arab nations in various forums and visits to parliaments around the world. This experience was centered on how the sustainable development goals are implemented globally and monitored by parliaments. This is because achieving sustainable development requires integration and coordination between all sectors and institutions. And according to the structure of parliaments, there are committees corresponding to the different ministries, and in my opinion, there should be a committee that includes all the different sectors to monitor the government work and the consistency of legislation that ensures achieving the goals of sustainable development. Finally, being an assigned member and not an elected one gave me the space to go through such different experiences, including: my selection as the Vice President for the Forum of Legislators for Peace on Roads in the Middle East and West Asia, as an initiative by the World Health Organization (WHO) and then globally.

● Among the positions you have assumed is working in two committees in the Supreme Council of Culture and chairing one of them. In your opinion, what is the relationship between culture and economics that was behind your selection for this position?

I was a member of the Environmental Committee and chaired the Economic Committee of the Supreme Council of Culture. Economic culture is very important, as it educates people and presents the economic issues in a simplified manner. I also believed that it was the council's mission to educate about the “economic development behavior”. And I thought at that time that the dialogue in educational seminars and discussions should be made easier to comprehend, especially since that period witnessed many economic

reforms and measures that a citizen had to be aware of in order to accept and even support them. In addition, the Supreme Council of Culture evaluates scientific works and awards the country’s different prizes.

● We are definitely proud of you assuming the position of the Dean of the London School of Economics and Political Science (LSE) Programs at the European Universities Branch in the New Administrative Capital – In your opinion, what can this project add to the higher education in Egypt?

I was honored, of course, to be chosen for this position and that Minouche Shafik (Nemat Shafik), President of the London School of Economics and Political Science (LSE), delivered the news of my selection for this position. I went to London in 2019 to meet her, and at that time I was still a Member of Parliament, so I intended to occupy this position temporarily. At that time, a presidential decree had not been issued yet to establish the institution of the European universities in Egypt and among its goals is hosting branches of European universities which are currently two branches: one for the London university which is a federal university which includes 17 member institutes among which is: the London School of Economics and Political Science (LSE) and the other branch is for the University of Central Lancashire (UCL). And after the issuance of the Presidential decree to establish the European universities in March 2021, a director of each branch had to be appointed by the Minister of Higher Education based on a nomination from the hosted university. I was surprised by my nomination by the University of London for its branch here in the



Administrative Capital, and not only as a dean of the London School of Economics and Political Science (LSE). The university hosts 30 different academic programs under the academic supervision of 7 of the member institutes of the University of London including: Economics, Political Sciences, Finance, Management, Law, Psychology, Data Science and Computer Sciences; a program that has various unique departments that encourage innovation and creativity and thus attract many students and even graduates such as: Virtual Reality, Artificial Intelligence and Game Development.

I think that the idea of hosting these branches is an excellent one if implemented well and shall add a lot to the higher education in Egypt since the LSE is ranked 2nd in the world in social sciences and Management - after Harvard - and UCL comes 8th in the international ranking of universities the 15th in law. Also, it will be an opportunity to get a similar degree from the hosted European universities in Egypt without the need to travel abroad, because students who study abroad at that age often end up settling there. In addition, these partnerships increase the provision of interaction based on engagement and deep knowledge of emerging technologies. Moreover, it provides a potential for partnerships in the scientific research, as well as receiving more students from Arab and Asian countries to study, here in Egypt, where cultures are more alike. Thus, it strengthens Egypt's position in higher education in the Arab region. Finally, this will increase competition among universities to improve the quality of education and increase the competing ability of the students themselves among their peers worldwide and in the main branch of the university in London as they are ranked globally among them.

● Finally, what advice does Prof. Hala Abou Ali have for our faculty's students and graduates?

I encourage students to take advantage of their time at the Faculty of Economics and Political Science, where there is a plenty of esteemed professors and the various activities are at a competitive level to its counterparts worldwide. Also, Take advantage of the ability to establish yourselves in a balanced way between academic excellence and extracurricular activities.





CLIMATE CHANGE AND ITS IMPLICATIONS ON EGYPT: BRIEF OF A PROMISING SYMPOSIUM

Mohamed Elsway, Assile Mostafa, Marc Nabil

Under the high patronage of Dr. / Mohamed Othman Elkhosht, President of Cairo University, the Faculty of Economics and Political Science was honored to hold a symposium On Change Climate and its repercussions on Egypt”,an event that took place on the evening of Sunday 26/12/2021 at 4 Pm, and in the presence of Mr. Amr Moussa, the former Foreign Ministry and President of the Cairo University Alumni Association, and his deputy, Dr. Heba Nassar - Emeritus Professor At the Department of Economics and the former Vice President of the University, and upon her invitation, Her Excellency the Minister of Environment, Dr. Yasmine Fouad via an online conference tool.

The symposium started with a warm welcome from our Dean, Dr. Mahmoud Al-Saeed, honoring the guests and students, and stressing that this event illustrates the nucleus and seed of serious participation and hard work by the Faculty of Economics and Political Science in the

climate issue and that the coming period will witness more work on climate issues and in a broader framework

along with the participation of several parties. This was followed by the speech of Dr. Amr Moussa, whose Excellency paid a mindful tribute to the students of our faculty, praising their hard work and inspirational knowledge, as it goes without saying that our faculty has had an honourable history, carved by serious work of its members at the international and regional levels. His Excellency then highlighted the importance of involving young people in the policy-making process related to climate issues, and that their contribution will add in more effectiveness. Both were then followed by d. Heba Nassar, who from now on moderated the seminar who believed the same about the importance of the youth’s input in climate matters.

And subsequently, her Excellency, Minister Dr. Yasmine Fouad began her symposium on climate change and its repercussions on Egypt, which was preceded by a warm welcome and many thanks for her serious and fruitful participation in the event. She pointed up to Egypt’s role in the climate file at the global level, and the most important strategies and axes that The Ministry of Environment is currently working on, both on the short and long run, including the National Strategy for Climate Change in Egypt 2050, Which was launched within the activities of the Glasgow Climate Summit in Scotland. This strategy is centred around five main objectives: 1- Achieving sustainable economic growth, 2- Flexibility





and ability to adapt to Climate change, 3-Improving business governance and management, 4- Improving infrastructure 5- Promoting scientific research and technology transfer, and in turn, these goals are based on several axes, the most important of which is defining roles and responsibilities, localizing infrastructure for financing climate activities, and promoting banking Green and innovative financing mechanisms.

Her Excellency continued displaying more efforts regarding Egypt's participation in the Glasgow Summit, noting that many fellow ministries have praised the contribution and activity of the ministry of Environment in the matter of climate change, and how a number of meetings as well as bilateral conferences were held in order to enhance means of cooperation in climate issues, and to emphasize Egypt's leadership in the region and the continent regarding climate change. Henceforth, efforts should be invested in establishing fruitful cooperation frameworks on all levels, and fortunately, the climate conference resulted in the establishment of the African Resilience and Adaptation Center in Cairo seeking the promotion of further continental and international cooperation, as well as to provide advice and support to decision makers.

It has been officially announced that Egypt will host the Conference of the States Parties to the United Nations Convention for upcoming climate change COP27 in Sharm El Sheikh in November 2022, which indeed marks a tangible proof of Egypt's role seriousness.

Dr. continued. Jasmine carried on outlining the main issues in climate change, such as fluctuations in the four seasons, daily weather, and unseasonal rain, as well the rise of temperatures above estimated averages, not to mention droughts and desertification and the high evaporation rates.

The precedents are mostly due to the conventional pollution sources, including the tons of pollutants that

are emitted daily from vehicles and industrial activities and others....

That said, the green transformation has become an urgent necessity and an urgent need, and not just a proposed strategy: Egypt has had a long history of achievements under its frameworks of sustainable development, its environmental dimension, and its thirteenth goal (climate action) according to its SDG's list: In fact, Egypt currently hosts more than thirty projects, the most important of which are renewable energy projects, such as: "Benban" for solar energy, "Jabal al-Zayt" for wind energy, and other projects.

She also stated that Egypt would participate in the joint international action to reduce emissions to zero by mid-century, limiting global temperature rise to 1.5 degrees annually, as intended by the agenda of the 2015 Paris Climate Agreement. This could also be achieved through acceleration of the phase via investment in the green economy and the reduction of fossil energy, as well as the involvement of civil society organizations whose role is undoubtedly important. Adding to that mobilizing funding and promises made by rich countries to provide 100 billion In support of the climate file, it is worth mentioning that Egypt's percentage of the world's total emissions of carbon dioxide Carbon dioxide does not exceed 0.6%, which is a very small percentage compared to the United States, 22.2% and China's 18.4%.

The attendees had the opportunity to ask their questions regarding the climate file, and Her Excellency answered all questions in general: we mention the most important and relevant ones: Boris Johnson and his statements about the sinking of the city Alexandria, are they carefully stated or just speculation? Dr.Jasmine replied declarations by Johnson that Alexandria, Miami and Shanghai would drown if the temperature rose The Earth's temperature is 4 degrees Celsius are correct, and such a statement must be taken seriously and not for an idle speculation, especially that climate change has dire demographic effects. Dr.Amr Moussa added to the latter, that there are indeed islands that have been flooded already and have completely disappeared as a result of melting snow and rising sea levels.

Another question asker wondered about the great burden that the Ministry of Environment bears on its shoulders,with a file as large and extensive as the climate file, except that d. Yasmine replied that the Ministry of Environment is not a working ministry alone, but rather an entire sector that operates under it, with the cooperation and input of many research centres, universities and organizations, also noting the integration and synergy with many ministries, led by the



Ministry of Electricity and renewable energy in conducting most of the projects targeting climate sustainability.

Finally, the symposium was concluded with the speech of the Minister / Amr Moussa, stressing that the pivotal role of the Ministry is in constant increase, provide full support side by side and engaging societies at all its levels, and his Excellency concluded his speech with the statement (Plant a tree or prevent a tree being cut down)!



Parties to the United Nations Convention against Corruption COP9.



Similarly, Dr. Mahmoud Al-Saeed expressed his thanks and gratitude to His Excellency the Minister for her serious and effective participation and her time and effort contributions, and reaffirmed the college's hosting of many activities and events regarding the climate file, and on the sidelines of that, His Excellency stated that the college is fully prepared to launch a simulation model for the Twenty-seventh session of the Conference of the States Parties to the United Nations Framework Convention on Change Climate COP27 in cooperation with the Ministry of Environment, similar to the simulation model of the International Conference Parties to the United Nations Convention

Finally, Dr. Heba Nassar thanked all the attendees, led by d. Mohamed Sami, Vice President

Cairo University for Environment and Society Affairs, and Dr. Mamdouh Ismail, Vice Dean for Environmental and Community Affairs, who thanked and saluted her Excellency the Minister of Environment, Yasmine Fouad, noting the forthcoming fruitful cooperation between the Ministry of Environment and Faculty of Economics and Political Science.





THE TORN PHOTOGRAPH

Prof. Hanan M. Aly, Vice Dean for Education and Student Affairs

Translation by: The English Editing Team

One day, she was sitting in her house, filtering through her album of memories, recalling and reminiscing about all that has since passed. She let out a series of pained cries, astonished at how quickly the years had passed by and how loved ones had gone away -- one after the other in succession; and so she suffered nothing but loss.

Her tears flowed and streamed down her face for her many heartbreaks and unfulfilled wishes.

She stopped at a picture of her younger self, with her hair braided as if she were a princess.

She grew up with a loving mother and father, kind siblings and a family that had always stood together, side by side.

She had been raised to have good morals, righteous qualities, and a sound nature.

She went back to flipping through the photographs until she reached one of herself back when she was a university student.

Back then, she used to have calm, quiet features. She was also known for her tolerance and forgiveness and used to follow in the footsteps of every successful person she knew.

She joined her college and strived to obtain the highest grades and to rise up with knowledge.

During her senior year and after a long, hectic school day, she met him around sunset.

He who was always failing classes, full of flaws.

He had come to her asking her help, to borrow her lecture notes and exam preparation material.

She had hesitated at first, but he soon narrated his sob story of how archery was his sport and how he never found any care from his family. He convinced her that he now planned to finish his studies and to walk on the guided path of salvation.

So, she gave him hope for success just as his struggle impressed her more and more. She decided to walk this road with him, with the goal of making him succeed, for she had fallen captive to him. How could she not when he surrounded her with his looks, delighted her ears with his words and shared his wishes with her?

She didn't pay attention, neither to his oversights nor his slip ups; even his escapades, she turned a blind eye to them.

As for him, he found in her his ambition, and he made winning her his goal, his mission. It is because she was the one who would save him from his stumble.

So, he threw at her arrows from his quiver, deluded



her into thinking that she had enraptured his soul and that she was the sole winner of his love.

He kept constantly repeating to her that she was his mermaid, drawing him to the shore where the waves crashed; that she was his guiding candle, lighting his path whenever he strayed away; that she was his garden's ever-blooming flower whenever the wind blew.

For that reason, she believed, supported and assisted him.

She built her dreams above the clouds and made her way towards the mirage with mist-covered eyes.

They vowed to marry but her father refused, pointing out the lengthy distance between them in both social status and creative thinking, thus deeming any form of entanglement between them pointless.

He had advised her, saying:

"My daughter, don't rush after deceptive, misleading emotions, don't cling onto false dreams, and don't listen to lying delusions. I see the reality clearly and the evidence in front of me is shining bright; this young man is nothing but a player."

Despite her father's words, she deafened her ears, closed her eyes and stopped her thinking. She tried all that she could to convince her father otherwise, until he reluctantly agreed having grown restless.

He gave in to her request, in the hopes that it would fulfill her happiness and draw her smile.

And so, she wore her wedding dress, singing merrily in her garden of illusions, and flew in the sky of her dreams.

For a few days, she lived happily but after which soon the masks fell, and it turned out she was delusional for what laid in the chests had been revealed and all the evils had appeared. The road had diverted to woe.

It all fell to her hands, but she was stuck between a rock and a hard place. Does she complain to her family, or does she endure her living hell?

She decided on the latter, to suffer the consequences of her choice and to hold her sorrows in her heart and to reap what she had sown.

With her husband, she tried all the various means to prevent him from walking the inauspicious path, reaching the inevitable fate, and appearing as reprehensible. However, it was impossible for him to respond to anything she did, as he had deafened his ears, followed his illusions, and harshened his words.

The days went by gloomy, grave events befell her, and she saw despicable qualities in him.

She tried to change him to who she thought he was when they first met, but how could he change when he bears all the wrong qualities. This went on until her life consisted of mourning and wailing.

All these memories passed before her eyes and her tears streamed until they covered her cheeks.

Her heart burned for the days that had passed, her youth that had gone and the effort that had been wasted in vain.

She remembered family members that had passed away, friends who had left and neighbors who had gone.

She straightened up, closed her album of memories and looked at the wall of her room.

She remembered how she wanted to decorate it with her wedding picture, and since tomorrow was her wedding day, she would go to enlarge a picture that unites her with her husband.

That is how her train of thought went; to try hard to fix things with him so that she could have a clear conscience.

She would prepare him a celebration to joyfully celebrate both their wedding anniversary and his new job. She hoped it would be a happy occasion and that she can open a new page with him to achieve many dreams. She hoped he would wake up from his stupor and fix what he had ruined.

The sun of a new day rose and she went to work. On her way back, she brought her wedding picture that she had enlarged, wrapped in colorful papers, and tied with tight ribbons.

She put the picture on a faraway seat, waiting for a happy celebration of their anniversary and the beginning of a new era in their marriage. She prepared the best food for him, dreaming about harmony prevailing between them and that he would stay away from his bad friends. She waited for him for a long time before she heard his key turning to open the door. She quickly got up and ran to him with arms wide open, a wide smile on her face, eyes sparkling with joy and dressed in new clothes.

He met her coolly as usual and she grabbed him by the hand and pointed to the plate that she had prepared.



He suddenly got mad at her without a reason, talked to her harshly without reproach and insulted her without manners.

She tried to calm him down like she usually did, reminding him of their anniversary and his success in his job.

