



ELITE

Climate Change in the Eyes of Our Students

SPECIAL COVERAGE



MCOP

Youth Climate Change Model (MCOP)
المؤتمر محاكاة مؤتمر تغير المناخ



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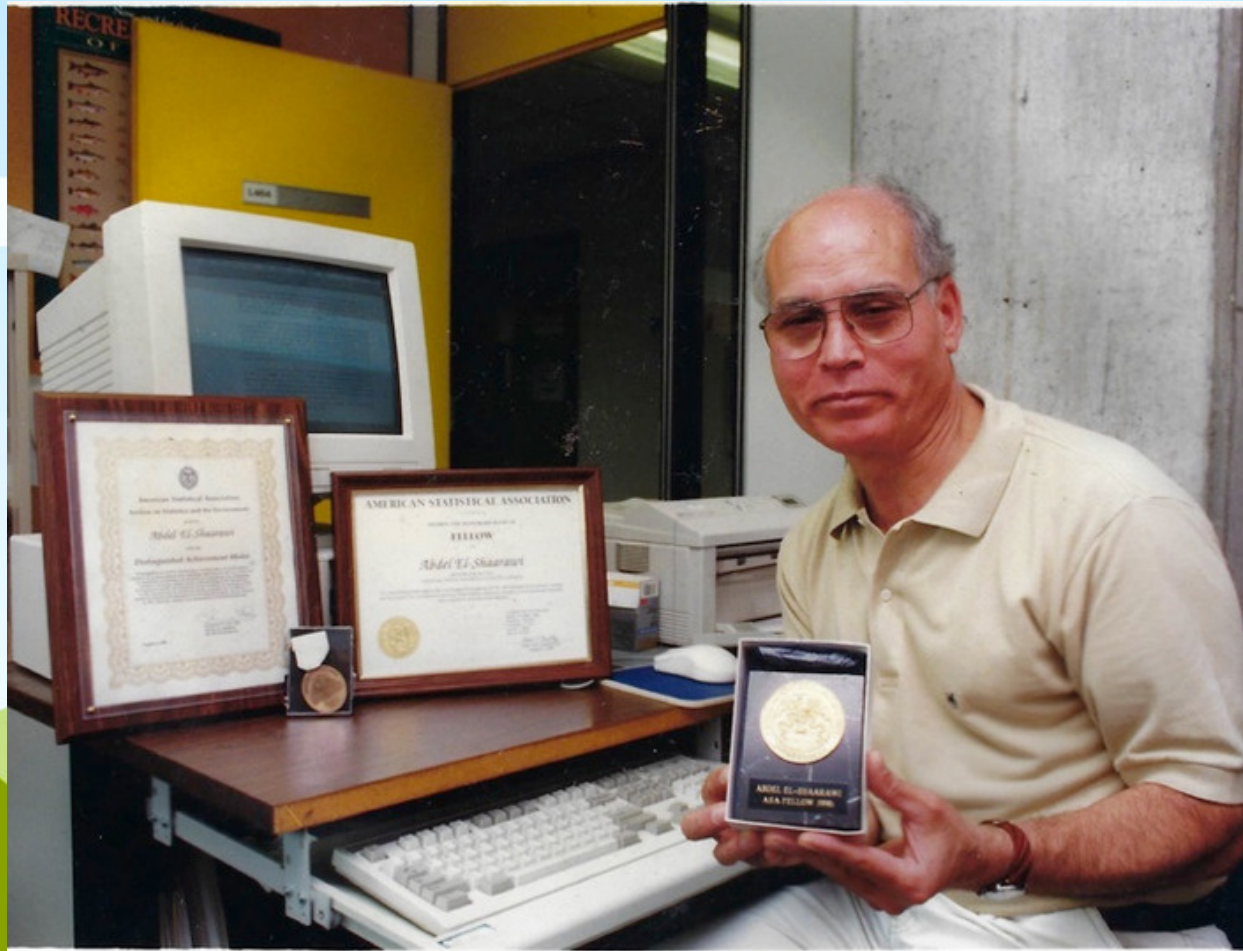
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ELITE GUEST

Prof. Abdul Hamid Al Shaarawy

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Election of the American Statistical Association Fellowship and Distinguished Achievement Medal from the Department of Statistics and the Environment

Interview with Prof. Abdul Hamid Al-Shaarawy

Dialogue: Caroline Sherif, Noor Khaled and Mariam Younis

In this issue of Elite, we had the honor of interviewing Dr. Abdelhamed El-Shaarawi, professor of statistics, expert in environmental statistics and founder of The International Environmetrics Society, the famous magazine, “Environmetrics,” and, “The Encyclopedia of Environmetrics.” Both the magazine and the encyclopedia are published by Wiley. Dr. Abdelhamed tells us about his experience in the Faculty of Economics and Political Science and tells us about the topic of the hour: Climate Change and the Conference of States Parties (COP 27).

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

I graduated from high school in 1960, and based on my family’s desire, I joined the Faculty of Medicine in Cairo University, but I later transferred to the Faculty of Economics and Political Science. The reason was the promising future of graduates of the new faculty in providing for Egypt’s needs in the political, economic and statistical fields, which are all closely linked with one another. Much has been written about the promising future of its graduates in the media. This was a great motivation for me to choose this college, in addition to the fact that the number of college students was about 150 or 160 male and female students.

This choice was not supported by my family, but their opinion changed later on.

What were your activities in the faculty as a student and what were some of your favorite memories there?

Although the number of students was small, but the student body was diverse; there were students from all strata of society, from rural to urban, poor and rich, and from Arab countries. The common factor was the harmony and amity among the students. We were all taking the same subjects in

the first year and this led to the formation of friendships between everyone that continued during the four years in college and even after graduation. The relationship between male and female students was based on mutual respect. There were trips and there were sports teams and some plays. The capabilities of the college were modest, as the college did not have a separate building. The lectures were given in the annex of the College of Law and the administration of the College was in the annex of the College of Engineering outside the university campus. With the disparity among students, there was also disparity among the professors, as there were professors from the Faculty of Law and professors from the Faculty of Commerce. This diversity enriched our knowledge and friendships. The faculty was like a big home, and the founding dean, Dr. Mohamed Zaki Shafei, had a successful effort in creating an integrated environment from a scientific and social point of view. Relationships between professors and students were based on friendship and mutual respect.

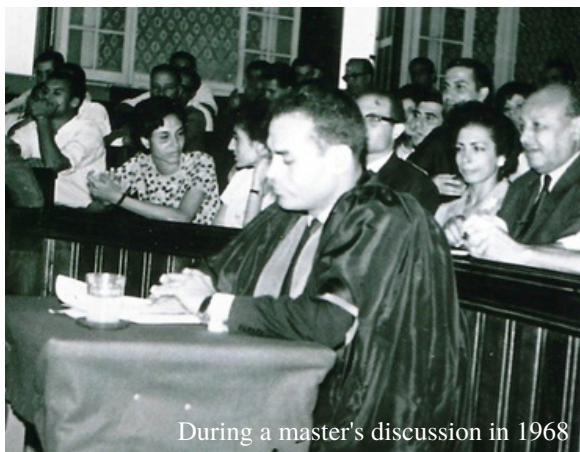
How was your relationship with the professors, and who influenced you the most?