She proceeded to point to where their wedding picture was placed and said, "Open it to see—"

She did not get to complete the sentence, for he toppled the picture to the ground, before he could ever see what was in it, or pay attention to what she was happily trying to say.

And here the world began turning beneath her feet, the tears froze in her eyeballs and she fell on her knees to the ground.

She looked at the scattered glass everywhere and let out a loud cry. She could hear her heart beating loudly and at the sight of the shattered picture, she broke down in tears.

She then yelled at him, "I wanted you to sober up, go down the right road and stop doing all things that I can't stand. But our wedding picture was torn to shreds, the bonds of love between us were severed and the fruits of separation blossomed."

She began to gather the remaining parts of the picture that belonged to her, embracing them while moving the glass away.

She refused to bow down anymore as the tears streamed down her face and the candlelights dimmed all around her. She said to him with deep sadness, "I have decided to wake up, to end this road and to escape from this deep well."

He asked her surprised, "Where are you going to go? Why won't you stand by my side? Without me, you will drown."

He continued, "Is it because of a picture that you will leave me lost? After you, I will sink and I will not be able to go on all alone."

She looked at him with sorrow on her face, a fire in her heart and distraction taking over her mind.

Then she replied with heartbreak in her voice, "For your sake, I defied all odds, and in return, I received the harshest of punishments from you and lived through all kinds of torments."

"You did not fulfill your promise, you left me to suffer after you and you made me bear some of your failures," she continued.

He tried to appease her, saying: "You have carried me through heavy times, you have been my motivation to succeed, and you have given me an aim to accomplish."

She said, in exasperation: "I have tried to be your family, to save you from your stumbles and guide you when you have been misled. But my tenderness deceived you, and you have been anything but grateful for me, because you are really selfish", and she looked at the ground trying to stop her tears falling, so he pulled her towards him, trying to appease her and said in a low voice: "Do not I deserve a last chance?" She moved away from him, shook her head in denial, saying: "It's over... my vision has finally cleared, and I believe all my suspicions now, and the expectations of all those who blamed me came true. I will try to get through my grief, and return to the only family I have got left and everyone who turned against me."

She went on pointing to her belly, her heart filled with self-pity: "You beat me, caused me the abortion of my child, and wasted my youth. Oh, you deprived me from motherhood, for no sensible reason, and in every fight we had, I ended up being wrong."

He scoffed: "If I am that much terrible, and loaded you over what you can bear, and deprived you of calm." He went on: "And if your life with me was miserable, and you were falling behind, and wasted your life with me in vain, then why do you keep our wedding picture? And keep reminding yourself of our dreams and our memories?"

She interrupted him sharply: "I am only taking what is mine..."

She sighed, saying: I will get together what is left of me, and go back to whom I have got left of my family, and work hard for what is left of my career.

She looked at the door and said in a stifled voice: "I will leave in the afternoon so I can smell some fresh air."

He shouted in a hoarse voice: "Are you going to continue your way on your own? And break your promise to me? And deprive me of your sympathy?"

So she hastened to say: "Our paths were not the same, we each went on our own, and the distance between us was getting larger."



And she continued, saying: “Yes, we vowed to each other to walk our way together, and you made me believe that you would be strong for me, and I have this much thought... You neglected me, left me to overcome difficulties alone, and I fell into the abyss.”

He thought for a while and called her: “My dear wife, I did not deprive you of any of your rights, and standing by my side was your duty, I thought my presence with you was the reason for your happiness.”

He added sympathetically: “Are you crying in vain now? Have I become unwanted anymore for you? Unloved? After all these years?”

She stared at him for a long time as if she was actually seeing him for the first time and said: “Do you know what your problem is? You never feel wrong, never show your regret, and you believe I will be lost without you.”

“She insisted on leaving and said, her crying louder: You made me carry more than I could bear, until I almost lost the way, and you were no more a companion to me.”

He shouted, shaking her violently: “Tell me, where are you going? Are you leaving to find someone else? Tell me where you'll live after your parents die, your two brothers get married, and...”

She interrupted him and said firmly: “What made you think that after this miserable life, I will be searching for a new husband, and seeking the bliss of a suffocating life?”

She went on to say: “Do not worry, I am not going to an uncle or a relative of mine, staying with you is impossible.”

They went silent, the place was quiet, and time stopped, and it was time she drew the curtains of oblivion.



IBN KHALDUN AND THE FUTURE OF POLITICAL SCIENCE

Dr. Mohamed Soffar, Professor of Political Science

Translated by: Salma Tageldin

According to German-American Political Scientist Eric Voegelin, "The establishment of government is essentially an essay on the creation of the world."

By this, he means that the cosmion, derived from the cosmos as in the universe, is a small system arising from the midst of an enormous frenzy of conflicting human desires, all whilst under the pressure of destructive forces whether from the inside or the outside. The function of this system is to provide man with a safe haven that protects him from the threat of such hostile forces and under which he could give his life some sort of meaning.

Since the cosmion, or that small system, as a world of meaning, is merely similar to the universe, then it is imaginary by nature. This imagined nature is liable to discovery by individuals and when it is discovered, the structure of the system immediately collapses.

That is why the actual use of violence or simply the threat of its possible usage is a determining tool to build the cosmos and preserving it, whether in the face of internal outlaws or external invaders.

The system of meanings or the cosmion is comprised of a group of an interconnected set of political ideas. A political idea is not one that acts as a tool to describe political reality but rather to create it; that is the constructive or structural function of language.

These ideas build or create political reality when they act as guiding ideas to the structure, function and practices of the ruling or governing institutions; thus the ruler's authority becomes legitimate in the eyes of his subjects when said authority bears the representative characteristic of the main ideas guiding the work of the institutions of governance.

Suppose, for example, that a certain family has its cultural heritage determined by a popular legend about the one and only

savior hero who is not only surrounded by the heavens' grace and protection but whose steps are also guided by it.

Given that his decisions are hereby technically issued by a supreme wisdom reflecting divine will, then the patriarchal authority of the head of the family becomes legitimate and his procedures enjoy acceptance by the other family members. This is because they see such procedures as embodying in their contents the directing or guiding idea of the savior hero. Therefore, if we assume that one of the family's sons decided to take hold of the reigns of things and took control by winning a vote that the family had set up within themselves, then his authority would still not be deemed legitimate by any of the family members despite its soundness in terms of legality. This is because the voting and the legal representation of the family, as guiding ideas for this institution, are of no value in the eyes of the same family's other children. Plus, the son's authority and practices inside the family do not existentially represent the legend of the savior hero.

The study of authority in the Islamic civilization, I believe, is distributed among at least four traditions. The first is Islamic jurisprudence or that of legal Islamic jurists, which is essentially their own judgements and abilities to come up with rules or policies for issues related to the ruler and the ruled that had not been mentioned in any legal text. The second is civic politics or political philosophy, which is attempts by Islamic philosophers to employ the theoretical frameworks of the Greek philosophers, especially Plato and Aristotle, for the sake of studying political cases that are connected to the reality and problems of Muslims in that age.

The third is Sultanistic literature or the politics of books, which is based on the writings put forward by writers for the sake of advising their rulers on the best ways of consolidating



and maintaining his authority through a logical and ethical framework. The fourth is the theory of Imamate or the politics of theologians (theology) which is essentially research written by Sunni theologians in response to statements presented by various other Islamic sects concerning the issue of the Imamate, though particularly to the Shi'ites since this is considered a major principle of their religious creed. Eventually, this research became one of the fixed chapters of theology, although its original focus is on the essence of God, His attributes and His actions.

The idea of the cosmion as an essay on the creation of the world is most evident in Greek philosophy or classical political science, as well as in Islamic political philosophy or civil politics. For what is called the anthropological principle prevailed in Plato and Aristotle's works, where the cosmion had been based on the analogy of the city or the political existence with man. The anthropological principle for Plato followed the analogy between the city and the human soul, and it took the form of "the city is man writ large."

Accordingly, the three classes that make up the city, the philosophers, the auxiliaries, and the producers, are nothing but a reflection of the three driving forces of the soul: the rational, spirited and appetitive powers (reason, spirit and appetite).

This formulation of the principle represented the millstone of Platonic political science. Meanwhile, the Aristotelian formula for this same anthropological principle took form of an analogy between the city and the body, which is a common denominator between the non-speaking animal and the speaking animal that is the human being.

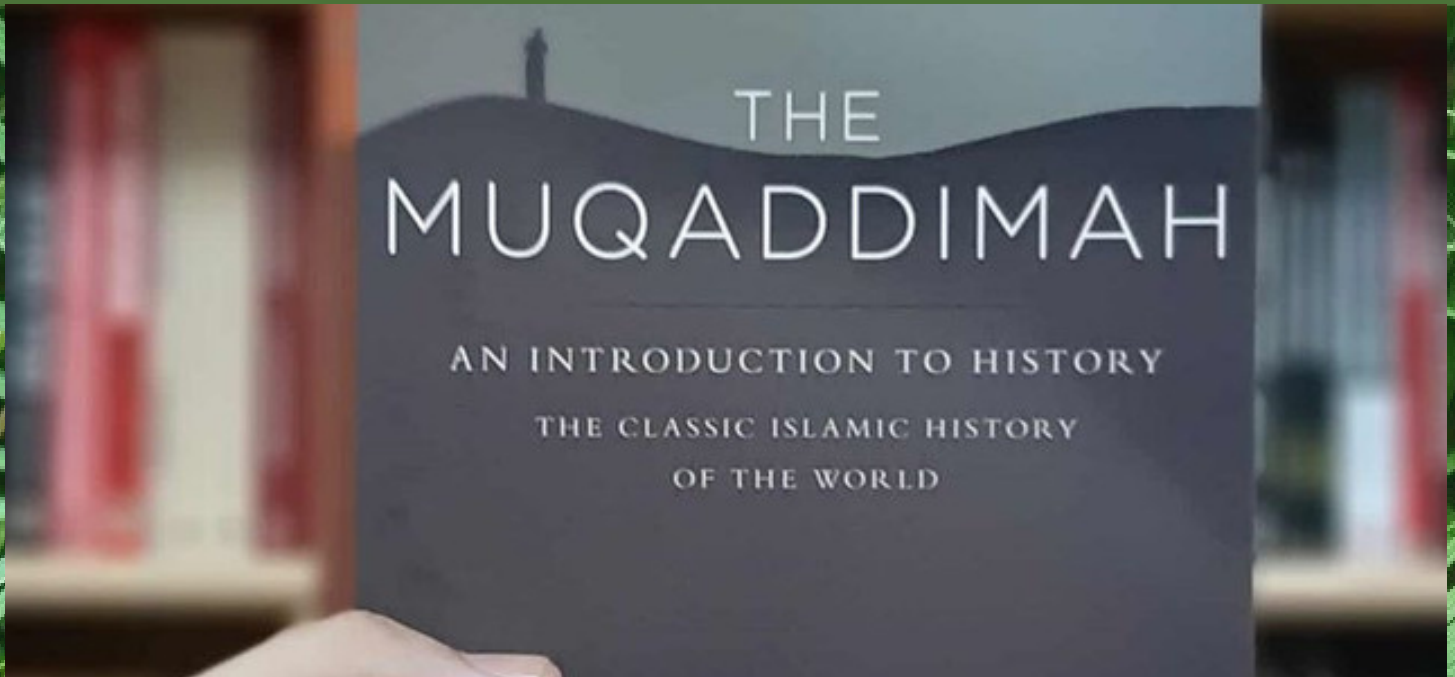
Aristotle sees that the state is composed of several parts, just as the body is composed of different organs. He likens the existence of differences between the forms of government in the state to the possible combinations of differences between the types of organs — like sensory organs, organs for nutrition,

and the organs of movement— and even differences in shapes and forms between the same organs as in different mouths, stomachs, hands and legs.

Seeing as the Aristotelian analogy is much more complex, the state for him also consisted of a larger number of classes: the farmers, the artisans and craftsmen, the traders and merchants, the wealthy, the servants, and the rulers and judges.

Abu Nasr Al-Farabi was not the first philosopher in Islam — Al-Kindi had preceded him— but he was the one who introduced the Platonic traditions to the study of authority in the Islamic cultural space. His contributions added a Platonic character to Islamic political philosophy; for to the same extent that Ibn Rushd (Averroes) was considered the greatest commentator on Aristotle, Al-Farabi, too, focused extensively on Plato. When the contemporary circumstances of his time and place dictated him to write a book on politics, he explained Plato's Republic rather than Aristotle's Politics. Still, the anthropological principle in its Aristotelian form found its way to Al-Farabi's Opinions of the Inhabitants of the Virtuous City. To Al-Farabi, the virtuous city is like the perfect body whose organs cooperate for the sake of continuing and preserving the life of an animal. Just as the body's organs differ in nature and power, with one chief organ that is the heart, the components of the city will also differ in their nature and forms with only one human acting as its chief. Nevertheless, despite these similarities between the body and the city, there still lies a difference between them. This difference, in Al-Farabi's point of view, is that the organs of the body perform their actions instinctively, by virtue of their nature, while the actions of the city's components emanate from will power.

Yet it seems that, in his other book, Civic Politics or Political Regime, which is the mirror image of Opinions of the Virtuous City, Al-Farabi had completely abandoned the anthropological principle for the sake of building the structure of his book on what can be called the cosmological or cosmic principle.



Therefore, Al-Farabi sees that the parts of the city are interconnected, intertwined with each other, arranged by the advancement of some and the delay of others; the city is similar in this way of formation and arrangement to that of the principles of existence, which start with the first cause and end with matter and the elements. Just as beings begin with the first cause, we find that the city's first chief or its director also comes at its head. Moreover, just as the degeneration of beings in ranks of existence is caused by their distance from the first cause, we find the same exact thing in the city's ranks, the status of which declines also due to distance from the first chief. In light of this constructive similarity between the ranks of the vitreous city and the principles of existence, it is clear that Civic Politics or Political Regime had a dual structure; for it consists of a metaphysical part on the different types of existence and their ranking, and a political part on the city and its creation, composition and types. This structural parallel was reflected in the book's title as well as it had two titles: Political Regime (Civic Politics) or the Principles of Existence.

It is generally understood that Abd-Al-Rahman Ibn Khaldun had been educated from the early days of his life to become a philosopher, and that he studied under the hands of his teacher, al-Abli, chapters from the book of Remarks and Admonitions by Ibn Sina (Avicenna), himself a student of al-Farabi. It is also needless to mention that he had writings on philosophy including his summarization of al-Razi's book A Summary of the ideas of the earlier and later Scholars. However, Ibn Khaldun had soon not only turned his back to philosophy, but he also turned against it as only a madman would, and left it without any intent of return. He even launched a vicious campaign against it as Abu Hamed al-Ghazali had once done. Such campaign is evident in one of the parts of chapter six from his Muqaddimah and Kitab al-Ibar (Introduction and the Book of Lessons), titled 'A refutation of philosophy and the corruption of the students of philosophy'. Despite having left

the traditions of philosophy and having sought out wisdom in the field of history instead, it appears that the traditions of philosophy did not leave Ibn Khaldun. Rather, it branded his approach to the science of civilization within the framework of Kitab al-Ibar/the Book of Lessons. Unfortunately, though this is something that begs for further elaboration, it does remain outside the scope of this article.

Ibn Khaldun actually rose above from the anthropological principle and the cosmological principle, which are, of course, considered to be classical political philosophy, to what we may call the theological or divine principle, as is clear from the preamble of the introduction of his Kitab al-Ibar/Book of Lessons. Here, the visual idea of the late Egyptian philosopher Mahmoud Rajab offers us a helping hand in understanding these archaeological shifts in the discourse of civic politics among Muslim philosophers. The anthropological principle makes the city a mirror reflective of either the soul according to Plato, or the body according to Aristotle and al-Farabi in the Virtuous City. As for the cosmological principle, it makes the city a mirror reflective of the universe or of al-Farabi's principles of existence explained in his Civic Politics/Political Regime. In the same vein, the divine principle makes collective human existence, human social organization/human sociology or civilization—using Ibn Khaldun's own expression— a mirror reflecting the divine existence itself, nothing less than that. It is worth noting that the image reflected in the mirror, as Rajab mentions, is similar to the thing standing in front of the .mirror and yet it is its opposite or reverse at the same time

It is clear from his Introduction/Muqaddimah's list of contents that its subject is human civilization, that is human social organization or human sociology, with which autonomous features/phenomena are linked and which still make up part of the civilizational phenomenon. These features/phenomena are political (authority, states, caliphate, and the royal sultanistic ranks), economic (earning, pension, crafts) and cognitive (science, knowledge and education). However, the preamble of



the introduction, with its few lines, not only summarizes the topic of the Introduction/Muqaddimah's in a focused way, but it also presents the civilizational phenomenon (human social organization or human sociology) with its political, economic, social and cultural dimensions as a reflection of a number of divine attributes. If the heart is the mirror that reflects God for the Sufi follower/disciple, then when it is subjected to refinement by means of spiritual exercises and moral practices, it is as though Ibn Khaldun made the group, not the individual, the mirror reflecting the effect of the divine attributes. This, in the opinion of the writer of these lines, is the core of the Sufi impact on the socio-historical analysis of Ibn Khaldun; and this is a matter that also needs further elaboration beyond the scope of this article.

Therefore, we find that Ibn Khaldun starts his preamble with praising God, "His are the most beautiful names and attributes." From among these divine attributes, he focuses on three: power ("He is powerful and mighty. In His hand, he holds royal authority and kingship"), knowledge ("His knowledge is such that nothing, be it revealed in secret whispering or left unsaid, remains strange to him"), and endurance ("He lasts and endures. He is the Living One who does not die"). Civilization comes, in its entirety and in its detail, is a mirror reflective of these three divine attributes; for the All-Knowing and All-Capable One "...created us from the earth as living, breathing creatures. He made us settle on it as races and nations. From it, He gave us sustenance and provisions." On the other hand came the historical or temporal collective human existence ("Time wears us out. Our lives' final terms, the dates of which have been fixed for us in the Book of Destiny), claim us,") in juxtaposition of the divine ever-lasting characteristic of God. Nonetheless, the divine principle as a reflecting mirror according to Ibn Khaldun is not limited to what came in the preamble. We find that he ends each sub-chapter of his introduction with an aphorism or, mostly, with a Quranic verse about a divine attribute that fits the topic or the part of it that this or that chapter deals with. This visual reflection of the divine attributes provides a structural nature throughout the entirety of the introduction, whether at the level of origins or branches.

This divine principle, which constitutes the intellectual horizon of the introduction to the Book of Lessons (Muqaddimah Kitab al-Ibar), allows us to determine the direction of the future in political science at the present time, in terms of its subject and purpose, its starting point and its goals. If the main topic of classical political science is the search for the best form of government as shown in al-Farabi's work; if human sociology is, as it exists now, the subject of the science of civilization as shown by Ibn Khaldun and if both of them were lovers of wisdom and sought it within their respective field of knowledge, then the human community as a reflective mirror of God allows the combination of these two levels of studying the relations of authority. Therefore, the mirror image is identical and opposite to the divine attributes reflected within it, all at the same time. This is in terms of subject. In terms of intent, the divine principle opens the door for everyone to benefit from the origin of philosophical creativity, as Motaaf Safadi explains in his talk about the purpose of philosophizing about Muslims. In Safadi's opinion, the task of Muslim philosophers, from al-Farabi to al-Tawhidi, was to inspire the truth of the missionary project in Islam (that is attempting to reproduce the divine presence at the human level or to adorn oneself with God's attributes as the Sufis say). Their task then is also to work on translating this project into a system of comprehensive rationality (i.e. to transform abstract theoretical concepts into practical moral commandments). This would all be for the sake of reproducing a cultural, political and economic system for the entire world no less.

The belief system of political science will be represented through Ibn Khaldun's creedal Ash'ari approach, which was deduced by his divine principle. This will help make possible what the late Philosopher Ali Sami al-Nashar aspired to, as he saw that the Ash'ari is the last thing reached by a mind speaking in the name of the Quran. al-Nashar also saw that what is necessary for Muslims to do in order to continue what has been cut off or abandoned from philosophical thinking is "to adopt this doctrine in its entirety and develop it through the ages, and according to the requirements of future generations." In his books Divine Signs, al-Tawhidi almost makes from Ibn Khaldun's divine principle an experiment in the dual visual between the worshiper and his creator, where each becomes a mirror reflection of the other's image. Look at al-Tawhidi's description of research on the oddities of the soul and the universe: how it leads to the knowledge of God in terms of its significance to Him, and how this knowledge of God leads to knowing how it is His own marvelous creation. Since this dual knowledge of the oddities of matters opens way for clarification of the mysteries of the divine wisdom as well as that of the divine destiny and for watching the streams of divine will, then it leads —as is the goal of science— us to reach a kind of monotheistic belief in God. God had singled this out for "the notables of His worshippers and the flags of His creation in His lands."

Hence, this is the path, and these are its features, which must be followed in the future.



REPORT: THE WESTERN LIFESTYLE

Carolyn Sherif, Hania Bahaa, Reem Omran, Mary Rizk, Rana Refaat, Adham Nasr

The Western lifestyle has always been greatly influential for the Middle Eastern traditions and cultures, especially that of Egypt, where it is possible to trace back the beginning of the spread of this influence with the initiation of the policy of economic openness pursued by the late President Anwar El-Sadat and the accompanying openness to aspects of life in the West. And since, the Western lifestyle has what is useful together with constructive aspects leaking into our everyday life; Without a doubt, there's so much that isn't appropriate, nor compatible, with our culture and identity. Thus, we, the editors of Elite, took it upon ourselves to study and communicate the opinions of Cairo University's students over the matter, in terms of communicating their opinions and displaying their views over what's useful and what isn't when it comes to what've gained from the Western pattern of life, alongside seeking their advices over what we can do to preserve our true culture and identity.

This report was an unprecedented one, since the team in charge followed a hybrid system in conducting the interviews, where the team was split into two groups; The first group conducted a field report on the university's grounds, and the other group carried out an online report through Zoom. The interviews were conducted with male and female students from the faculties of Economics and Political science, Mass Communication, Law, Sciences and Business Administration.



The questions were as follows:

How can you describe the Western lifestyle?

Most of the opinions agreed that the Western lifestyle is characterized by openness, absolute freedom and unilateralism, which is represented in the independence of children from the age of eighteen, unlike the Middle Eastern lifestyle, that still retains its conservative behavior, although it's starting to gradually converge to that of the Western society.

What do you think we gained from the West? Are these positive or negative to our society? And why?

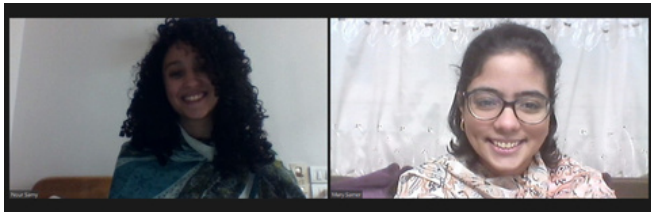
Plenty of the students believe that one of the positive things we gained from the Western society was the openness to experience, alongside the prevalence of freedoms and the culture of acceptance of the other as well. In addition, our society also acquired the capability of identifying the emerging problems and how to confront them, such as bullying, over which we started raising awareness only recently. And lastly, the positive impacts extended to benefiting from the Western successful experiences and milestones, like the educational systems.



On the other hand, they believed that on top of the negative aspects we adopted was the spread of new ideologies in society, such as secularism and the negative view of religion; And as result of the lack of awareness and poor development, we are swept away by everything that the West publishes and we believe it. This negative view of religion has begun to outspread, as well as the idea of comparing and contrasting lifestyles, which results in dissatisfaction with that of our own. We also find the idea of blind imitation, which causes the adoption of ideas that do not resemble, nor suit our culture; a few gave the example of the dressing style that does not fit our eastern identity.

Do you think that the Western lifestyle has passed to our society different phenomena such as homosexuality and the complexity of its marriage arrangements? And if so, is there a solution to end it?

Opinions were severely divided in this regard: some of the students believe that the phenomenon of homosexuality is not a new phenomenon in society,



but rather an old one that goes all the way back to the days of our prophet Ibrahim, but what's new about it nowadays is the emerging idea of the world becoming a smaller place, that easily transmits such phenomenon and normalizes it through the existing technological means and the Internet.

On the contrary, other interviewees regard the phenomenon of homosexuality as a new and rather intrusive one to our society, alongside the issue of their marriage, which did not exist before, but the Western thought is the one that exported these ideas into our eastern society.

As for confronting these ideas, the opinions were limited to the necessity of resolutely confronting these intrusive ideas, while raising awareness over the importance of holding onto our beliefs and our identity, and rejecting those incompatible thoughts.



Has our society witnessed the passing on of any positive aspects from the West, or have we only received negative ones into our lives?

Everyone agrees that it has transmitted both good and bad ideas, and that it's on us to filter those and consider thoroughly all thoughts that are exported to us in order to properly distinguish between what may benefits us and what doesn't represent us in any way.

In your opinion, what have we gained from the West that does not suit us on the political level, specifically with regard to liberal ideas, freedom and democracy?

The students agreed upon the fact the ideas of freedom, liberalism and democracy already exist in our eastern domain and we did not need the West to issue these ideas to us, even if the extent or level of application of these ideas differed from one society to another depending on its culture and identity; But this doesn't contradict the fact that these ideas have been persistent for ages in Egypt. However, we can indeed still assess their political experiences and learn from them what can benefit us.





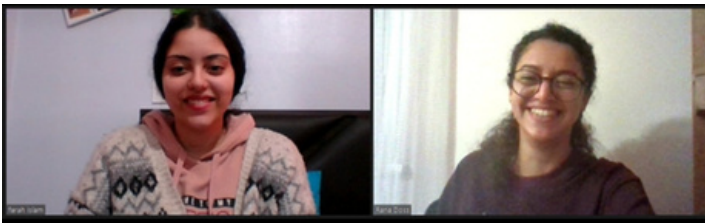
Thus, should we stop following the example of the Western political model? Or are there other solutions?

All opinions strongly believe that there isn't such thing as blindly following a political model, instead, we should learn from their experiences, and adopt what would be beneficial to us, and avoid what might in fact be harmful from those experiences.

Do you think that the media is being used as a hidden tool to pressure the eastern societies into adopting the different ideologies from our own, and spread the odd western culture?

Opinions are divided between those who see that the media is not a "hidden tool", but rather a channel where a government expresses and reflects the ideas of its people, regardless of its content.

Others strongly believe that everyone, even people from the South, use media as a tool of pressure to communicate certain ideas and messages; they especially confirm the idea that the West ,in particular, relies heavily on the media to spread certain ideas, such as using the Netflix platform to spread and normalize the concept of homosexuality.



Is the recent rise and support of women rights issues in the Egyptian society solely based on the adoption of a Western ideology, or is it a consequence of pure Egyptian culture?

All opinions strongly agreed on the idea that the women's right revolution is one that has genuinely emerged from the bravery of Egyptian ladies, after years of suffering and unfairness, in attempt to advocate for the quality of life of their dreams. Therefore, any development regarding women's issues is attributed primarily to the efforts of women themselves and the help and encouragement of the state, and not as a result of Western ideas; The West may have only given us that push of bravery.



And finally, what do you think we should do in order to preserve our societies from Western intrusion?

There were various views in this regard, starting with those emphasizing the role of education, awareness and teaching individuals the skill of critical thinking and the capability of distinguishing between the good and bad thoughts they are confronted by.

Others stressed the importance of faithfulness to religion and religious teachings so that we hold onto our identity and avoid being adrift in the sea of existing ideas passed on to us by the West

Last but not least, students highlighted the state's role in raising awareness and passing laws and policies that help preserve our culture, and encourage acceptance of other cultures without necessarily feeling a need to adopt it.



BEHIND THE MEDICAL CURTAIN

Nada Adel Ismail - Level 3 - Economics

The role of doctors, which we all appreciate, is to heal people, try to reduce the pain they feel, and strive for human health and safety. There is no doubt that scientific experiments in the field of medicine reflect the scientific development taking place in a country. For it is in the interest of the human race and strives to achieve its highness and safety. However,

by looking at history, we find that there are doctors and scholars who did not seek to achieve these things, they rather deliberately caused something completely opposite to that. Whether for their passion for knowledge, or to reach useful results in times of war, or to prove their own theories, all by conducting experiments on humans as “used tools” without regard to the ethics of scientific research, human rights, or professional conscience. Thus, these experiments represent violations and abuses that are scientifically, morally and religiously unacceptable. Scientific experiments on humans have many types, including surgical experiments, human radiation experiments, chemical experiments, psychological experiments and torture, drug research and other experiments.

However, to start of, when can we say that a scientific experiment that is carried out on humans is immoral? It is not complicated, according to the Nuremberg Principles - the basic principles of ethics in human experiments - for scientific experiments to be ethical on humans, the consent of

the volunteer must be obtained. Where that consent includes that he has sufficient knowledge and awareness about what the experiment entails, and that the volunteer is free to withdraw his consent at any time, even after the start of the experiment, without fear and without depriving him of the treatment entrusted to him.

According to Islamic sharia, scientific experiments on humans are divided into two types:

- Experiments that do not harm humans or have little harm that can be controlled. These experiments have been conducted on non-humans and scientists have concluded that they are harmless, provided that an official approval is obtained from the volunteer.
- Experiences that harm a person and cause harm to him or any of his organs, or experiments that change a person's image and appearance.

The first type is permissible and even desirable. As for the second type, it is not permissible to conduct such experiments.

Speaking of the reasons and motives that drive researchers, scientists and doctors to seek the carrying out of those experiences, we can see that there are humans who seek knowledge for the sake of knowledge, without thinking about ethics, human rights, or even conscience. But of course, attaining knowledge is not the only reason.



There are various other reasons, including saving human lives from deadly diseases, finding vaccines for certain viruses, limiting the spread of a disease, or trying to understand complex human behavior.

All of these experiments were driven by desire to achieve human safety and improve health conditions. However, before reaching a final verdict, we must return to the ways in which those experiments were conducted to reach those phenomenal results. For ends do not justify the means.

Other motives that could drive scientists to carry out such horrendous experiments include needing them for the purposes of war, or to develop means of torture and interrogation of spies, or to develop means to resist torture, or to prove their own theories.

When trying to answer the question of who the victims of these scientific experiments are, the answer will immediately be the humans who were exposed to those experiments.

However, in order to reach an educated answer to such a question, we need to return to the dark and sad history of immoral experiments on humans.

Upon studying, we found that most of the victims were prisoners, orphans, sick people, children, mentally handicapped individuals, poor people, ethnic minorities, slaves and the elderly.

Some of the worst unethical experiments throughout history include; the dark history of the United States and Hitler's illegal experiments on prisoners and others. From the immoral experiments in America, the surgical experiments on enslaved African women without anesthesia that resulted in death, and the eugenics and forced sterilization of prisoners that Stanley conducted believing that it would control crime and prevent the unfit from reproduction.

Other experiments involved the injection of prisoners, children and patients with diseases such as the plague, cholera, tuberculin, syphilis, and malaria, as well as viruses such as molluscum contagiosum virus.

They were also subjected to human radiation experiments such as feeding children radioactive food, deliberately releasing chemicals over American cities, and injecting pregnant women with radioactive chemicals, like iodine experiments, uranium experiments, plutonium experiments, radioactive iron experiments.

Not only that, but they were also subject to psychological experiments and torture such as the truth experiment, the MKUltra experiment, and drug research such as the trials of diethylstilbestrol (a synthetic estrogen) on pregnant women.

Many of these US trials were sponsored by the CDC, the US Army, the CIA, or sponsored by private companies.

The German historical period between 1933 and 1945 witnessed many significant events, including World War II. Moreover, it witnessed the persecution and extermination of communists, Jews, gypsies, and homosexuals. All of whom were despicably subjected to those immoral experiments in prison and concentration camps.