Relations with the professors were excellent. The Dean had very limited resources to build the faculty, as it was in two annexes: the Faculty of Law and the Faculty of Engineering. Despite this, the professors came from the faculties of law, commerce, mathematical sciences, and engineering. There was a mixture of professors with different perspectives. In the first year we were taking basic studies on all the subjects that we will study in later years such as political science, law, mathematics, statistics and economics and there was no management course at that time. The professors who were present were Dr. Mohamed Zaki Shafei, the founding dean of the college, and communication with

him was easy. There were no barriers in communication between the students and the professor. There was respect from the students for the professors because they were of great stature. There was Dr. Refaat Al Mahjoub, Dr. Labib Shukair, Dr. Medany Desouky, and Dr. Salyb Rafael. Dr. Medany Desouky was responsible for mathematics and statistics, and he was responsible for us from our very first to our last year in college. He had a great influence on us. We used to go to his house to visit him, and he would even come to visit us in our homes. We were a family because the number of students was very limited. We were about eight students in the Statistics Department, three girls and the rest were boys, as far as I remember. The number was very limited and communication with the professor was great. This period was fun, and we went on several trips and had a soccer team and had many exciting activities. It was a beautiful period. The reason I didn't go to the political science department was because my interest in numbers and statistics was greater and I believed that numbers were the most important thing in making inference and interpretation of observations. The political science professor who has influenced me the most is Dr. Hamed Rabea. He came to Egypt in 1960 and was a professor at the University of Rome and came as an assistant professor at the Faculty of Economics and he taught us the ability to interpret and link information, that is, he was teaching us the methods of scientific research. Among the professors who influenced me was Dr. Salyb Rafael, and he gave us an excellent basis because he taught us econometrics and he brought us material from the Institute of National Planning. We had many experiences with him. After receiving my BA, I worked on a MA in Experimental Design with Dr. Salyb. The truth is that communicating with and knowing these professors opened up great avenues for us, which made us international students with a vision of the future.

To whom is Dr. Abdelhamed El-Shaarawi grateful?

I am grateful to all my teachers. I am grateful to the late Dr. Medany Desouky, to the late Dr. Salyb Rafael



During a master's discussion in 1968

because they gave me a background in the field of statistics which helped me reach my position. Of course I have to thank my father and mother. My mother didn't complete her education, my father was a teacher, and my mother's father was the headmaster of the school in Sharqia. My parents were very involved in the process of educating their children. We were ten children: five boys and five girls, and there was no difference between the girls and the boys. We all went to school, university, and graduated. The important thing is that our family bond was strong and the educational bond was also very strong in the Faculty of Economics and Political Science. I still teach at the faculty, and the faculty has remained that way to date: fostering strong connections between the students and the professors.

Do you teach graduate students?

Yes, I have been teaching in Egypt since 2012. I have been teaching at the American University in Cairo as a Distinguished Professor for 3 years, during which time I have also been teaching graduate students at Cairo University. I have been doing this until 2022, and I hope to continue doing it for many years to come. It is really a pleasure to continue to communicate with and work at the faculty. The administration of the college is very excellent; Prof. Dr. Mahmoud Al-Saeed and Prof. Dr. Hanan are excellent, all of them are excellent professors.

Undoubtedly, the talk of the hour is climate change. Despite the obvious effects of climate change, decision-making circles in many countries and companies are trying to oppose that change. What is the reason for this controversy?

The problem is global and needs to be addressed without delay and in a fair manner between interests, because decisions have economic, social and political aspects. It is multifaceted. There are competing risks, as some risks affect human beings in general, and humanity as a whole and the future of existing generations, i.e. sustainability. We have reached the point where countries that have not developed are paying the price of developed countries in terms of climate change. It is assumed that the countries that were under the control of the developed countries have the right to grow, and we cannot set the same expectations and standards on them as those of countries with a high standard of living. This is also related to many things like migration due to climate change. If the resources that the occupiers took from the poor countries were still there, they would have been invested the same way as in the developed countries. The issues that we're facing wouldn't have occurred. The first problem that started with the industrial revolution: pollution, and its impact on the atmosphere due to carbon dioxide emissions, which affects everyone. For example, acid rain, which results from the emissions of toxic gases from factories, is transmitted across borders and causes health problems in other countries that are not responsible for these emissions. .



obtaining an honorary doctorate degree from the University of Lorraine, France 2012

Take another example, if we are talking about the Nile River, it runs from Lake Victoria all the way to the Mediterranean Sea. It is an ecosystem, an integrated ecosystem. If you are going to create a mega project involving one interest group, it'll affect the entire ecosystem: it will affect the living organisms, the amount of water available, the agriculture, and the economic activities of the countries surrounding the Nile. These things need to be taken into account because the effects are global. If we exceed the carrying capacity of the Earth, we will all be in trouble. The future generations will be in trouble. And I don't know why there is no understanding that the right to life of people living in undeveloped countries is the same as people's right to life in rich countries. This is what we call selfishness. You are not willing to change your lifestyle to accommodate the lifestyle of others. We only have this land. We only have one ozone layer. God created balance in the universe, and we are destroying it. It's what we call the anthropogenic impact: the impact of humans on the environment. The human being changes according to the environment, and the environment changes human beings - there is a link between them. Environmental problems are complex problems, and it is difficult to change people's habits. For example, the rich want to continue being rich and the rich countries want to continue being rich, this is the problem. Other creatures live as they used to live, the problem here is the influence of humans.

Egypt is undoubtedly the point of focus this year in terms of hosting the Cop 27 Summit of the Conference of the States Parties in Sharm el-Sheikh. What are the opportunities for that conference, and how can Egypt benefit from it?

Of course, this is the talk of the hour in the

whole world, as it is a problem that threatens existence on the face of the earth, and that every person, institution or government present in this world has a role in solving this problem. It is a great honor for this conference to be held in Egypt and for Egypt to contribute to evaluating the problem and providing solutions to it. This problem is complex in its economic, social and political aspects, and its causes are known, which is the thermal imbalance between what is going through and what's escaping the atmosphere. The equilibrium is disturbed due to the increase in the amount of gases that causes the temperature to rise. This conference is an opportunity to present the efforts made by Egypt to reduce pollution, increase the use of clean energy sources, preserve the basic resources of life, move towards environmentally friendly industries, reduce electricity and water consumption, preserve agricultural lands and prevent the expansion of the desert. This also requires that we reduce cross-border pollution through international agreements.

Since the problem is global and its impact on the current and future generations, Egypt must first request funding from the countries responsible for this problem. Most of the problem is a result of the industrial revolution in the major industrialized countries, which must pay as a result of the pollution and warming it caused to the planet. Most of the countries in the south have had little impact, but the damage is great and their resources are limited. The rich countries must provide assistance to the countries of the south in order to deal with the negative aspects of climate change.

We are on the cusp of a new academic year and in our hospitality, an important academic and research figure. What do you advise our newly enrolled students and our recent graduates?

First, they should get an idea of the history of the college and the current people who lead the country. They should know that the future is open, and they have to work hard to achieve their dreams. They must decide which field to pursue in order to become successful. If the faculty provides the opportunity for students to intern in banks and government institutions, students should seize these opportunities. When I was a student, I worked at the National Planning Institute, which was located in a small building in Zamalek at the time.



Dr. AbdelHamid and his students at the African Institute of Mathematics 2017

In fact, refining the theoretical experience with some practical experience is ideal. If possible, the faculty should assign students a project, where students from the Department of Economics, the Department of Statistics, and the Department of Political Science can work together to tackle a problem in an interdisciplinary way. Most research today is required to be interdisciplinary with practical applications. In college we focus on theory and eventually we'll be faced with actual work. How is theory applied to work? It is desirable that there be preparation for this aspect. I think that this relates to professors and students. The student determines the field in which he/she wants to work, and then searches for the professor who

specializes in that field in order to establish what he/she should focus on pursuing and what he/she should only get a brief idea about. I am preparing for a promising future for graduates of the Faculty of Economics and Political Science, and we see you as ministers in the near future, God willing, and you will be thought leaders in Egypt and the world. The greatest thing the college did was that it exported a lot of people in different places. How many ambassadors and how many graduates of the Faculty of Economics and Political Science have held a great position abroad? They're honorable models, and we must study what they did to reach those positions.



A Call Above the Clouds



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

I fell asleep, I fell into insomnia, I got tired of thinking, I couldn't manage..

I hesitated a lot between traveling and being away from my house for a long time, or to stay here alone while they were there waiting..

In the end I made up my mind, packed my bags, locked my house, started my car,

It's the wrong time... the prime time...

The roads are crowded, the cars are close together, the weather is hot, the sun is scorching, time is passing by, the clock is ticking fast,

This may be a sign that I should go back to my house..

It's okay.. But I have to walk forward for a long time until I enter on the way back..

There was a breakthrough, so I continued the path, bypassed the place of the detour to the way back, and I said: I will make a detour from the next.. But unfortunately, I found it closed.. I did not find a way to move forward.

Finally, I arrived at the airport shortly before the flight's departure.

I didn't want to go to where my plane stands, so I decided to sit in the parking lot, so that the plane would take off without me and go home..

But I was surprised by two young men calling my name, asking all those sitting about me, and looking towards me..

I stood and said: I am the one you are looking for.. So they took one of them onto the plane, and made me sit in my place reluctantly.

Next to me was a girl in her thirties, I asked her, shivering with fear: Have you ever travelled before?

She shook her head in the affirmative, and said, "A lot."

She gestured in a low voice: Does the plane shake a lot when taking off and landing, as they say?

She laughed and looked at me sympathetically, saying: Do not be afraid, Aunt, say the prayer of travel with me, and God willing, you will pray safely.

I did.. and I looked at the door one time, and the window at another time.. until the door was closed, and the plane began to move..

Here I was overwhelmed by fear, anxiety, and suspicions manipulated me.

The girl felt my fear, so she took my hand and calmed me down.

After a while, she patted my shoulder and said, "It's over."

I opened my eyes, not believing that the take-off would be so easy. I looked around and found the passengers leaving their seats and walking around. I slowly opened the window, and I looked out of the corner of my eye.. What a wonderful sight; The sky is above us, the clouds are below us, the sun is leaving us, and the day is leaving us.

The light began to fade little by little, and darkness crept into the sky little by little..

Suddenly a storm blew, the plane shook, luggage fell, food was scattered..

The plane swayed left and right, sometimes going up and down again, slowing down once and speeding up again.

The cries rose, the groans came, the words scattered. My limbs trembled, my pulse rose, and my eyelids closed. And here the doors opened, passengers fell, everyone was wounded and injured..



I found myself falling quickly.. screaming hard.. hitting violently..

After a few seconds, I passed out for years.. I settled in.. I looked right and left, and said in horror: Where am I?!

I looked under my feet.. a thin cloud carried me, fixed in my place.. below was an abyss, felt my wounds.. severe pain..

I looked around and found a complete darkness, I see no separation between the earth and the sky, nor between the East and the West.

A lot of time passed, you made me in a big prison, living in a difficult exile..

Suddenly I heard a word, felt a movement, and was convinced of a commotion..

I looked behind me and saw a cloud coming from afar, moving very slowly..

It has a lush garden.. green trees.. white birds..

Sparkling lights appear in the place, scattered roses of all colors, many birds resounding with melodies..

Here, a girl appeared from afar, walking in safety, wearing a white wedding dress of tulle and satin, holding a company of roses of jasmine and basil..

Her face shines like a full moon, her eyes sparkle like a star in its orbit, her mouth laughs like roses in its branches..

She grabbed her dress and approached, turned towards me and smiled.

My heart beat, my mind stopped, I looked closely..

She is my daughter Ashgan.

yes she is..

Then my happiness appeared, my stature was erected, my mood danced.

She was calling me, with both hands greeting me, with roses guiding me..

I didn't take my eyes off her, from the crown of her head to her toes.

I said, overwhelmed with joy: to see you as a bride is my dream for a long time. Your groom is fortunate among the boys. Why not, and you have a glamorous beauty, you have a lot of maturity and eloquence, you are calm in nature.. you have a sweet tongue,

She called me to go help her, to be with her, it was her day of joy.

I was interested in that, as its cloud was one step away from the cloud on which I was standing.

But the distance between the two clouds widened, and my hands became folded, and I could not move my legs.

I called out at the top of my voice, but no one heard me, I screamed and no one noticed, I cried and no one liked me.

I asked for help, but no one came forward.. I sought help,

but no one came..

Here, a huge cloud appeared on the horizon, quickly heading towards me, on which two stood calling me.

My daughter Jihan and her husband.

My captors rejoiced, and I said to them: Come on, help me.. There he drove me.. to Ashjan Mahani.

They refused and pushed me forward with them, so I looked behind me and found Ashjan moving away and farther away until I could not see her.

I screamed at them and said: Let me attend her wedding, fill my eyes with her beauty, and make my ears happy with her singing.

In silence, I walked back to a place where there was a bed, on which a small child lay.

What a beautiful baby, with long hair..

I looked at him and he smiled.. I petted him and he moved.. I held him and he fell silent.. I embraced him and he fell asleep..

And here I heard someone say: Welcome to Abu Dhabi Airport..

I found someone who patted my shoulder and said: Thank God for your safety.

I looked around. I was still on the plane. The people were in their places..the windows weren't broken. The doors did not open. The clouds disappeared..

It seems that the girl beside me, she felt my confusion.. She turned to me and said: Well, you slept before the plane landed, and she continued: You were calling on Ashgan sometimes and Jihan at other times..

I gathered myself, and thanked my Lord..

Tears streamed from my eyes, I told this girl about my feelings, I told her about my feelings.

She went on to say: I have two daughters.. my flower is a garden.. the older one is Ashjan, and the younger one is Jihan.