We mention from these experiments the experiment of the hypothermia and freezing of the body to simulate the conditions experienced by the German army, to make the soldiers more resistant to cold conditions where sadly, most of the young men died during its conduction. Moreover, the experiment of chemical burns to study the consequences of certain compounds in which prisoners were burned with phosphorus.



Experiments with high pressure at high altitudes to find the maximum height at which soldiers could jump into the vacuum. Genetic experiments to demonstrate the superiority of the Aryan race as one of the main Nazi targets where they were conducted in concentration camps for the purpose of eugenics as well as experiments on prisoners to find an antidote for phosgene gas poisoning and experiments with attempts to transplant limbs that led to the maiming of prisoners because of the harsh methodology used. The results that were reached through those gruesome experiments are devoid of any morality and conscience, Deep regret is felt towards the victims of those experiments.

Although these experiments represent explicit violations of human rights, law and conscience, there are opinions about the possibility of using their results. In fact, I was struck by a social media headline asking, "Was Hitler a murderer or a savior of humanity?". Is it possible to ignore the violations and victims of the experiments and use the results of the experiments?

According to Dom Wilkinson, a medical ethicist at Oxford University, "Obviously, by using this unethically obtained information, it seems that we are engaged in that shameful past."

He also says that if these findings are used, it will be understood as encouraging unethical experimentation on humans again. This is not the opinion of Wilkinson alone, but other scientists and experts agree with him.

While scientists who have used the results of those experiments argue that there is no alternative to these

findings in the moral world, and that not using the results of these experiments is as bad as implementing them from the start.

To judge whether or not the results of these experiments should be used requires that we refer to the ethics of research, Islamic sharia and human rights.





2022

HAPPY NEW YEAR



JANUARY'S FOOL!

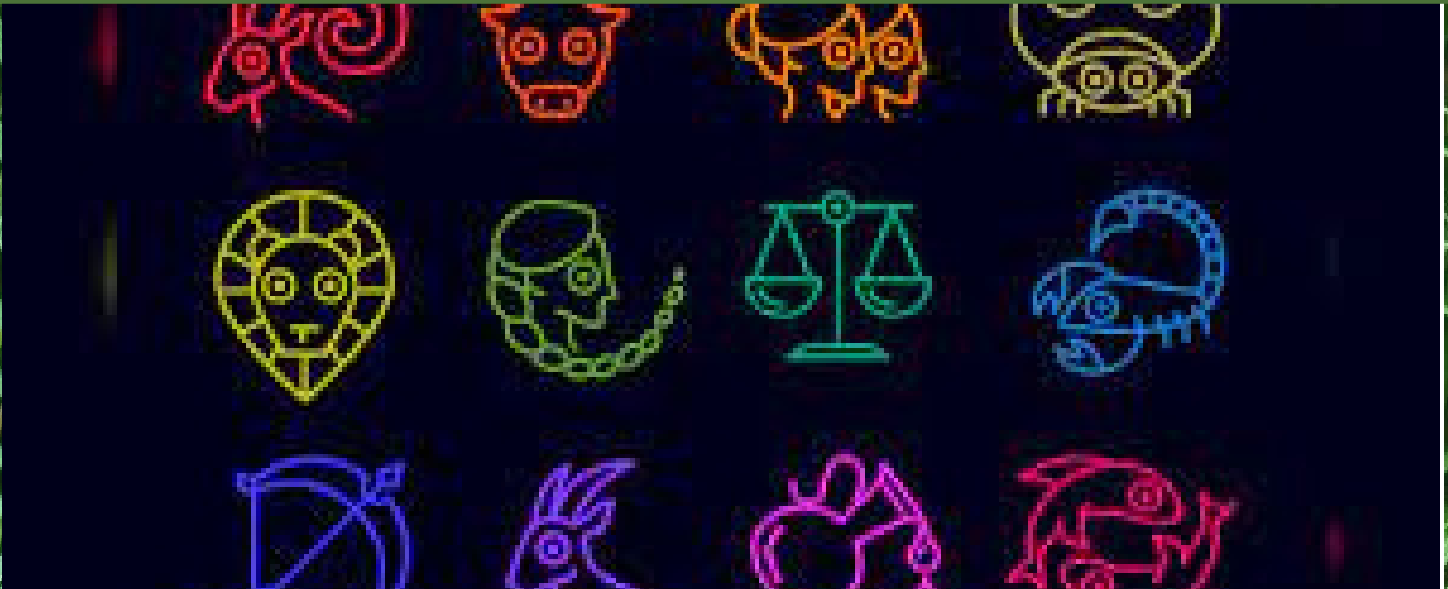
Mariam Ismail - Level 2 - Political Science, mariam.ismai2020@feps.edu.eg

The same scenario is repeated every year, with the approach of New Year's Day we see the appearance of 'astrology specialists' everywhere in the media using the widespread confusion between astronomy and astrology to trick people. The continuity of the existence of this phenomenon means that there are plenty of people who watch them and worse still believe them, is it out of ignorance or pure conviction, we don't know it. But whatever the reason is, we should know whether it's the fault of the people who continue to watch them or the fault of the media that continues to broadcast them?

First of all, we need to distinguish between two things: astronomy is a universal science that studies the position, movements, and constitution of celestial bodies; whereas astrology is an art of divination based on beliefs and rules that are often very different, which seeks to determine the influence of the stars on the course of earthly events. More simply, people who declare themselves astrologers only predict events that they think will take place following a certain position of horoscope, a tarot card, or other things more and more bizarre without any concrete or scientific proof. There are a variety of reasons why people continue to hear from these people, but there are also many reasons why media agencies agree to continue to broadcast these predictions. On one hand, we have the viewers, we see that the interest of knowing such things always begins out of

pure curiosity but proceeds for other reasons. First, it's about those whom we hear always saying 'Of course I don't believe it, who will believe this nonsense in the 21st century, it's just for fun.' Let's say this is true and that they truly do not believe it, these people not only waste their time but also give their minds the chance to store this false information in their subconscious and then manifest them without knowing that they originate from these false predictions. For example, if a person's horoscope says that he will argue with someone today, even if this person supposedly does not believe it this idea will stick to his head until he begins to attract a real argument without being aware that this is the effect of a completely false prediction that he had read or heard somewhere. This is called the law of the attraction of a new thought.

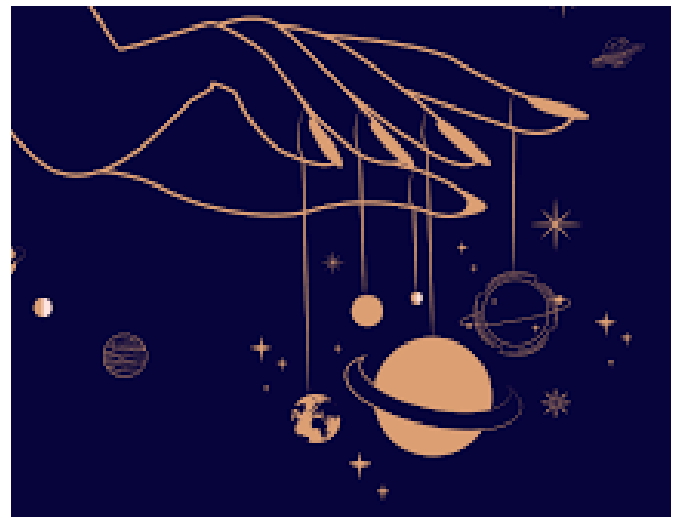
Second, we have a much worse case: those who believe in it. Unfortunately, indeed, there are still people in the 21st century who are convinced that the position of a planet or a moon affects their moods, their ideas, or their entire lives. The level of education or ignorance plays no role in this because we can find well-educated people who still believe in it, the most famous example is the French President François Mitterrand who couldn't make any decision without consulting his astrologer.

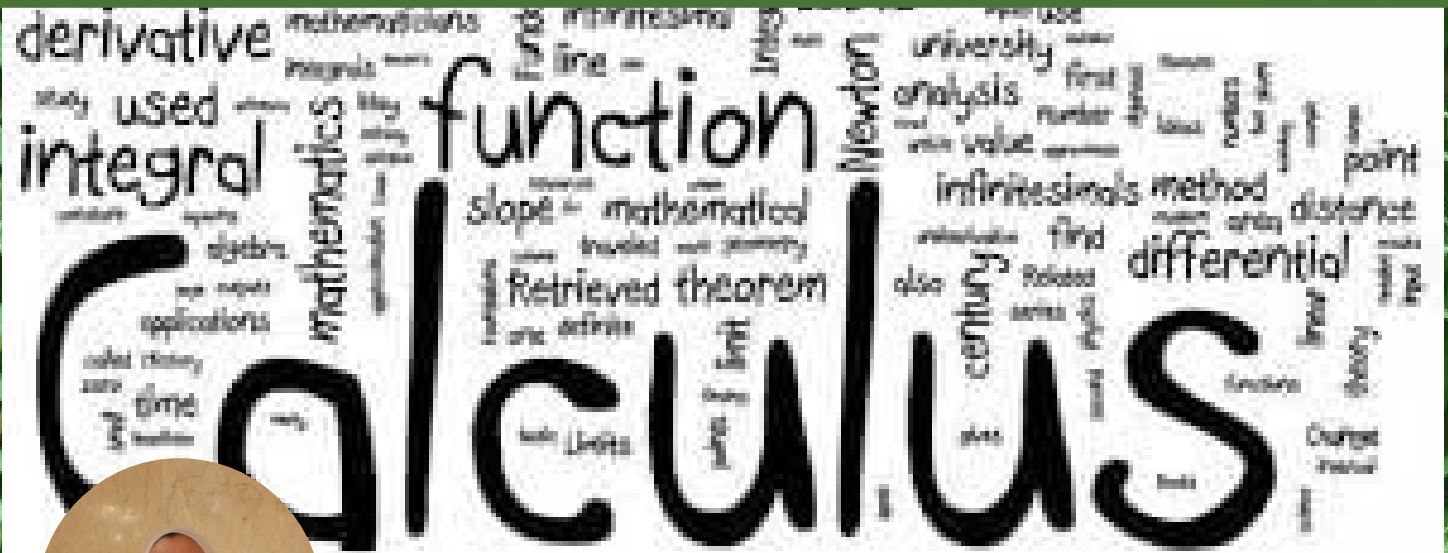


This proves that it is a matter of personal conviction. These people are convinced of the idea of the absurdity of the universe which comes from the theories of chaos which say that the origin of our world is chaos, and therefore according to them, this chaos intervenes in our life. Thus to be able to control our life we must follow the movement of every celestial body which will show us what will happen in our life. The simple refutation of these ideas is that all the theories of chaos have been set up by philosophers and scientists who are themselves human beings who believe in absurdity, yet life itself has nothing absurd more than the human mind, moreover, these philosophers saw the universe as a reflection of the chaotic thoughts that exist in different forms in the brain of every human living on this earth. Astrologers themselves are people who believe in it or sometimes people who use the idiotic beliefs of others. On the other hand, some large media agencies and channels continue to present astrologers in their TV shows. The reasons behind this act are not clear enough, but if this is done out of conviction in these predictions it would mean that we are facing a real cultural crisis; because if the sources of information are convinced that horoscopes tell us what we should do in our life it means that the whole population will believe in this nonsense too since the media represent the strongest soft power and have the ability to reach thousands of people around the world. That is why we must be sure that the ideas presented by them serve the development of the receivers and not their destruction.

In addition, the most likely reason is that media leaders know that many people believe these predictions. So they decide to spread the talk of the astrologers to gain more views and thus money. If this is true, it will certainly be necessary to hold these people accountable for their exploitative action and the broadcasting of false information.

In conclusion, both parties are responsible in one way or the other, but if the media doesn't take any action to stop this phenomenon, it will be our role to educate others and show them that it is not very different from a traditional April fool because it is just another form of trick and it is not real. Especially that at the end of the day, there is no point in knowing what the future holds for us, what matters is knowing who we are, understanding the complexity of our thoughts and desires, and believing in our destiny.





THINGS EVERY ECONOMICS STUDENT NEEDS TO KNOW

Menna-t-Allah Hossam Enan - Level 2 - Economics, menatallah.annan2020@feps.edu.eg

If there was one thing I would have wanted to be warned about before choosing economics as my major in college, it would be that economics is extremely connected to calculus, differentiation in particular.

This might come as surprise to all first-year students as there is no mention of derivatives in the first year whether in the economics courses or in the mathematics courses.

However, once you choose economics as your major, you will be in for a surprise with how much you'll have to use calculus in general and differentiation in particular, both in economics and mathematics related courses.

But worry not, once you are able to understand the logic behind derivatives as a concept, you'll be amazed with how easy calculations become. You might even come to love them once you realize their function.

That is why we are going to tackle issues such as: what is calculus? How was it invented? What are the branches of calculus? What are the applications of differentiation that we have been unknowingly using all them throughout our lives? And why is there a close relationship between differentiation and economics?

What is Calculus?

Calculus is a branch of mathematics that involves the study of rates of change. Before calculus was invented, mathematics was static; it could only help calculate objects that were perfectly still.

However, that is inconsistent with the reality of the world that we live in. For the world is constantly moving, changing and evolving.

Thus, it is no surprise that calculus is used in nearly every scientific field; from physics, medicine and engineering to economics and statistics.

How was calculus invented?

There was a famous controversy between mathematicians Gottfried Leibniz and Isaac Newton. over who had invented calculus first. However, modern consensus is that calculus was developed in the latter half of the 17th century by both of them.

Newton first developed calculus and applied it directly to the understanding of physical systems in his book "Philosophiæ Naturalis Principia Mathematica" in 1687. Independently, Leibniz developed the notations used in calculus. So, while basic math uses operations such as addition, subtraction, multiplication, and division, calculus uses operations that employ functions and integrals to calculate rates of change.

$$\frac{dy}{dx} \text{ or } f'(x) \text{ or } \frac{df(x)}{dx} \quad \int \quad \oint \quad \iint \quad \iiint$$

$$\text{Definition: } \frac{dy}{dx} = \lim_{\Delta x \rightarrow 0} \frac{\Delta y}{\Delta x} \quad \int \quad \oint \quad \iint \quad \iiint$$



$\frac{d}{dx} \left[\frac{f(x)}{g(x)} \right] = \frac{g(x)f'(x) - f(x)g'(x)}{g(x)^2}$
 $F = ma = m \frac{d^2h}{dt^2}$
 $m \frac{d^2x}{dt^2} = -kx$

$\frac{dA}{dt} = \frac{dB}{dt} = \frac{dC}{dt} = \frac{dV}{dt} = (c_1)AB - (c_2)CD$
 $\frac{du}{dx} = \frac{du}{dy} = \frac{dy}{dx}$
 $y = mx + b,$

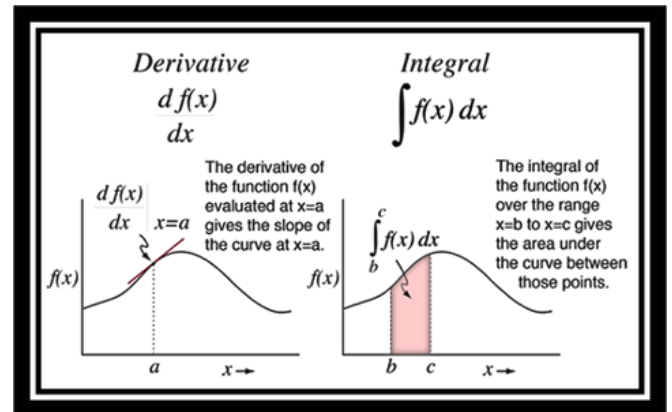
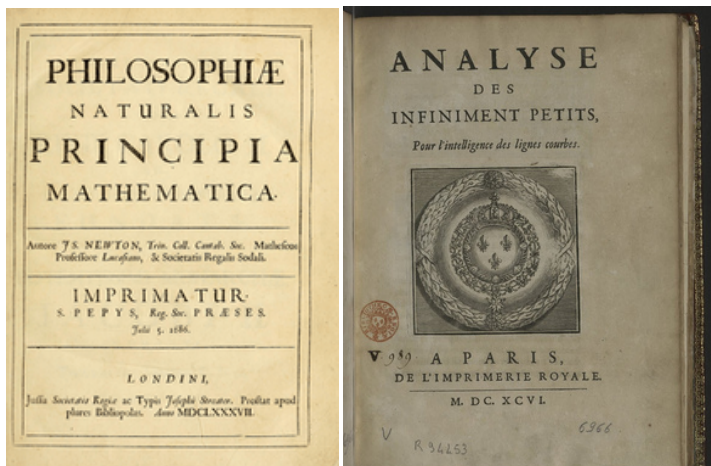
Gottfried Wilhelm Leibniz
 Maria Theresia Agnesi

$(\ln x)' = \frac{1}{x}$
 $\int \frac{1}{x} dx = \ln|x| + C$
 $\int \sin x dx = -\cos x dx + C$
 $\int f'(x) dx = f(b) - f(a)$

$x^2 - 3x - 4 = 0$

The first ever calculus textbook, appears to have been published in 1696 by Guillaume de l'Hôpital - following lectures given to him by Leibnitz- under the name "Analyse des Infiniment Petits pour l'Intelligence des Lignes Courbes". In this textbook, he acknowledged Newton's published work of the 1680s as "nearly all about this calculus".