Ashgan died many years ago, as a young girl, and from that day she became sad, full of worries..

My life has become oscillating between despair and hope, I want to perish and I hate staying, I want to catch up with Ashgan, but I fear for Jihan..

She added: She married Jihan and lives here.. I came to visit her.. her birth is near..

The girl lamented me and said: You have to forget the sad past, and think about your daughter Jihan and your next grandson.

I said while placing my hand on my chest: Shall I forget who was close to the heart, and what was too late in hard work and play, and what we passed together of easy and difficult..

And here the plane door opened and we were invited to go out, but I could not move, so I offered the girl to take her arm, and walk slowly until we reach where my daughter and her husband are standing.

She grabbed me with all tenderness, and led me to where the waiters stood, and as soon as my eyes fell on Jihan.. my secrets rejoiced, blood ran in my veins.. I called her out loud.. I left the girl's hand and rushed to embrace her, saying: I miss you so much, my daughter..

The girl stood stunned by what was going on.. she looked at my face in amazement.. she turned to my leg in disbelief..

I told her: This is how my life goes.

When I suffer my sorrows, my feet become stiff, my hands tremble, my lips stick together, and my eyes sink.

And when I see my youngest daughter. I cling to life. And get strong in hope..



MCOP Simulation Model : FEPS Students Approach Climate Change

Mohamed El-Sawy , Norhan osama , Mariam elsafy

Revised by Malak Ashraf

On the occasion of Egypt's hosting of the conference of the States Parties to the United Nations Framework Convention on Climate Change November 2022 in Sharm El-Sheikh, Cairo University has launched a simulation model for the plans and agendas formulated to prepare for the conference and its events. This was done in cooperation with the Ministry of Environment, the National Institute for Governance and Sustainable Development, the Administrative Control Authority, and the United States Agency for International Development, similar to the simulation model of the Conference of the States Parties to the United Nations Convention against Corruption held in December last year, which showcased preparedness, organization and honorable presence among the various circles locally and internationally, which encouraged the recurrence of the experience and the further success.

Hence, we met students, organizers and administrators of the simulation model of the Conference of the States Parties to the United Nations Framework Convention on Climate Change, from whom we could conclude the optimistic expectations and the targeted

goals of their participation in the model and its holding. We interviewed a number of distinguished and promising students, and asked them about their reasons, or rather aims for joining the model: Their aims varied and so did their reasons; Some justified joining the model by it being a great opportunity as an entity supported by a number of prestigious entities and it offering heavy scientific content and high level of organization, especially that it is similar to the simulation model of the Conference of the States Parties to the United Nations Convention against Corruption, whose news were widely spread and popularized, so some of those who participated in the former one went on to repeat the experience, and those who haven't participated in the first one were keen to seize this opportunity. Others, including those with prior experience in climate action, added that Egypt is hosting the international conference based on the implementation of the 2015 Paris Agreement signed by 197 parties, and this places us in a prestigious position among the countries concerned with the planet's issues.

Asked about the countries they would like to represent, some chose China for it is a leading industrial country, and its carbon dioxide emissions amount to about 18% of the total emissions, which exceeds the emissions of the African countries combined! Some of them wished to represent the United States for the same reasons adding to that the political and economic power of both countries. The majority, however, wished to represent Egypt, out of affiliation and pride rather than other motives. Others chose to represent the United Arab Emirates; and this is because of it being considered a promising model in dealing with climate issues, and having been able to switch to green investments and implementing sustainable mechanisms, as well as having entities praised by other countries such as: Masdar City and the Desert Rose.





When asked about the misconceptions about the climate, which have been corrected for them: Most answered that the term "Greenhouse Effect" is frequently used to express a severe issue that almost killed us. While in fact, the Greenhouse effect is a natural phenomenon like sunrise and no less important than it, it is the trapping of the sun's warmth by some gases such as: carbon dioxide, nitrous oxide, chlorofluorocarbons and others, the so-called greenhouse gases, in the Earth's atmosphere, and without this process, the minimum amount of heat will not be provided for the survival of the organisms. Yet an increase in the percentages of these gases means the absorption of more heat in the atmosphere than the maximum rates, which threatens the survival of organisms and humanity above all. And this is known as global warming. Also, they added identifying the difference between adaptation and mitigation, the first refers to the measures taken to reduce the negative effects of climate change, whereas the second refers to the efforts made to reduce greenhouse gas emissions.

As for policies, were you a decision maker, how would you work on the improvement of the climate situation? Everyone agreed that we can no longer delay the transformation to green policies, and replacing completely fossil energy by renewable energy in all sectors. Others added that a comprehensive and integrated program

must be formulated to achieve the sustainable development objectives, while some commented that the possible policies and programs have been already exhausted and that we can only work to narrow the gap between what is drafted on paper and what is actually implemented on ground, as well as monitoring the execution, and evaluating the feasibility of existing projects that are about to be launched.

Moreover, we interviewed a number of organizational committee members of whom those who participated in the organization of the anti-corruption conference, and we asked them: What experiences have you been able to convey from the conference in Sharm el-Sheikh as a representative of the anti-corruption model?

They started by thanks and gratitude to those responsible for managing the previous simulation model for offering the chance to participate in the organization of the Conference of the States Parties to the United Nations Convention against Corruption held in December 2021. The participation of high-level organized entities and preparations on the highest possible degree of accuracy as well as receiving Arab and foreign delegations with care to avoid any inconvenience or mistake earned them a unique experience that they took to the model in all its activities till the final conference, as they said. Others





added that sharing the experience is not only limited to following in the footsteps of the previous experience in organizing the model, but also communicating it to its students and training them well to select new cadres to participate in the organization of the Conference of the States Parties to the United Nations Framework Convention on Climate Change to be held next November.

Bearing in mind that you have moved from an international experience to a local one in terms of organization, what difficulties did you encounter while dealing with students of all levels?

They believed that difficulties and problems might naturally occur, however, planning well, error-free organization and the flexibility in implementation could contain the difficulties and overcome obstacles. In addition to the friendly relationships that bring them together with most of the students of the model enabled them to behave with each other on a basis of integration and sharing for the sake of convergence of mind and spirit. And therefore the organization is as close as it might be to being self-organizing, which requires intervention only to reset and restructure some aspect of it whenever needed. However in any case, things are working well and efforts are being combined to deliver that honorable picture in which the model appears in all its

splendor and sophistication.

We were also honored to meet with a number of administrators and the Human Resources Committee, who are the people behind it all bearing the responsibility for the model as well as the integration and coordination between all the parties, and we asked them about the criteria used in evaluating students?

The honorable gentlemen explained to us that several standards have been set by the sponsoring parties of the model, namely: the Ministry of Environment, the National Institute for Governance and Sustainable Development, the Administrative Control Authority, and the United States Agency for International Development. Those standards stipulated the minimum required interpersonal skills, knowledge, tact, good appearance, and an adequate level of English. It is also the criteria used in evaluating students after joining the model.