On the other hand, integral calculus studies integrals, i.e. finds the quantity where the rate of change is known. While differential calculus focuses on the curve itself, integral calculus concerns itself with the space or area under the curve. Integral calculus is used to figure the total size or value, such as lengths, areas and volumes.



What are the branches of calculus?

There are two branches of calculus, differential calculus and integral calculus.

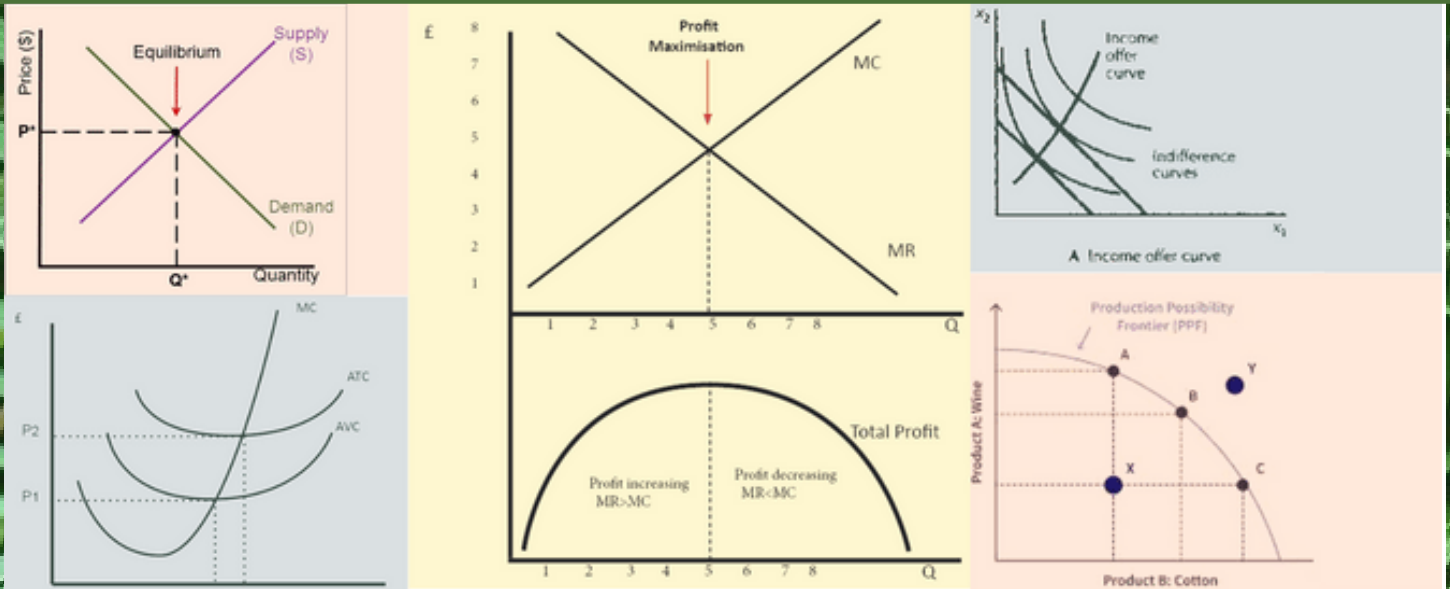
Differential calculus studies derivatives, i.e. determines the rate of change of a quantity and it is the branch we are more interested in as economics students.

Since this branch is concerned with the study of the rate of change of functions with respect to their variables, we can use it to calculate the slope of a line or the slope of the tangent to a point on a curve. Where the derivative is the slope of a line, both are one and the same.

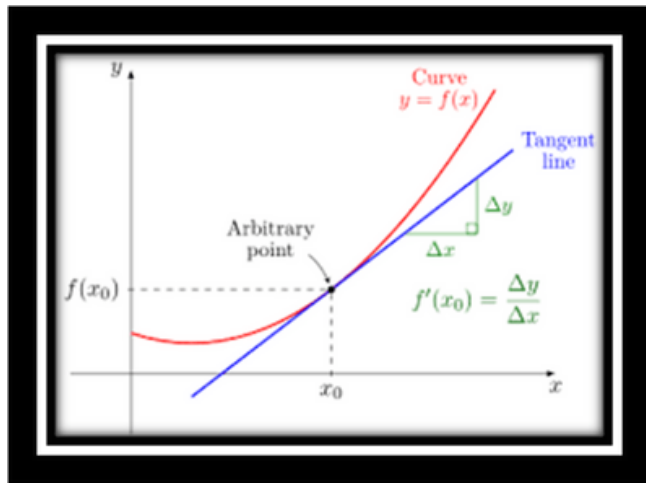
What are the applications of differentiation that we have been unknowingly using all throughout our lives?

It might come as a surprise that we have been using differentiation all our lives way before we took calculus in secondary school. Any mathematical formula that includes the change in a certain variable/the change in another variable ($\Delta x/\Delta y$) can be considered an application of differentiation.

For example, in physics, we calculate the velocity of an object as the rate of change of its position with respect to a frame of reference which is a function of time ($\bar{v} = \Delta s/\Delta t$).



In chemistry, we calculate the rate of a chemical reaction as the speed at which the chemical reaction proceeds. It is often expressed in terms of either the change in the concentration (amount per unit volume) of a product that is formed in a unit of time or the change in the concentration of a reactant that is consumed in a unit of time ($\text{Rate} = \Delta \text{ in conc. of } A / \Delta t$).



Why is there a close relationship between differentiation and economics?

Now, we come to the part that interests us the most, why do we use differentiation in economics? There is nothing more that economists love than graphs. And what do graphs represent? Exactly! The variation of a variable in comparison with that of another variable. They also represent a collection of all points whose coordinates satisfy a given mathematical relation or function.

Supply, demand, engel, cost, production possibility frontier (PPF) are all types of curves commonly used in economics to represent relations among different variables. And it is always an economist's interest to study how one variable changes as another changes, to figure out causation and correlation amongst different variables.

That is why, economists use differentiation to predict supply, demand, minimum production costs and maximum potential profits. Supply and demand are, after all, essentially charted on a curve—and an ever-changing curve at that.

Moreover, we can use derivatives to determine the price elasticity of demand which measures the sensitivity of one variable with respect to another. To calculate an exact measure of elasticity at a particular point on a supply or demand curve, we need to think about infinitesimally small changes in price and, as a result, incorporate mathematical derivatives into the elasticity formulas.

Therefore, differentiation allows us to determine specific points on that ever-changing supply-and-demand curve.

That is why economics and calculus are inseparable because as long as there are curves, slopes and tangent lines, we are going to use derivatives to examine and calculate them.

Thus, if you are planning to choose economics as your major, you need to strengthen your knowledge of calculus.



How the CRABS IN A BUCKET

MENTALITY

is Holding You Back



CRAB'S MINDSET: ARE YOU A CRAB?

Nada AbdulBaset - Level 2 - Political Science, nada.abdelbasit2020@feps.edu.eg

Our social world is complex, but what about the other surrounding worlds? The marine world for example? Personally, I never thought that animals, or more specifically, *crabs* would have common behaviors with us- *humans*.

The crab mentality or the pull-back syndrome is a phenomenon that describes the behavior of crabs when they are in a bucket. An escaping crab reaching the top, and suddenly, a fellow crab pulls it back, to the deep bottom. This actually made me realize the fact that even these unknown communities –to some of us- do have their own lives, and sometimes, their *factual, humane, interesting and unbelievable lives!* The insight one gains from this scene is that humans really do the same and repetitively in companies, universities and even families.

An experiment made in New Zealand revealed that when students' grades are announced

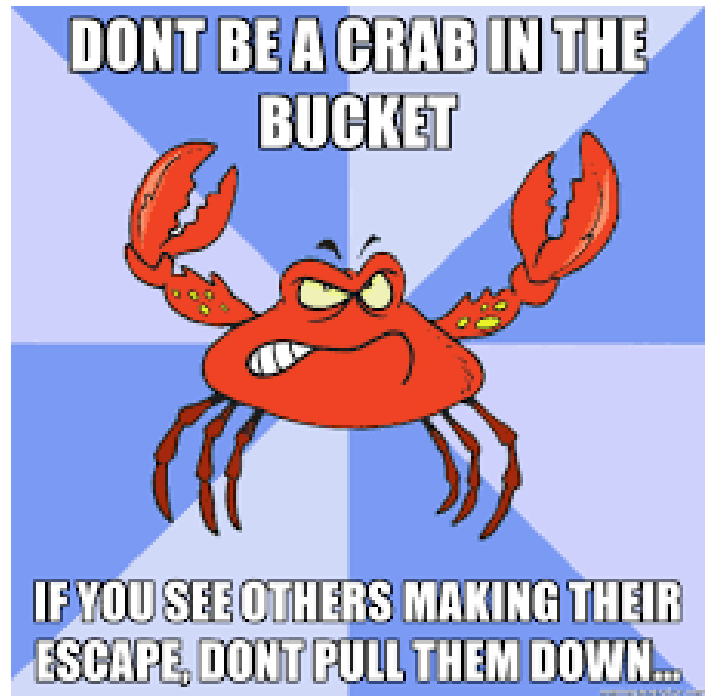
publicly, students get lower grades compared to privately announced ones. High-grades-students get bullied for their outstanding performance and consequently, they perform badly the following time. The crux of this mentality is not improving your position but worsening others'. The beautiful thing here appears at the point when you ask yourself which one am I, the escaping crab or the grasping one? Nothing is wrong if you found yourself one of these two crabs as long as you *figure* it out and fix yourself.





Fixing yourself and the bucket crabs:

Because nowadays self-care is the trend - hoping it always will be-, figuring it out with yourself is the key. Whether you are the escaping or the grasping, take a glance at your feelings. Do you get angry and think of hurting others when they accomplish something you wish you had accomplished? If yes, then consider asking yourself “Why do I discourage others whenever they achieve something I want?” There are multiple underlying reasons. For instance, it could be that you don’t work enough for your goal or that you are not satisfied enough with your life, and many others. Your second step is focusing on your own progress. It is always the case that we are unique, and have special qualities of our own. Your uniqueness may help others and let you feel satisfied.



If you happen to be of the second type, the escaping type, help yourself enough to lessen the group impact on you, focus on your progress and develop alternate ways of defense.

Interestingly, fixing the group can be a great accomplishment as well. This could be done through an abundance of methods. Through leading by example, one can sometimes learn and *try* to improve themselves. The process might take long but, it is worthy.

In conclusion, it is not only the human world that is too detailed and absurd, it is the "worlds" around us that are. Mentality fixing could be one of the hardest and longest mysteries you are going to solve, but at the end, it is fixable.





Soccer... BETWEEN ECONOMICS AND POLITICS

Mostafa Ahmed - Level 4 - Political Science

Since ancient times, mankind has known competition and challenge. This was very evident in their invention of means to help satisfy that desire, and amongst those innovations was sports. Sports appeared in the beginning through a group of primitive games in which everyone is allowed to participate and there is a winner and a loser, which represented the first nucleus of the Olympic Games for the Greeks. In the Roman civilization, it gradually developed into a competition dominated by excessive violence.

With the occurrence of increased interactions between people, either through travelling or occupation, these games began to spread between people to the extent that the origins of some of these games has become unknown, such as football. Where it is not known whether it originated in China or Britain. However, it is confirmed that it appeared in its usual form in the nineteenth century in Britain, but not in its current form that we know.

At the beginning it was just a popular game in Britain. But the year 1885 witnessed a pivotal shift in the history of football with the issuance of the "Professional Law" that allowed players to play football full-time and opened the door for transfers between clubs to make the competition greater, which is what happened in 1893, where it witnessed the transfer of several players between clubs inside Britain. And after a long period, specifically in 1968, the first transfer deal was made for a huge sum of money at the time,

Where the Italian striker "Anastasi" moved to the Italian club Juventus, at a value of half a million euros. Then in 1982, when the Argentinian star "Maradona" moved from Argentine's Boca Juniors to Spain's Barcelona, at a value of 3.5 million euros. Hence, and with the huge deals that followed, everyone began to realize that football was gradually transforming into a trade. This was soon supported more and more by the spread of televisions and the Internet around the world, which caused an increase in the demand for the good supplied represented in matches, and from here, businessmen and investors began to enter the football field.

From Sport to Investment:

Since the beginning of the 2000s, club purchases and their impact on the game have become clear. In 2017, the famous Italian club "AC Milan" was sold to a Chinese investment alliance, which made deals to restore the club to its glory. However, this did not materialize, so it was sold again to an American management company, but it did not succeed either. And so there was news circulating in August 2020 that the club will soon declare bankruptcy.

In Italy, an alliance of Chinese investors also bought the largest proportion of the shares of the "Inter Milan" club and made huge deals, such as the Belgian "Romulo Lukaku" that made the club compete for major championships after a period of stagnation, but with the Corona pandemic, they were prompted to abandon those deals due to the economic crisis that afflicts the world.



but with the Corona pandemic, it prompted him to abandon these deals due to the economic crisis that afflicts the world. . As well as the Italian Club of Rome, in which a foreign company purchased approximately 86% of its shares.

Perhaps the most prominent example for us is the French club “Paris Saint-Germain”, which was acquired by the Qatar Investment Fund in 2011 and directed its management to the businessman “Nasser Al-Khelaifi”, who soon concluded huge deals such as “Neymar” and “Messi” that made the club have local dominance and a stubborn competitor to Ali international level.

At the level of English clubs, we have "Leicester City", which was in the second division, which, after only 5 years of a Thai business group, was able to win the league in the 2015-2016 season, as well as "Liverpool", which was bought by an American business group in 2010 and made huge deals, which soon managed to be crowned the Champions League, Europe, the domestic league, and the Club World Cup. The most famous is "Manchester City", which rose strongly recently after its recent purchase from Emirati investors, most notably "Sheikh Al-Mansour bin Zayed" and businessman "Khalidoun Al Mubarak", and recently "Newcastle United", which was acquired by the Saudi Investment Fund, which is expected to compete strongly soon.



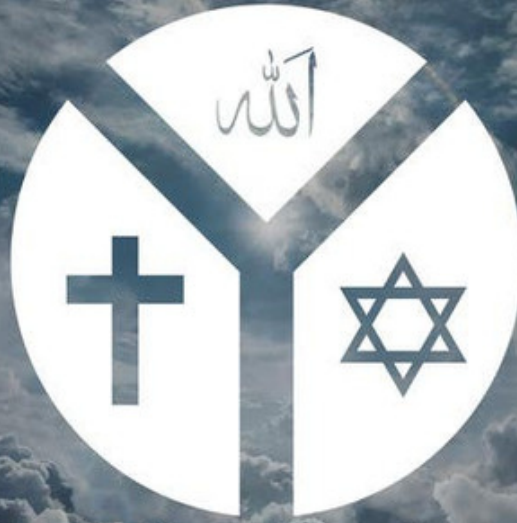
Why?