As for the attendance rate and whether the aimed rate has been achieved or not, one of the administrators explained that the model's instructions emphasizes that attendance is mandatory. The students are allowed absenteeism only two days otherwise, they would be eliminated from the model unless they provide an acceptable excuse. Also, the evaluation and follow-up process is carried out with high accuracy where non-compliants are filtered from time to time. All this gives us a presentable picture of the model that brings together an elite group of those who are highly competent to achieve its goals.

When asked about the most popular lecture among the model's students, one of them explained that the offered academic content is selected by a highly distinguished group as well as being presented by the most reputable and brightest lecturers. Hence, if we did ask the students about their favorite lecture or content, their answers would extremely vary and they would often agree on favoring a certain content rather



than the other based on their interests in the different topics. So for example, you would find the diplomatic representation and international relations lectures most admired by political science students while lectures on biofuel and its extraction methods were mainly favored by engineering students.

As a final note, we extend our thanks to the students, organizing team and administrators for taking part in the preparation of this report and the promising integration manifested at the core of this model, this constructive work, the successful efforts and this honorable picture. May it include more and more of those who are distinguished and promising!







GREEN ECONOMY: A RACE AGAINST THE CLOCK

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With the COP27 fast approaching, now's a wonderful opportunity to discuss what the green economy is and what it aims to accomplish. We're no strangers to the natural crises going on around us. The droughts draining multiple parts of the world, torrential rains that have been flooding many countries, forest fires, landslides and many more disasters. The chaos that we have brought about to our own planet will not magically self-recover. Just as we have destroyed this planet ourselves, it is our duty to fix it, or at least, mitigate the effects of this destruction. To do so, it takes strict policies and monitoring to ensure that any plan can be effectively executed and followed through until it achieves its targets. Thus, through this article, we attempt to explain what a green economy is in simple terms.

What is a green economy?

Simply put, a green economy is one that takes into consideration the environmental and social aspects of any economic activity. One where there's an efficient, sustainable use of resources and social inclusion.

Why is it important?

Not only is striving for a green economy needed to mitigate and prepare for the effects of climate change, it is also important for promoting social equality and sustainable economic growth in both developed and developing nations.

What steps should be taken?

Through taking well-planned steps to invest in and promote green economic activities that are monitored and can be evaluated, both the public and private sectors play a role in supporting a multidimensional transition towards a green economy. Before taking active measures, some requirements must be met, or, at least, should be targeted. First, transparent and accountable policymaking will promote public participation, which is an essential requirement for the success of any policy. Second, high coordination and support between ministries ensures a smooth policy implementation process. Third, international cooperation can help promote green investments between developed and developing nation. These should be



considered the most important requirements needed to facilitate the transition towards a green economy.

Every sector and every industry can be made green. Buildings and infrastructure could be modified to be more environmentally friendly through changing paint colors, building materials, as well as the sources of energy. Increasing water efficiency by building better water networks boosts agricultural output in a sustainable manner and reduces water waste as water availability is a major issue in some parts of the world. Speaking of agriculture, sustainable agricultural practices reduce poverty and provides food security. Investing in smart cities will increase urban resilience, which are built to withstand and adapt to natural disasters and other shocks like pandemics in a sustainable way. Raising awareness also plays a major role, as the more aware people are on both a macro and micro scale, the easier the process of going green will be since public support of policies is invaluable. Last but not least, investing in research is needed to stay up to date on the latest and best practices in green investments.

How can we measure progress?

As Peter Drucker famously said, "You can't manage what you can't measure," so how can we measure our progress towards a green economy? There are many indicators that can be used to measure the extent of the transition towards a green economy.

Employment, wealth, resource accessibility, and health indicators are a few examples. Other examples may include the percentage of investments in green goods and services, percentage of fossil fuel taxation and energy subsidies, percentage of carbon emissions, energy consumption per capita, water productivity, as well as composite indicators of well-being.

Examples of our country's initiatives:

To list a few examples of how seriously our government is striving to reach a green economy, we shall list some examples of ongoing projects that promote a green, sustainable economy. This July, the Egyptian Presidency of the COP27 announced an initiative to encourage investment in areas related to climate action. This month, the minister of Environment, announced the launching of a national campaign to raise awareness on the issue of climate change under the slogan "Return nature back to its nature." According to a publication published by the IDSC on the green economy, "Egypt has already taken steps to launch green industrial zones and complexes in particular locations: Suez, Port Said, Ismailia, Sinai, and Minya." It must be noted, however, that it takes the collective power of all of the countries to mitigate the effects of global warming. Climate change is moving faster than we can stop it, but as long as we're here, there's always hope.



SDGs: AN ISLAMIC PERSPECTIVE



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With the recent rise in highlighting the importance of saving our planet from climate change and global warming and with the growing attention being paid to initiatives that target sustainable development issues, I found myself reminiscing about some of my childhood classes. Memories of my religious studies classes began to appear in my head where we thoroughly learned about the importance of nature, water and food rationalization and how we should give out zakat and sadaqa to those who are in need. I began to recollect the discussions surrounding the importance of consulting others (Al-shura) and the significance of social solidarity and how it helps in building a stronger society.

After two years of being involved in initiatives and teams that target promoting the importance of sustainable development, and after getting certified as an official trainer for sustainable development from the Ministry of Planning and the National Institute of Governance and Sustainable Development, I slowly but surely began to realize that most of the solutions that we call for in order to relieve some of the damage that has already been and is continually being done to the environment are merely the principles and mannerisms that Islam has called for more than 1400 years ago, way before global warming was even an issue.



Thus, after this realization, I found myself wanting to dive deeper into this connection that I recently discovered between modern-day SDGs put forward by the United Nations and the morals and ethics that Islam calls for to see how deep it actually goes and whether this connection is truly there or is it just a figment of my imagination.

Therefore, I would like to discuss issues such as: What are the SDGs? The relation between the UN's SDGs and Egypt's Vision 2030. What does the Islamic doctrine preach regarding environmental and societal issues? Moreover, I would like to shed light on the similarities between the SDGs and the Islamic doctrine and the efforts that should be made to stop alienating religion from our lives and focus on its teachings that readily benefit the society.

• **What are the SDGs?**

The 17 Sustainable Development Goals, or as they are commonly referred to the “SDGs” are a group of 17 interlinked global goals that are part of the 2030 Agenda for Sustainable Development that was adopted by all United Nations Member States in 2015.

An Agenda that, according to the United Nations’ official website, can be seen as a “shared blueprint for peace and prosperity for people and the planet, now and into the future” to help globally end poverty, hunger and other deprivations all while improving the environment, healthcare, education, reduce inequalities and spur economic growth.

In its heart, sustainable development can be defined, as per the 1987 Brundtland Report, as the "development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs."

Therefore, strong commitment by all stakeholders is needed to implement the global goals and make the 2030 Agenda come to life.

The 17 goals are: No Poverty, Zero Hunger, Good Health and Well-being, Quality Education, Gender Equality, Clean Water and Sanitation, Affordable and Clean Energy, Decent Work and Economic Growth, Industry, Innovation and Infrastructure, Reduced Inequality, Sustainable Cities and Communities, Responsible Consumption and Production, Climate Action, Life Below Water, Life on Land, Peace and Justice Strong Institutions and Partnerships to achieve the Goals.