Here comes the question: What will be the benefit to countries, companies and investors from all this? There are political benefits.

If we look at Chinese investments in the Italian League, new markets have opened for them, not only in Italy, but also in Europe as a whole. As well as spreading the culture of the state, as in the case of "Newcastle United", we saw some of the club's fans wearing the traditional Saudi dress with joy, and then getting to know more about Saudi Arabia, and this is in the interest of its soft power. The country may enter a large proportion of the investments in the economy of other countries through the sports portal, as in the case of Qatar, which is filled with investment by European clubs as management or sponsorship, and then it was difficult to take a decision from the European Union against Qatar. As for the economic aspect, it is due to investors and companies that buy clubs, given that football is the most popular around the world, so they can make huge profits from broadcasting and advertising rights. Also, when you buy a famous player, you make a profit from selling his shirt, as in the case of "Messi", who sold nearly 800,000 copies of his shirt in the first week of its presentation. Also, other players who play alongside celebrities will become famous for them and thus increase their market value when selling. Instead of ticket prices, which soon run out.

Likewise, companies that design shirts and sports shoes, they market themselves around the world whenever these things are sold, as is the case of sponsoring companies that market for themselves by putting their name on the club shirt. Likewise, stadium development companies, when they invest in the development of a stadium, then the teams play on it, and then everyone sees it; they are also marketing for themselves.

At the level of countries, when the state invests in the sports sector, specifically football, this allows it to host international tournaments on its soil, such as the World Cup, which helps in providing job opportunities for many young people in building stadiums and what is needed to prepare for hosting. It also supported the tourism sector throughout the tournament period. Perhaps the most prominent example is the 2018 World Cup, which injected into the Russian economy more than \$15 billion only in the period of hosting the tournament.



THE NEW ABRAHAMIC RELIGION

Esraa Magdy Bakr- Level 4- Economics

I am writing this time and my pen does not know where it should really start, I feel a great conflict in my thoughts, do I start by presenting this intellectual farce that my mind does not believe, or express openly my deep fear considering the previous plans that have already been implemented on the ground !! Or do I start by presenting the diabolical thought behind that scheme, so my shock made me unable to arrange my thoughts.....

Let's get started.... A new religion! Yes, honestly, as I tell you, a new religion to unite the peoples of the region with all their religious and intellectual differences about the idea of one homeland because religions are the source of all wars and conflicts in the region, and therefore this new religion will destroy all of this and be the source of the values of tolerance, love and peace.... What do you think reader!!!!

We call it the new Abrahamic religion, which based on the fact that our master Ibrahim Abu al-Prophets and believed in it by the three religions, where the reformulation of religions and the agreed between the three religions and the deletion of the different, this religion is in the countries of the path Brahimi countries. Turkey, Iraq, the Levant and the Arabian Peninsula ending in Egypt under the title of the United States of Abrahamic where one religion, one currency, history and culture are rewritten to suit the Union and there are no holy cities and no haram Makki all of this belongs to the new state, Jerusalem is the capital of the new state and is called the Abrahamic city. Yes, and I remembered! How can I forget that? That Israel or Turkey is the one who is ruling that country, why? Slow down I will reply..... Because they are the ones who have the technological power and knowledge among the countries of the region.



Now I have finished presenting it objectively, and if not, I am done..... Let's come to what I would like to say, a Zionist satanic plan to achieve their goal in the region and to tyrannize its people. Is it Israel's map of the Nile for the El furat? What you failed in the war, you think of it cunningly, deceivingly and discoloring!

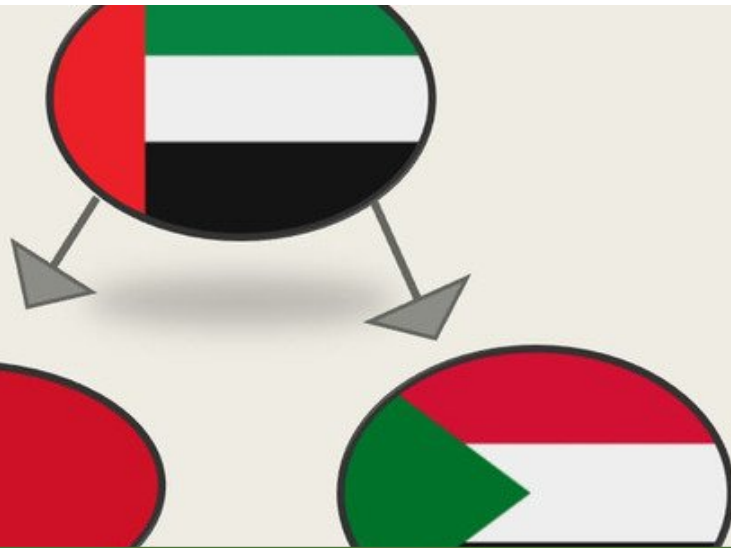
The new Abrahamic religion is a Zionist religion.

That makes you laugh! Or excuse me what should I say....the strange thing that , there are major countries and international institutions that have already supported this and the peace agreements between Israel and some Arab countries ,Trump called the "Brahimi Agreement", the UNRWA organization that called Jerusalem in its curriculum "The Abrahamic City".

I really apologize for the strange presentation of the article, but I'm going to calm down and end the article with really fearful feelings and take it seriously, not underestimate it, we are in a world whose dimensions are unknown and what we thought was impossible, has already achieved.

Bottom line! We only demand awareness, we demand what should be normal in the first place, but we demand, in light of the intellectual and cultural decline we suffer, we have to be vigilant for any idea that can try to destroy our principles, our values and religious beliefs, they are trying to confiscate the most precious possession of human beings, which is freedom of belief, they try to destroy us and enslave us to achieve their interests and goals, And we will not end.





NETWORK NORMALIZATION IN THE ARAB WORLD

Rawda Abu Bakr - Political Sciences

Isn't it strange what is happening in our Arab homeland, peoples who grow up to hate the occupying Zionist entity and to defend the Palestinian cause and the right of the Palestinian people to their land that see their governments endorsement of this entity?"

In the beginning, the normalization movements were of a purely political nature and for reasons related to the peace of the homeland. When Egypt concluded the peace treaty with Israel in 1979, it was for a purely political reason. At that time, the government did not try to convince the people of the rightness of this matter or the necessity of accepting this people, but what is happening now or since the beginning of 2020 with normalization of the Emirates is an attempt to make the Arab peoples accept the Israeli people and explain the advantages of cooperation with them.

It is no longer political or convincing matters related, for example, to stopping the war or calming the situation on its soil, such as Egypt and Jordan, but rather it has become more like a marketing of normalization through the advantages granted by this entity and with it the United States to the countries that sign Treaties to normalize economic and military relations with Israel. When the UAE normalized its relationship with Israel, America promised it weapons that the UAE could not obtain. In addition to activating economic relations between the two countries, the UAE announced the establishment of an investment fund worth 10 billion dollars in Israel to invest in the sectors of energy, water, space, health and agriculture. In addition to the implementation of many activities and events that demonstrate the interdependence of the two countries, which made Bahrain join it in the same year.



This is the strategy pursued by Israel, which is normalization with one or two countries, to show the rest of the countries that this matter is what will happen in the future, whether it is printed with it now or not, it will inevitably do in the future.

They were followed in the same year by Morocco, and before that Sudan was in exchange for other advantages, including its removal from the lists of terrorist countries, to become the fourth Arab country in 2020 to normalize with Israel and the sixth Arab country in general after Egypt and Jordan. From the concept of network marketing, what happened is that a country normalized its relations with Israel and another country or group of countries saw the advantages of this normalization and followed them. It is clear that the countries that had openly announced their rejection of normalization, including Iraq and Algeria, will not take long to catch up with the rest of the countries.

As the Kurdish minorities in Iraq are in Kurdistan is an autonomous region that enjoys good relations with Israel, and they announced in one of the conferences their desire to normalize relations with Israel, join the Abraham agreements and establish a civil relationship with the Israeli people.

There are countries that print secretly with Israel, either by encouraging the printing countries or by not expressing a clear and explicit objection to this matter.

"It is clear that the Palestinian issue becomes more difficult and complex as time passes by the complexity of international relations, so it becomes difficult to rely on governments to solve this issue and the matter has fallen on the shoulders of the peoples, so our responsibility has become to constantly remind ourselves to keep the Palestinian issue alive in our minds and hearts and educate the younger generations





THE COFFEE TALK

Youssef Mohamed Mokhtar - Year 2 - Economics

On a rainy winter night, a man in his mid-seventies enters a café in the freezing cold of Russia, seeking shelter from the rain. As, of course, in harsh winter days, these places are empty. While the man catches his breath and asks for a drink to relieve the cold he hints in the corner of the place a young man in his early twenties, sharp-eyed, drinking a warm drink, his eyes welling with tears, not much different from the heavy rain outside.

- The man goes to him and says with a slight smile:

"It's cold, isn't it? May I join you in drinking cocoa?"

-The young man looks at him indifferently as he drinks and replies:

"Go ahead, but I guess there's nothing colder than my feelings."

-The man asks in amazement:

"And why are you saying that while your eyes is full of tears?"

The young man looks at the man with a look that reflects what is inside him and wipes his tears.

- The man continues while sipping his cocoa:

"You seem to be a smart and strong young man, but your tears hide that."

-The young man asks in a sarcastic tone:

"What? Are you Sherlock Holmes and moving around reading what's in people`s eyes?"

-The man smiled and said:

"When you reach my age, you will realize that a look is enough to understand what is inside each person, but what I can assure is that your tears reflect that your feelings are alive. Tell me, what's wrong with you? You may consider me your friend or grandfather, or even consider me what you want, just speak your mind. Tell me first, what is your name?"

-The young man sighed and said:

"My name is Edgard Charlie, and I am not a social person by nature. I tend to be introverted and spend time alone. I like to read novels, books, enjoy coffee and go to the cinema alone, and socialization is the last thing that concerns me."

-The old man replied in amazement:

"Okay and what the problem in this?"

"The problem, sir, is that people like me are either ostracized by their friends and society, or blamed for their behavior by their parents. In both cases, these are the two worst things a person may be exposed to, ostracism from others, and parental pressure because of what you love."

-The man answers the question:

"Hmm, so you are not sad because you don't accept yourself, but because others don't accept you?"



-Edgard replies with grief:

"Yes"

-The man patted his shoulder and said:

"Let me tell you that your self-acceptance is the secret that will make you get through this. You were not born to impress anyone; you were created to impress yourself only."

* Edgard starts to pay more attention to what the old man is saying*

"If you seek to impress people, you will find that you lose what is unique in you, because you will change your standards to suit everyone; your essence is within yourself and not in what others see. You must seek to love your essence and not bury it to impress others. There are those who will accept you and love you as you are."

-The young man asks with a feeling mixed with interest and doubt:

"But what is the secret of your confidence in what you say, or that this will work?"

-The man ignores the question and says with a smile:

"I'll tell you one last thing because my mug is out and I have to go before my wife kills me - the young man and the man laugh - don't be like he who burns his house with his own hand by trying to adapt by changing yourself. Just let your depths and thoughts paint your life even if you are not good at drawing. At least it would be better than leaving it to another painter."

The man takes his coat and leaves the table, and before he closes the café door, Edgard asks the man about his name, and the man answers:

"My name is Edgard Charlie"

Then he leaves and disappears among the buildings in a way that astounds the young man, whose wandering eyes expressed his deep thoughts about what the man said and the strange similarity of names, not realizing that the one he met was his future self, trying to save him from abandoning himself and doing what would satisfy others.





SOCIETAL CONTRASTS FRAMED: MALES AND FEMALES

Yassmina Tarek - Level 4 - Economics, yassmina.tarek2018@feeps.edu.eg

Our society is an open exhibition of contrasts. Contrasts between the quote and the practice, and between the values and their implementation. Having a closer look on every day patterns and interactions, a lot of contrasts could be recognized, for those who want to recognize. In this article, I am interested in highlighting some of those contradictions between the treatment of males and females.

Society often perceives women as emotional beings and that their emotions and hormones affect their decisions, unlike men who are more rational and deterministic. In accordance, men should occupy any leading position whether in a family or in a profession as they are more responsible and decisive of their decisions and actions than women. However, we have always been raised on the basis that men can make mistakes and it is acceptable, they can be forgiven as everybody makes mistakes, we can merely say "a reckless boy who had regularly mistaken". While on the other hand, it is a rule that a girl is not allowed to make faults, she should be accountable and she has no space for

any mistakes, and when she does, her punishment is exaggerated and strictly undertaken.

If we; however, acted on the basis of the emotionality of females and the rationality of males, the case would be quite the opposite, emotions can be an excuse for faults and rationality means that mistakes are less expected and thus of a more weight and accountability, but this is not the case in actual reality.

This is clearly obvious in raising up the two genders in our society, and in a further point of time, it is always the accepted norm that men are leading and managing their families, man represents the lord of his house, and his woman should abide by his directions, though when a divorce takes place, it is always the responsibility of the wife and it is the woman who did not sustain a successful marriage, assuming that most of the time she is the main driver of the relationship's failure. So a home is always the man's responsibility then he should lead it all the time, unless a divorce happens



then it becomes the woman’s responsibility as she led the relationship falsely and irrationally. Furthermore for instance, according to every theory and science, cigarettes are condemned due to their adverse effects on health. However, we’re accustomed to see it as a regular habit to men and a matter of shame and disgrace for women. Once again we see a distinction where men are allowed to behave in a wrong way, yet women aren’t. These are some examples out of so many others where what has been said is immediately reversed according to gender and advantage. The society has unfortunately proved its values to be originated out of vain and some prejudice. As for any value there should be a clear right and wrong, a visible red or green, a definite line that distinguishes between the good and bad, nevertheless, here the right and wrong differ according to human’s gender. It is adaptable to who commits it and to which gender he/she belongs. But actually, a moral value shouldn’t be accepted and refused at the same time.

“Women are jewels”. A statement that nearly every lady has heard and was raised up on. As it was always used to prevent her from numerous rights or in order to deny her some privileges given to her brother or a fellow male. A long-term

manipulation that is used and was carved in her mind to grow up upon the same norms, convinced with it, and even acts to transmit them to further generations, to sustain the same loop and to guarantee the constancy of these contrasts. A sentence that sentences her to live less. The main difference is the fact that jewels are considered the best of stones, but on the contrary, women aren’t considered the best of humans. And Jewels are solid rigid stones, women are not, they are ordinary humans. At the end, although such contrasts and contradictions mostly seem sarcastic and nonsense, their negative effects aren’t imposed only on females but on males as well. But in general, it sometimes seem like a culture where shame is exclusive to a certain gender and values can be artificially constructed, and where too many societal contrasts can be framed.





"GOOD OLD DAYS": BETWEEN WHAT IS RIGHT AND WHAT IS ART

**Farah Mahmoud Elmelegy - Level 3 - Economics, Farah.elmeligy2019@feps.edu.eg
Mariam Ahmed Mahmoud - Level 3 - Political Science, Maryam.ahmed2019@fep.edu.eg**

Everything around us changes with the flow of time: people, places, tastes, even ideas and beliefs. Whether this change is for the better or for the worse, it is a change nevertheless. Even in our daily lives, we can observe a very clear intellectual gap between generations embodied in how different music tastes are now from back then. Therefore, we decided to start a discussion between the two poles about the evolution of music in order to explore generational differences. We met, on behalf of the students and professors from the Faculty of Economics and Political Science, with Dr. Osama Saleh, assistant professor at the Political Science Department, and a sample of students in order to represent the youth's side and to visualize how different generations think.

To learn about the disparities in music tastes between generations, we began by asking about their favorite artists and the music genre they prefer most. Dr. Osama Saleh stated that his favorite singer is Ali Al-Haggar and that he mainly enjoys listening to classical music. The students, however, listen to various genres of music and do not prefer a single artist; their listening to a specific type of music is based on their mood rather than a preference, as they like to listen to old music or Arabic hip hop at instances, foreign music at other times, and even Egyptian rap songs or "Mahraganat".



Then we wondered if their preferences had evolved over time. The professor assured us that his preferences had not changed over the years. He enjoys listening to artists he grew up listening to, such as Amr Diab, Ali El-Haggar, and their contemporaries from the 1980s and 1990s. He occasionally listens to classic artists like Farid al-Atrash, Abdel Halim Hafez, Umm Kulthum, and Fairouz. On the other hand, when we asked the students if their musical tastes had changed, they responded positively, indicating that their tastes have indeed changed. When they were younger, they generally listened to music that was popular among young people, but they have since begun exploring other sorts of modern music, such as 'rap', and discovering genres of



old classical music they had refused to listen to when they were younger such as that of Umm Kulthum, Abdel Halim Hafez, Mohamed Abdel Wahab, and Shadia.

People listen to particular types of music to get into a good state of mind; so should the singers deliver a purposeful message in their songs or to attempt to nourish the spirit and delight of the listener? Dr. Osama agreed that the purpose of listening to songs is to be delighted, since he does not prefer listening to loud music, as compared to classical songs which he finds relaxing. The students, however, generally agreed that they don't have a specific goal for listening to songs as they are mostly for entertainment, with no expectation of a purposeful message.



We began talking about the various kinds of loud music that have been the subject of recent controversy. In recent years, 'mahraganat' have gained popularity among a broad segment of the Egyptian and Arab population. This sort of music have become popular at weddings and on the streets, and it received a lot of attention on the Internet, but it was condemned by music critics and experts. Despite the prevailment of 'mahraganat' for several years, a new style of 'rap' music was launched, stealing the spotlight from it with rappers now becoming the scene's

pioneers, topping the lists of most streamed songs on musical apps such as Anghami and Spotify. We asked the professor if he has ever heard any rap song or 'mahraganat', and he answered that he only observes the controversy around them on social networking sites, but he does not listen to these new types of songs. On the contrary, the students stated keeping up with most rap and 'mahraganat' songs and reported hearing them on a regular basis.

Following the dominance of this new wave of songs, musicians, particularly their syndicate, have harshly criticized those new types of music, seeing "mahraganat" as a type of song that contains vulgar words and a very loud music genre, and rap songs are denounced because their meaning is unclear and it is a new "style" for the older age group. There has been a considerable condemnation of singers, particularly "mahraganat" singers, who believe that their usage of this sort of music and speech distorts Egyptian society and has a negative impact on it. We examined this with




Dr. Osama, and whether the Egyptian public's preference for these kinds of songs today indicates a deficiency in public taste. He stated that if popular songs contain negative connotations or harsh words, then there is a defect in Egyptian public taste because this may in the future show negative phenomena on our society and issue facts that are alien to Egyptian values, but if the songs are not tainted by anything, there is no objection to the presence of new musical genres. In the students' opinion, the spread of these types of songs does not indicate a flaw for them. There is no single measure of public taste that can be used to assess whether or not a problem occurred, because generations differ in their ability to express themselves and their thoughts.

With the absence of finding a single measure that states how the society's taste should be - from the students' point of view-, we went on to ask them about what best determines a singer's success, is it through the opinions of critics and specialists or through the audience and how well they connect with their songs by Counting the number of views and listens on music platforms? Opinions differed, while students unanimously agreed on








the importance of keeping up with the “trend” and observing how people listen to those songs in celebrations and even in the streets, Dr. Osama noted how important it is to achieve a general balance between what critics deem appropriate and what the society wants to hear without disturbing the public taste. In this context, he also supported this with the example of festival films, which in many cases fail to capture the public’s attention despite achieving many awards.

And because change and following the trend are significant features of our age, a comparison is always found between different generations, where they do not

- 1  **وبحلفك**
شيرين عبدالوهاب
- 2  **اتنسيت**
فاسلم
- 3  **أنت الحظ**
عمرو دياب
- 4  **كيفي كده (مع ديسك...)**
ويجز
- 5  **رايقة**
عمرو دياب

differ only in terms of the type of music or the words used, but such a comparison rather expresses the intellectual differences between generations. In the past, some believed that the "young" singer Abdel Halim Hafez was not fit to compete with the big singing names of the time, and now Al Andaleeb is considered one of the most significant names in the music industry both in Egypt and the whole Arab world. Despite the occurrence of this change, Dr. Osama believes that the difference of Halim from those who preceded him, up to the emergence of the 80s 90's generation of Hani Shaker, Amr Diab, and others, was not a big difference because they did not deviate from the norms in a serious way or present something to be deemed as strange, but rather presented a modernized type of music characterized by lighter words and a faster melody. On the contrary, the students perceived the existence of such a comparison as fundamentally unfair, due to the difference in societal behaviors and lifestyles in general. This, in addition to their view of the generations as being more conservative, especially with regard to everything that is new; their fear

- 1  **Etnaset**
LYRICS Muslim - فاسلم
- 2  **Keify Keda**
LYRICS Wegz, Disco Misr
- 3  **FAR2 KHEBRA**
LYRICS Afroto
- 4  **SIRI**
LYRICS Shahyn
- 5  **عفاريت الأسفلت**
LYRICS Wegz

of breaking free from the norms and traditions, believing that this is the only way to success. Unlike today's the generation which is more daring and tends to be more creative, breaking out of the ordinary, and while that may be fraught with some risks, it is also the only way to succeed in our time.

Moving on to the controversial topic which has captured the public’s attention for the past couple of months of banning some people from singing at parties and weddings by the head of the Musical Professions Syndicate, Hany Shaker, Dr. Osama explained to us that this is where the big issue lies as contrary to what some people might imagine, the Syndicat’s decisions have great consensus and support, leading us to a societal division in the views between conservatism and liberalism. While the conservative viewpoint supports those decisions in favor of preventing the presence of any vulgarity in music or allowing the usage of negative connotations, the liberal viewpoint goes to leaving complete freedom for the society to create the public taste without any pressure or constraints. The two parties agreed on the necessity of having a regulatory role for the Syndicate of Musical Professions and also a supervisory one on the words and expressions used, while also accepting the difference in tastes in terms of new melodies and musical genres.

And now comes the important question to those reading our report, “Good Ol’ Music Days”, is the most frequently used statement when expressing the differences in tastes and expressive arts presented between then and now. But do you really believe in it? Or is it that , With the passage of time, one’s memory tends to remember all that is beautiful while totally omitting what is ugly? Is such a judgement only applicable On the artistic aspect, orders the declinism theory control our minds and without us realising it?



THE PREVALENCE OF CLASSISM

Noor Khaled - Level 2 - Economics - noor.awad2020@feps.edu.eg

No matter where you go, you will always find some form of discrimination occurring. Be it racism, hatred towards religions (or the lack thereof), or sexism, discrimination exists even when we cannot see it. Here in Egypt, some prejudices are out in the open, especially classism, which is the process of treating people better or worse based on their social class position. And while many discussions have been held to denounce all kinds of discrimination, classism is a topic that needs more attention in Egypt, given how it is so prevalent in our society.

We will begin this discussion by discussing how classism has become so common that we do not question it anymore. Take television ads, for example. One minute you're watching advertisements for philanthropic causes that include low-income families and the next, you're watching a residential advertisement that features a glamorized version of an upper/upper-middle-class family. Ironically, a lot of the time, the people that invest in these residential areas aren't upper-middle-class. Moreover, the fact that low-income consumers are almost always never shown as valuable potential buyers - even when these ads target them by specifically mentioning how easy



they make it so that anyone could afford to buy their properties - shows just how normalized the idea has become. Ads like these only proceed to feed the monster of classism in Egypt.

Ads are not the only example of how widespread classism is in this country. Although they are not exclusive to Egypt, gated communities have a reputation of being a catalyst to classist assumptions. Within these beautiful gates, a disgusting secret festers. The people that reside within these communities are generally of a similar social class, yet they still try to classify each other based on other possessions or features. For instance, parents may want their kids to hang out with kids that seem more "refined" or those with markers of wealth. They may also try to distance themselves from people who speak in certain accents. Now, these may seem like extreme cases, but it is an unfortunate truth and one that prevails.



Even in marriage arrangements, people strive to marry off their children to people of a similar or higher social class. “My son/daughter has to marry this rich, successful woman/man,” and if said children bring home someone that does not meet those criteria, parents may turn hostile towards their potential son/daughter-in-law. Even more disturbing are cases where you hear parents urging their children to break off their engagements for a “better” option even when there was nothing wrong with the original couple. They treat marriage as a transaction instead of a matter of building a family based on common morals and compatibility.

One thing leads to another, and we end up with a myriad of people trying to climb the social ladder to improve their lives and escape class assumptions. There is nothing inherently wrong with trying to have a better life, but some people take it to new extremes to make it look like they belong to the “upper class.” They start to deny their heritage and cling to western ideals in an attempt to erase



their own beautiful culture because they refuse to become associated with those who they claim are of a “lower” social standing. They dress a certain way, make friends with certain people and refuse to speak their mother tongue. Is that necessarily a bad thing? Absolutely not. It turns ugly, however, when these same people judge and treat those they deem “less” than them with disrespect.

They give them dirty looks, rudely speak to them, and even call them derogatory terms based on surface characteristics such as clothes, dialects, or just about anything that makes them different. This is especially noticeable in Egyptian communities outside of Egypt. I heard and witnessed the atrocious things people say and do to try to be part of “upper class” circles. People even go as far as lying about their birthplace because they are ashamed of it. Can you believe it?

On the other side of the coin, some people treat those who they think are of a higher social standing either with disdain or absolute awe. They also fall down a rabbit hole of assumptions just because someone may speak foreign languages, drive a nice car, or look “polished.” Both sides are equally repulsive and quite terrifying. How easy is it to change people’s perceptions just by changing the way you carry yourself? People assume that a woman wearing an Abaya either lived in Saudi Arabia or the Gulf States or lives in a low-income neighborhood, depending on the style of Abaya she wears. Meanwhile, the woman in a polo shirt and khakis must be living in a gated community, drive a nice car, and have her kids enrolled in a private school. And the sad thing is, people treat both women differently, even if it is the same person in both scenarios.

Like the rest of the world, Egypt is not free of classism and other forms of prejudice. The problem is that it has become so prevalent that we need to address it more. We shouldn’t be ashamed of our heritage and we should never shame those who are trying to become better off. What we should do, however, is discourage those who think it is okay to judge people who are different from them.

We should never treat people differently because of what we see on the surface. Beauty fades, wealth comes and goes, race, skin color, and religion make us different. We should dig deeper and try to find a person’s golden core: their personality, their spirit. This is what lasts; therefore, we should stop assuming things and treat everyone equally with respect.



THE VOLUNTEER CHILD

Noura Mohamed - Level 3 - Political Science

In one of the volunteer activities of the Resala Association, I came across children between the ages of six and twelve and teenagers who are not yet in middle and high school! At first I thought that they came with a member of their family or someone who is older than them, but I found that most of them came alone by their own will and that many of them have been regular in attending these activities for years or even months! This situation surprised me because I and many people of my generation did not learn about this culture of volunteering until after going to university and because it would be useful in our professional lives later on. As for a child or teenager doing this at school with passion and commitment, here it is worth mentioning the noble upbringing they received and their parents for the favor they - the parents – give to society due to raising

a child accustomed to the culture of volunteering at a young age. Some parents may be afraid to leave their children alone in a voluntary activity for fear that they will be exposed to any harm, but the truth is that volunteer work brings a lot to the child, as it exposes the child to a new environment other than the environment of the home and school, in which he discovers that he is welcome and that his role is very important and that he contributes to helping many Of people in need and those around him share the same goals. The child's continuation of volunteering regularly and commitment earns him a disciplined and organized personality. He also acquires the spirit of initiative, self-confidence and courage as a result of being exposed to many situations during his volunteering that require quick decision-making, quick action, or any other necessary skill. Some may



respond to this that these practical skills are acquired by a person anyway from his life experiences and that there is no need for a child to volunteer at a young age because he will acquire them in later stages and that it is better for him to enjoy his childhood while playing and having fun. Based on that opinion, I reply that the matter is not only a matter of practical skills or life experience, but that it has a human and spiritual aspect that cannot be neglected. The child's dealings with those who are most in need of him, help in forming a human personality sympathetic to others and teaches him gratitude for the blessings that God has bestowed upon him and implants in him the trait of taking initiative in helping others and giving them an opportunity to discover what they really like to do. And if we look at the foregoing, we will find that it has a direct relationship to reducing the chances of affliction with mental illnesses and personality disorders, because the volunteer is reconciled with himself and with the other and is always proactive, so passiveness does not know its way to him, so he is always



an influential actor in his community. As for the parents' fears about their children, they are fine, but it is unreasonable for them to stand in the way between the child's practice of voluntary activities. Parents can volunteer with their children so that the children get used to it and make sure of the reputation of the voluntary institution in which they want their children to volunteer, or they search for special institutions for child volunteering. Only and to involve their children in choosing the activity they wish to volunteer in and over time it will become more reassuring for parents and more familiar to children.



In conclusion, the volunteer child is a phenomenon that everyone needs in all societies and all times, and no matter how unuseful child volunteering seems to some people, but the truth is that it is like the butterfly effect, while it seems simple and small, it is able to change an entire society without any exaggeration.



IBN KHALDUN AND HIS LIVING IDEAS ABOUT LANGUAGE AND THE LINGUISTIC FACULTY

Walaa Mohamed Abas Bahij - Level 3 - Political Science

Dear reader, when the name of Ibn Khaldun is mentioned, one of the most important scholars who is proud of the sky of Islamic civilization usually comes to mind. To the great approaching of great determination. as he received the art of literature from his mother, and he was on the verge of acquiring the fruits of science in great demand, and moreover, he frequently frequented the councils of well-established scholars. And his extraordinary genius was evident before he reached the age of twenty. as he was a lot of movement and travel throughout his life And he had a huge intellectual production represented in the "Introduction", which is a valuable encyclopedia that gathers a lot of valuable information in all fields, and is suitable for applying its ideas and theories at every time and place.



The main one that we are going to talk about, which is the extent to which his ideas fit the current reality. and as we know that the era of Ibn Khaldun was located in the eighth century AH, so the existence of a correlation between his ideas in that period and the current reality is considered a great manifestation of the extent of his ingenuity This thinker was aware of the importance of the moment he was living in, and that it was a historical turning point that would generate many future phenomena and problems.

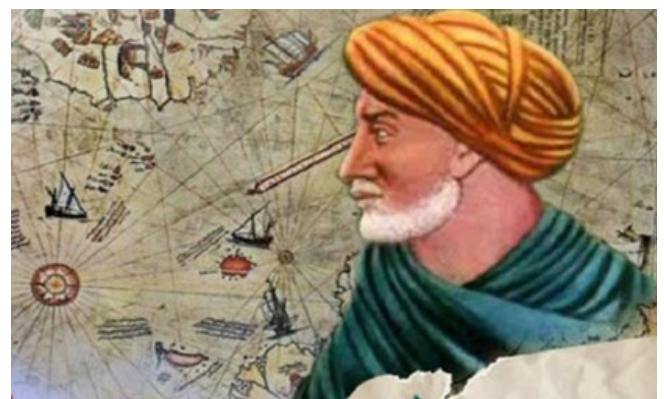
And that is through the application to one of the chapters of his introduction entitled "In that the linguistic queen is not an Arab industry and is dispensed with in education". and the reason for choosing this chapter is precisely the strong connection between his ideas and a very important issue in the current reality. which is the spread of Franco Arab and the lack of interest in the linguistic queen Modern, and the severe confusion between Arabic and English during the conversation, and this is indeed the memory of Ibn Khaldun when he spoke about the linguistic queen becoming weak, and the dialects in the Arab countries that moved away from the language and lost their true identity.