To make the goals more actionable, the UN General Assembly adapted a resolution in 2017 that identified specific targets for each goal, along with indicators that should be used to measure progress toward each target. The way that the UN can observe and evaluate the progress of the participating countries is that every year, the UN Secretary General presents an annual **SDG Progress report**, which is developed in cooperation with the UN System, and based on the global indicator framework and data produced by national statistical systems and information collected at the regional level.



• **The SDGs and Egypt’s Vision 2030**

Since the goals are broad and interdependent, countries had to formulate and implement national adaptation plans and policies to fit their own individual and unique contexts and to be able to meet the requirements put forward by the 2030 Agenda.

For example, to meet its annual obligations, Egypt formulated its very own sustainable development strategy, **Egypt’s Vision 2030** in February of 2016. The vision, which adopted the sustainable development principle as a general framework, represents a roadmap for maximizing competitive advantage to achieve the dreams and aspirations of Egyptians in a dignified and decent life.

Egypt’s 2030 Vision broadly states that “By 2030, the new Egypt will possess a competitive, balanced and diversified economy, dependent on innovation and knowledge, based on justice, social integrity and participation, characterized by a balanced and diversified ecological collaboration system, investing the ingenuity of place and humans to achieve sustainable development and to improve Egyptians' life quality.”

The vision consists of 8 main national goals to be met by 2030 that are in line with the United Nations Sustainable Development Goals (SDGs), and the Sustainable Development Strategy for Africa 2063. **The 8 goals** cover the three dimensions of sustainable development, the economic, social and environmental dimensions and **are:** Quality of life, Equality and Inclusion, Robust Economy, Knowledge and Innovation, Sustainable Environment, Governance, Peace and Security and Leading Stature.





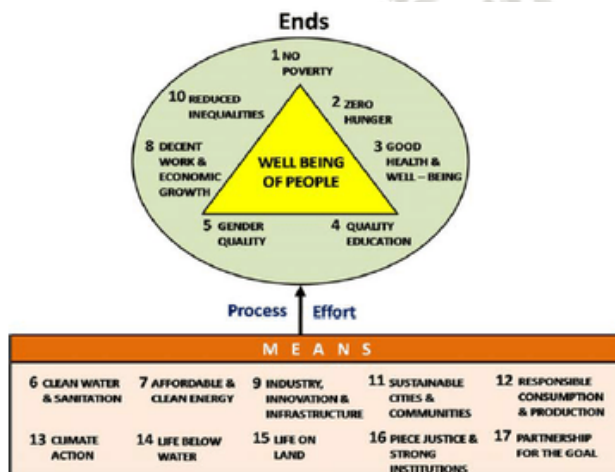
• The Islamic Doctrine

-- Peace --

In a paper titled “A New Approach for Sustainable Development Goals in Islamic Perspective”, researchers claimed that the main purpose of seven of the UN’s SDGs (Goals 1,2,3,4, 5, 8 and 10) can be narrowed down to people's well-being, and thus, we can consider these seven to be the end goals of development while the rest of the goals are more of the means to reach those ends. They also hypothesize that Islam provides guidance for SDGs in terms of the relationships between human and Allah SWT, human and human, and human and the environment. They emphasize that Islam doesn’t only promote the achievement of SDGs in terms of spirituality, but it also provides the mechanisms of the interrelationship by setting both broad guidelines and specific rules.

We can confidently say that in its core, Islam is a religion of peace. In fact, the root word of Islam is ‘silm’ which itself means peace. So, the spirit of Islam is the spirit of peace. The first verse of the Qur’an breathes the spirit of peace, where it reads, **“In the name of God, the Most Merciful, the Most Compassionate.”**

But to Islam, peace does not simply mean the absence of war. While Islam encourages its adherents to enjoy high levels of tolerance towards others, it is not removed from reality to reject that wars did happen and will unfortunately continue to take place. However, Islam views war as a contingency that becomes necessary at certain times and under certain conditions. And so, instead of having an idealistic view that renounces the occurrence of war, Islam adopts a realistic perspective that organizes and tries to make war the last possible option and in the condition of its occurrence, Islam tries to regulate it to emerge with the least possible damages to human lives and the surrounding environment.



Muhammed's (PBUH) commands in Wars	
Don't cut a tree 	Don't kill a woman 
Don't kill a child 	Don't kill a sick person 
Don't kill old people 	Don't kill a monk or a priest 
Don't destroy a temple or a church 	Don't disfigure the dead 
Don't destroy a building 	Don't kill an animal except for eating 
Don't kill those who surrendered 	Be good to the prisoners and feed them 
Don't kill who ran away 	Don't enforce Islam 

As I have previously discussed in earlier articles, the Holy Quran and the Sunnah of Prophet Muhammad ﷺ are two main basic sources of Islamic law and thus, we can extract hundreds if not thousands of examples to highlight Islamic teachings and show that what the SDGs ask member states to do has been prescribed in the Holy Quran and the Sunnah of Prophet Muhammad ﷺ almost 1400 years ago to eradicate poverty, hunger, malnutrition etc....

Therefore, it is not surprising to see that Islam prohibits unprovoked violence and war, where Muslims can only retaliate if they are under attack. Moreover, if the results of going to war is doubtful, Muslims should avoid war, even in a defensive situation. Thus, peace is the rule and war is only an exception.

Consequently, and due to the large number of examples that can be found, I would like to highlight just a few of the topics that Islamic teachings have been calling for that essentially serve the same purpose as the UN’s SDGs.

This can be highlighted in verses such as in surat Al-Baqarah which says, **“Fight in the way of God those who fight against you, but do not transgress. God does not love the transgressor.”** Thus, Islam makes it clear that even when you fight, you only fight *“Those who fight against you”* meaning actual fighters, so civilians must be protected. Muslims are prohibited from attacking women, children, old people, and religious people engaged in their worship. They are also forbidden from destroying crops or hurting animals.





All of these rules that Islam has established a long time ago, have become laws that international players are shamed for and prosecuted against if they do perform in the present day. These are nowadays called war crimes and soldiers engaging in those acts can be prosecuted.

Another example that shows that Islam discourages war and promotes peace is in surat Al-Anfal which says, *“And if they incline to peace, do so and put your trust in God. Even if they intend to deceive you, remember that God is sufficient for you.”* This verse shows how Muslims should act once the hostility of the enemy ceases. Muslims should immediately stop fighting if their enemy decides to ask for peace, so, there is no revenge or vengeance promoted against those whom you’ve been fighting. Which goes to show that in Islam, war is just a necessary evil to restore peace. And even then, Islam gave strict and clear instructions as to how prisoners of war ought to be treated and how war is certainly not a means in Islam of converting other people from their religions as prisoners should enjoy freedom of belief.



Furthermore, peace treaties are considered some of the most serious obligations that Muslims have to honor, which can be seen in verses such as in surat Al-Nahl, *“Honour Allah’s covenant when you make a pledge, and do not break your oaths after confirming them, having made Allah your guarantor. Surely Allah knows all you do.”* This extends to the fact that, even defending a Muslim minority is not allowed when there is a treaty with the camp they are in.

Similarly, SDGs require member states to create peace, provide justice and establish strong institutions by reducing violence, resolving conflicts, strengthening rule of law and promoting human rights. Therefore, we can clearly see that Islamic teachings help in achieving **goal number 16** - peace, justice and strong institutions.

The reason why I opted to start with Islam’s aim for peace is that both the goals that Islam aim to achieve -spiritual progress, intellectual development, social reform and educational activities- and the SDGs can only be achieved in an atmosphere of peace and harmony.

-- Equality--

While absolute equality does not exist anywhere in the world, the equality which is required everywhere is equality in duties and rights before the law. Which is a sentiment that Islam has adopted in its teachings where, all men and women are equally treated before law and whosoever (men or women) does a good deed will be rewarded for that as can be interpreted from surat An-Nahl which states, *“Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds.”*



Moreover, men and women are not only equal in rewards, but they are also equal in punishments as can be inferred from the verses that highlight the punishments for adultery. Not only this, but Islam has recognized that women have their separate and independent identity and gave them numerous economic rights such as right to own property, share inheritance, engage in various economic activities to increase their fortune. Islam also recognized women’s right to a separate financial liability and if she were to share in household expenses, it should be out of her willingness and generosity.

Where in Islam, men are expected to financially support their wives and families which is why in some cases they get to inherit more than their female counterparts as they are expected to support their mothers, sisters and sometimes their female cousins and orphaned nieces and nephews in the incidence of their husband/father’s death while women get to enjoy their full inheritance to themselves.

However, while this is what Islam ideally calls for, current reality has shown that while men continue to inherit generally more than women when they enjoy the same degree of kinship, men do not fulfill their obligation to financially support the women and children of their deceased relatives.



Not only that, but in some regions in Muslim majority countries, men refuse to allow women to inherit at all or they only give them a very small part of their inheritance. These are serious problems and crimes that Muslim women continue to face and that require deterrent laws be put in place to guarantee that women enjoy the rights that God has given them.

Furthermore, in his last ever sermon during pilgrimage, Prophet Muhammad ﷺ emphasized that Islam is blind to race and ethnicity as he stated that *“An Arabic person is not superior to a non-Arabic person and non-Arabic person is not superior to an Arabic person, similarly a reddish person has no superiority over a black person nor does a black has superiority over reddish except for piouness.”*

In the present, and as per the 2030 Agenda, SDGs require member states to Reduce inequality by economic growth through inclusion of all without discrimination as to sex, race, place of birth, and to end all forms of discrimination and exploitation against women by eradicating gender-based violence. That being the case, we can clearly see that Islamic teachings help in achieving **goals number 5 and 10** – gender equality and reduced inequalities, respectively.

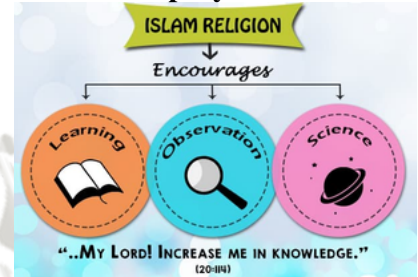


-- Education --

Education and learning in general hold a very prominent position in Islam. Where acquiring knowledge has been made compulsory by divine commandment. Therefore, education is the responsibility of each and every individual in Islam.

In fact, learning is so important that the first verses of the Quran that was revealed unto the Prophet ﷺ in surat Al- ‘Alaq started with the word **“Read”**. And there is no shortage in the number of hadiths that encourage all Muslims - males and females- to seek knowledge and that reveal the high status enjoyed by scientists and scholars.

Some of these examples include, *“Seek knowledge from the cradle to the grave”*, *“Whoever takes a path upon which he seeks knowledge, then Allah makes the path to Heaven easy for him.”*, *“Scholars are the heirs of the Prophets, and the Prophets do not leave behind Dinar or Dirham. The only legacy of the scholars is knowledge, so whoever acquires it has indeed acquired a great”* and *“When a man dies his deeds come to an end, except for three (i) continuous charity, (ii) knowledge by which people derive benefit, and (iii) a pious son who prays for him”*.



Thus, it is not surprising to see that one of the legitimate paths for people’s zakat is spreading knowledge and educating people by building schools or by donating a piece of land for a school to be built upon it.

Comparably, the UN’s SDGs requires states to provide equitable quality education and lifelong learning opportunities for all without discrimination. Consequently, we can clearly see that Islamic teachings help in achieving **goal number 4** – quality education.



-- The Environment--

Muslims believe that humans should act as guardians, or khalifah, of the planet, and that they will be held accountable by God for their actions. Islam forbids wasting of resources and destroying the environment. As I have previously mentioned, the Prophet ﷺ ordered the Muslims not to cut trees during war. He emphasized the conservation of the environment and the prevention of its destruction. Therefore, conserving the environment is a religions duty of every Muslim.

Two of the main principles of Islamic teachings is conservation of resources and practicing sustainable consumption; where Muslims are encouraged not to over-indulge in eating or drinking or in any activity in general. As can be understood from surat Al- A'raf which states, *“Eat and drink, and do not waste. He (Allah) does not love the wasteful.”*



Not only were Muslims ordered not to cut down trees, but they were also encouraged to plant them as a way of sadaqa as can be interpreted from the Prophet's ﷺ hadith, *“There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a sadaqa”*.

Furthermore, Muslims are expected to care for and not harm animals or any living creatures in general. For, all animals in nature have important roles to play in the ecosystem. They coexist and balance each other out to reduce negative impacts on the environment. This has been highlighted in a hadith when people asked the Prophet ﷺ about the rewards of serving animals. The Prophet ﷺ then replied, *“There is a reward for serving any living being”*.

On a similar note, the UN’s SDGs requires states to build sustainable cities and communities, promote responsible consumption and production, take urgent action to combat climate change and its impacts and preserve and protect life below water and on land. Therefore, we can observe that Islamic teachings help in achieving **goals number 11,12,13,14 and 15** - sustainable cities and communities, responsible consumption and production, climate action, life below water and life on land, respectively.



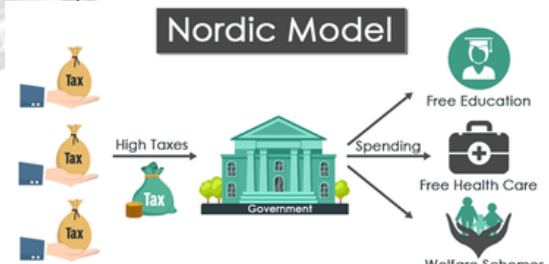
It is pertinent to mention that Egypt is hosting the **27th Conference of the Parties of the UNFCCC (COP27)** in Sharm El-Sheikh which is a prime opportunity to raise spread environmental awareness and make it mainstream.