This chapter focused mainly on clarifying that the linguistic queen as a practice differs from the laws of this queen, because knowing the rules of grammar and language does not mean the ability to practice them during speaking and writing, so dear reader, we find that Ibn Khaldun gave us many examples that support this idea, such as the carpenter, the tailor. and finally the scientist Language, because a large percentage of them know the origins and rules of these faculties, but they cannot practice them efficiently. For example, you find a grammarian if he is asked to send a message consisting of two lines, you will find spelling and grammatical errors in it, so knowledge of the laws of grammar and language is not sufficient for the correct linguistic faculty, the speaker of the language is His verbal sentence, using the laws of this queen, but unfortunately the problem lies in the fact that many grammarians in his era made the mistake of confusing knowledge of this queen in terms of science and practice. It is the main cover and guard for this queen so that the expression process takes place properly, as we find that Ibn Khaldun strengthened this queen through the likes of the Arabs and their evidence, and the writer sees this paradox as a call to you Grammar and grammarians wanted to clarify the extent of the importance of this queen and how to acquire it. He also stressed the importance of practice and application and not just abstract knowledge. and finally distinguished between the extent of the strength of this queen in different countries through the countries of the West, Andalusia, the people of Morocco and Africa to form a mental image that highlights the strength and weakness of this queen in those areas. Hence, dear reader, a very important question comes to mind, which is the extent to which these ideas are applicable to the current reality?, and here the writer believes that these ideas are clearly manifested in many issues in the current reality, including the case of Franco Arp, which is a clear manifestation of the lack of practice The correct linguistic queen and the weak interest in language, because the Arabs have become not interested in the matters of this queen and in how to practice it correctly, and this appears in the integration of English words in most of our conversations, and the unfortunate thing is that this has become a standard for civilization, and the pioneers of social media have strengthened this language It is largely fictitious, which is considered a mixture between Arabic and English, but is written in Latin letters and numbers, so in light of the tremendous technological development, it became clear to us that the stagnation of the Arabic language is completely consistent

with Ibn Khaldun's statement that the language lost its true significance and became the linguistic queen who is weaker. These ideas also apply largely to the dialects in the Arab countries, because they have moved away significantly from the language, so the dialects in the Arab countries have become a factor in weakening the Arabic language, as every Arab country has become using its own dialect, in addition to the fact that Western diplomats are learning the dialects of the Arab countries Instead of the Arabic language itself, so this is a very dangerous matter, and the Arab League has a pivotal role in that issue, as it must put an end to the competition between the Arab countries in spreading their dialects at the expense of the Arabic language and the correct linguistic faculty. and this is a very matter in The importance, for example, but not limited to, is evident in the success of Iranian religious series because of their dependence on the classical Arabic language. Therefore, reliance on the sound classical Arabic is a commendable matter and enhances the cultural identity of the Arabs.

The problem in general lies in the educational and linguistic policies followed by the Arab countries, which are characterized by improvisation, randomness and contradiction, simply because they were unable to address the linguistic issue as it should be, and they did not give an appropriate amount of attention to this issue, which is considered a crucial issue. For all civilized countries and nations, and the decisions, controls and legislation related to the language have no effect on reality, but rather have become a means to weaken the Arabic language and its presence as an official language of the country, and as a contradiction in this regard, we find, for example, the policy of the Moroccan state towards the Arabic language, which is considering it the official language.



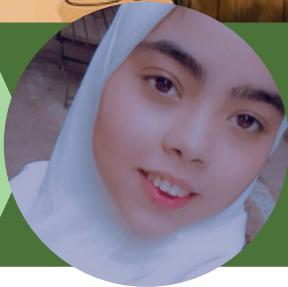
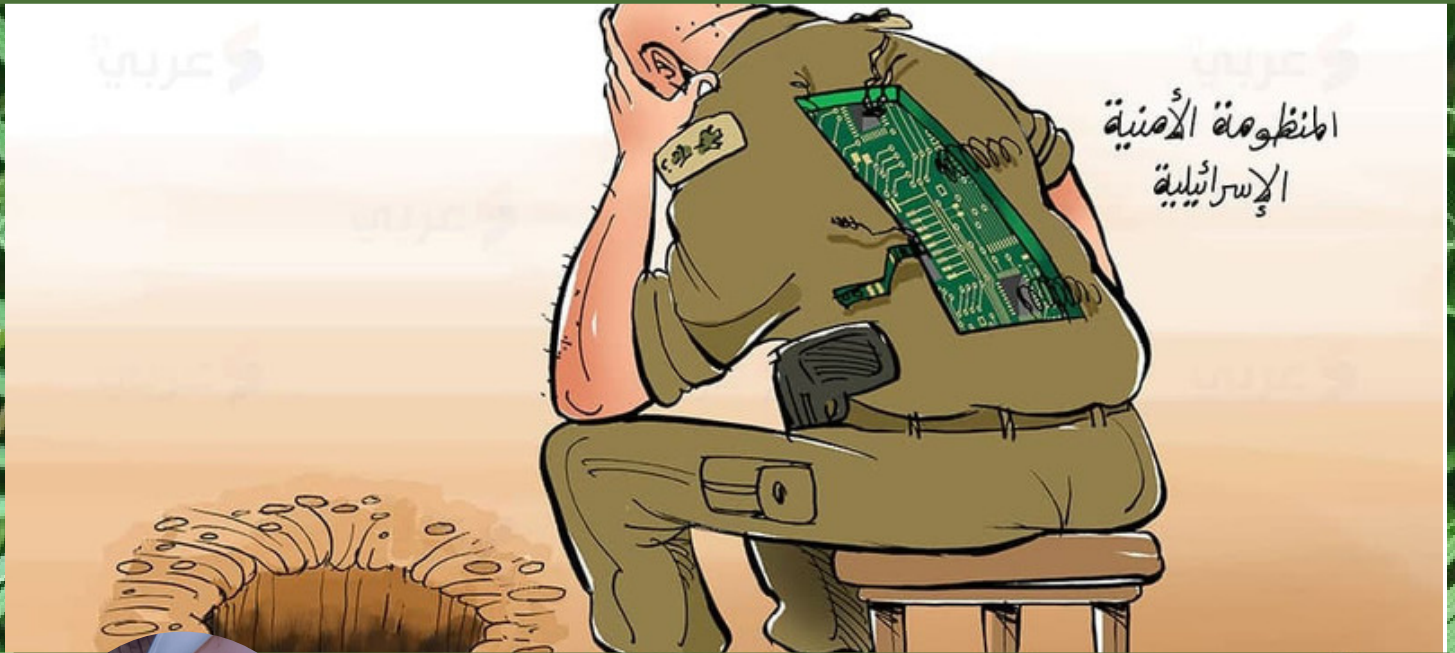


The country from the moment the country's first constitution was issued after independence, and at the same time made the French language the language of administration, higher education, media and economy, and this indeed had a clear impact on its ability to establish linguistic institutions capable of protecting and developing the Arabic language, and in this regard it should be noted an unfortunate matter. It is very important, and it is the establishment of the last complex of the Arabic language in Hebrew Israel in Haifa in 2009, and no example was held in the Islamic Arab Maghreb, which made the Arabic language a Their official language for tens of centuries.

And in light of the tremendous technological development, what happened to the Arabic language is completely consistent with what Ibn Khaldun said, that the language has lost its true significance and this linguistic faculty has become one of the weakest, because the abstraction from speaking in sound classical Arabic has become a standard for urbanization and this trend has become the prevailing, and reinforced. This trend is the lack of awareness among young people of the extent of the value of the language and the importance of preserving it, as it is an integral part of the cultural identity of any nation, so it is necessary, as Ibn Khaldun sees, that we govern the linguistic queen in science and action, and that we return to the authentic Arab heritage of the language, in order to confront. These problems are correct.

It is clear from the foregoing that there are many issues that are considered as clear evidence of the validity and appropriateness of Ibn Khaldun's theory of language and the linguistic faculty on the current reality. because the language already faces many problems that weaken it, in addition to the lack of practice of the classical Arabic language among most Arab countries is considered as A clear manifestation of the weakness and threat of the linguistic queen, and the Franco-Arp, which has spread rapidly and remarkably in all social media, reinforces the same idea that the language is indeed in danger due to the distance from its origin and ignoring the great difference between knowing the language scientifically and practicing it in action.





"BEING A PALESTINIAN MEANS HAVING AN INCURABLE HOPE..."

Mayar Adel Kasseb, level 3, Political Science

The most prominent of the leaders of the Al-Aqsa Martyrs Brigade who were chased into Israeli occupation during Fatah's "second intifada," became the first and strongest man in Jenin and became a symbol of the second Palestinian intifada , As a member of the Fatah Revolutionary Council, and even becoming an icon of the resistance in Palestine, Israeli intelligence called him a "street cat" but he was a rogue lion they feared and feared his own way of thinking and the distinctive plans he used whenever he threatened the occupying forces Captive Commander Zachariah Al - Zubedi.

Zachariah Mohamed Abdurrahman Al-Zubaydi, born in 1976 in a Jenin camp inside the Occupied Palestinian Territory, Zubaydi completed his studies in

UNRWA schools, obtained a Bachelor of Social Service, joined a Master of Arts in Contemporary Arab Studies at Birzeit University, and was also a student of the Faculty of Political Science at Birzeit University.

A young Palestinian man who lost his mother in front of his eyes after being shot by the occupying forces in an Israeli raid on Jenin in 2002, and then his brother was martyred and by his close friend and his family home demolished, He was convinced that what was taken by force was only recovered by force , He was one of the most powerful figures in Jenin ,He led numerous operations against the Israeli occupying forces in the West Bank ,He testifies that he's stood up to Zionists since he was young.



Al-Zubaydi escaped four assassination attempts that left traces in his body and face , But he managed to get out of their hands every time.

The occupation soldiers tried to arrest him and he was arrested several times, most recently in 2019 in the West Bank city of Ramallah on suspicion of involvement in major and dangerous terrorist activity ,He had not been sentenced until the moment he had shaken the Palestinian territories and the world at large "The Big Escape."

The Big Escape the legendary escape plan through the Freedom Tunnel , This escape provoked an Arab and global outcry ,It has overthrown the Israeli security system , The captive Zakaria al-Zubaydi and five of his Palestinian captive friends managed to dig a tunnel below Gilboa prison, flee the hands of the occupation and extract their freedom in a way that the entire world could not explain.



Gilboa prison, the most heavily fortified Israeli occupation prison , Gilboa prison is described as "the vault" for the severity of its fortifications, and is classified as the most severe prison in history ,But the genius, will and determination of the Palestinians do not recognize any fortifications ,The heroes slapped Israeli occupation prisons, proved that freedom was not impossible, dug dirt, cracked prison rocks, and saw the sun of freedom again.

Al-Zubaydi wrote a master's thesis in 2018, entitled "Hunter and Dragon: Pursuit in the Palestinian Experiment 1968 - 2018 , He translated it on the ground , Al - Zubaydi, after escaping from prison, proved The dragon's victory over the hunter...

Greeting to Zakaria Al-Zubedi ,Mahmoud Al- Arda , Mohammed Al-Arda , Ayham Nayef, Jacob Qadri , Monadel Anfeaat And all the sons of Jenin who took their freedom out of prison and the injustice of the jailers through the tunnel of freedom and told in the history books a story that will forever be engraved as a witness and proof of the constant determination and hope of the Palestinians...





WHY DO EGYPTIANS LIKE TURKISH DRAMAS SO MUCH?

Maram Mofreh Mohamed - Level 3 - Economics

maram.mefreh2019@feps.edu.eg

Let's take a short trip down memory lane, it's the year 2009, the Turkish series "Noor" is the most watched television show during its airtime for the first time dubbed in Arabic on TV channels, especially among women regardless of their ages. I have vivid memories of how the older girls at my school used to discuss the events of each episode after it aired as well as how they shared their future expectations of what will happen to the show's main characters "Noor and Mohanad". In a short period of time, they were everywhere! Especially the show's hero "Mohanad" who charmed several generations of women with his handsomeness, becoming their dream man, gaining fame that further surpassed the fame of the show itself not only in Egypt but also for several countries in the middle east. The fame of Turkish TV shows began with "Noor", but it didn't end with it. In the following years after the airtime of this show, a tsunami of Turkish shows dubbed in Arabic have flooded several Egyptian TV channels after the huge success of "Noor", which is something we can understand. And now, despite the decrease in the number of followers of Turkish drama in Egypt, there is still a good segment that eagerly follows them, specifically younger people. The question is: what is the reason for the continued fascination? Why is there so many Egyptian fans of Turkish actors, actresses and TV shows?

Turkish TV shows are rather lengthy, with the average episode lasting for over 2 hours! So, if a show has 60 episodes for example, that's more than 120 hours. Also, they have a tendency to be overdramatic and repetitive. How can they not be or else they won't be able to fill the running time

of 120 minutes per episode. With the world gravitating to shows with fewer episodes, which we can clearly see through the success of shorter shows on platforms such as Netflix and Shahid. So why do we still see any fans for Turkish shows at all?

It's no secret that one of the original reasons for the success of "Noor" was the handsomeness of its main hero, this reason which still continues to attract people to watch the shows. Women watch for the handsome actors and men watch for the pretty actresses, which makes many people handle the very long length of each episode just fine. In addition, another reason for the success of "Noor" was the lack of Egyptian series that were airing during that time. Remember, at that time almost all of the Egyptian shows that were being produced aired in just one month of the year, Ramadan, leaving the other eleven months with no new ones, which opened the door for people to watch international shows, not only Turkish shows but also others such as Indian shows as well as Korean shows. Even though more Egyptian shows are being produced all year long in the previous years, it is still nowhere near enough. Another reason is that directors choose to shoot the shows in beautiful locations that are pleasing to the eye, enhancing the pretty and overlooking the ugly. Which is something that we don't often see in Egyptian shows, Cairo is ten times prettier than Istanbul, yet its beauty is often overlooked by Egyptian directors for lack of skill on their part. Finally, the soundtracks of each show are another reason that have contributed to increase people's emotional attachment to them.



"BULLIES BEHIND THE SCREENS"

Islam Mohamed Abdul-Ghani Mohamed - Level 4 - Political Science

The crimes of the era have changed, so that the distance between the victim and the offender has become thousands of miles, so there is bullying that is carried out through the use of electronic means, after it was known that bullying is concentrated in the vicinity of the educational environment, but now it is possible for an individual to be subjected to bullying in the most private places in the home and therefore exceeds the danger of bullying. Electronic bullying is the danger of traditional bullying because electronic bullying is not related to a place and it is also possible for the bully to be anonymous through fake accounts, and this means that electronic bullying has no time to end.

Therefore, it was necessary to know what cyber-bullying is at the beginning, and it is the intentional use of electronic devices connected to the Internet such as the phone with a view towards others and harming them, whether the harm is material or moral. Electronic bullying has several types, including the bully working to distort the image of the victim, stealing his personal accounts, publishing his card on social media, or sending offensive words, pictures and videos to him. Inappropriate comments or spying on it.

Hence, the negative impact of bullying on the victim appears to us, so that they are not able to declare what he is exposed to because of fear or embarrassment, which makes him in a constant state of tension, anxiety and stress, and may eventually lead him to think about suicide. He found that the most vulnerable people to bullying are those who discuss politics or online sports.





Therefore, this phenomenon had to be confronted by doing some public behaviors such as preserving personal information and photos away from social networking sites, and for the victim to ask for help without embarrassment to get rid of his problem, in addition to the community's interest in spreading awareness of ways to prosecute the bully electronically to confirm the existence of a deterrent to criminals and finally it must be known The bully is an abnormal person, so he needs treatment, psychological rehabilitation, and deterrent punishments to serve as a lesson to all.



and that they and their children have a dialogue language to inform them in case they are exposed. Cyber-bullying to help them solve it, and finally the role of cooperative societies in spreading societal awareness of the dangers of cyber-bullying through awareness programs, holding seminars, and working to provide psychological support to victims so that they can return to their normal lives again.

With interest in the school's role in preparing cultural awareness programs to explain the nature of cyber bullying and the legal penalties that may affect the bully, in addition to working on urging students to report cases of cyber bullying that they may be exposed to. The role of the family, they must monitor children when they use electronic devices and warn them against opening any message from an unknown party,

In the end, every person has the right to live a decent life in equality with others without being abused or bullied because of his race, gender, religion or disability. Bullying is a crime that must be eradicated.