-- The Economic System--

Islam has established principles for a proper Islamic economic system which is based upon no harm to others and no gain without possibility of loss principles. Usury is prohibited as it is beneficial for one party and harmful for the weaker party while sale is permitted including lawful trade and investment activities. Furthermore, gambling and game of chance are forbidden to protect weak parties and to eradicate bad practices from the society.

In its core, Islam is an all-encompassing doctrine that governs the lives of its followers to make them better. As a consequence, we can see that the Islamic economic model aims to eradicate poverty, promote social solidarity and generally leave no one in need. To make things more relatable, we can roughly compare the Islamic model to that of the Scandinavian countries, in the way that it is a mix between free market practices, economic efficiency and social welfare measures.



This is generally achieved by compulsory charity/zakat which is obligatory upon financially abled persons and equals 2.5% on saved assets value of which is more than 7.5 tola gold or 52.5 tola silver after completion of one year. Giving zakat is one of the pillars of Islamic law and he who does not believe in paying zakat cannot be considered a Muslim.

This zakat can then be used to help people who come under the following categories, (i) the poor, (ii) people who do not have enough money to fulfil their basic human needs, (iii) those who are employed to collect the zakat, (iv) for attracting hearts of those who have been inclined (towards Islam), (v) to free captives/slaves, (vi) those in debt, (vii) for Allah’s cause, and (viii) for travelers.





Moreover, Muslims are encouraged to do other charitable acts voluntarily which is called, sadaqa. Charitable actions can range from giving money or food to the poor, to donating to hospitals, shelters or orphanages, all the way to sharing in digging a well to allow people access to clean and pure drinking water.

SDGs ask member states to direct their efforts to end poverty, eradicate world hunger, achieve food and water security, promote well-being and ensure healthy lives, promote sustainable agriculture and promote sustained and inclusive economic growth as well as decent work for all. Hence, we can obviously see that Islamic teachings help in achieving **goals number 1,2,3,6 and 8** – no poverty, zero hunger, good health and well-being, clean water and sanitation and decent work and economic growth, respectively.



• **Conclusion**

It has become quite obvious that we now live in a constantly changing dynamic world and that globalization has become the essence of modern-day interactions. However, before we adopt any emerging trend, we must study it and decide whether it is in line with our beliefs or not.

Thus, when we look at the SDGs and compare them with objectives of Islamic law, one can understand that they both essentially aim to achieve the same goals which are improving of human lives and ensuring a sustainable future.

Economic prosperity, social progress and environmental protection go hand in hand and must be brought together. Thus, all the SDGs as well as the Islamic teachings are interconnected and must be jointly pursued. However, to achieve them, a collective effort involving various actors; governments, corporations and the civil society is required.

The 17th SDG is therefore crucial in this regard; for it explicitly stresses the need for novel multi-stakeholder and cross-sectorial partnerships. Without this, the ambition of solving the world’s major hurdles will be impossible to achieve.



Which is why yearly conferences like the United Nations Climate Change Conferences are key events in promoting sustainability, sharing experiences, building on previous successes and paving the way for future ambition.

Since Egypt is hosting the 27th Conference of the Parties of the UNFCCC (COP27) in Sharm El-Sheikh, it is a golden opportunity for all stakeholders to rise to the occasion and tackle effectively the global challenge in brilliant and creative methods.

It is also prime time to use all the publicity that sustainability issues currently enjoy to introduce new perspectives on how such goals can be achieved. It is also our duty as Muslim-majority countries to carry out the teachings of our religion while spreading global awareness that what humanity has started calling for less than 25 years ago is what Islam has been preaching for over 1400 years. It is thus our responsibility to spread the true essence of Islam and change the Islamophobic light it has been viewed in the past couple of decades.

Furthermore, I believe that if we are able to shed light on the close connection between Islam and the SDGs, we would be able to spread awareness more easily in our Arab societies that might view such issues as first world countries’ problems. For if they understand that by participating in achieving the SDGs, they are actually following God’s orders, I think more progress could be achieved in the Muslim-majority countries in the issue of sustainability.

QUR’ANIC MODEL OF HOLISTIC SUSTAINABILITY





Environmental displacement : An obstacle to sustainable development



Mayar Saber

Climate change is a crisis that has a clear effect nowadays, and displacement caused by disasters is one of its most hard results . Many countries in the world have experienced massive displacement processes due to direct or indirect impacts of climate change, but the most affected are the vulnerable people living in some of the most vulnerable countries those are effected by political or internal conflicts. As a result to the crises , a new definition has been appeared between refugees in several countries which is (Environmental refugee) The definition first appeared was in 1974 by environmental scientist (Lester Brown)when the organization introduced an environmental research within the United Nations Development Program , which focused on increasing the links between internal and international migration.

According to the International Organization of Migration, environmentally displaced persons are: “People or groups of people who are forced or choose to leave their places of residence, temporarily or permanently, for reasons of a sudden or gradual change in the environment that negatively affects their living conditions, as they move either within their country or abroad.

The United Nations Environment Program (UNEP) defines environmental refugees as: “Individuals who have been temporarily displaced due to sudden industrial accidents or natural sources of danger, or are individuals who have been completely displaced by economic development projects, or who have been forced to migrate due to the destructive waste of natural resources.” .

The conduction of environmental migration problems with sustainable development constitutes an obstacle to the host countries that wish to provide the hand of help to refugees, as countries are often unable to achieve a balance between the needs of their citizens and their environmental refugees, and this represents a real challenge to human security, environmental security and sustainable development.

Countries stand together to achieve the sustainable development goals, and their first step in that process was the (Kyoto Protocol) , which included specific commitments to achieve the general principles demanded by the United Nations Convention of Climate Change, and the most important thing in the text of the protocol is that , 38 of the world industrial countries aims to reduce greenhouse gas emissions , provided that this reduction will take place during the period from 2008 to 2012, and indeed, it is still in force and has resulted in many international agreements and decisions related to climate change ..

On the other hand, the links between environmental degradation resulting from climate change and environmental displacement are complex, as the decision to migrate is taken by the whole family members and it is difficult to measure the extent of the inducing impact of climate change on these decisions considering other influencing factors such as poverty, population growth or employment. This creates an argument about environmental migration, and although the term “environmental refugee” is commonly used in some contexts, it is not recommended by some agencies, especially the United Nations High Commissioner for Refugees (UNHCR), which indicated that the definition “refugee” is subject to a Strict legal case which does not apply to environmental immigrants nether in the preliminary United Nations Convention on Climate Change nor Kyoto Convention.

To conclude , the issue of climate change is an issue of several parties with multifaceted consequences that affect the environmental aspects and have the greatest impact on people in the form of displacement and migration. Will the number of environmental refugees continue to increase, or the efforts exerted and the international voices will be able to control those numbers ...



LinkedIn



INTERNSHIPS SEASON: HOW TO DEAL WITH REJECTIONS AS A STUDENT?



Mariam Ismail, Level 3 Political Science

Are you a current student or fresh graduate? Well then, congratulations you were born in the generation that needs to work from the moment they step foot in university, maybe even before if you can. Bad luck? Maybe, but not totally. We are the generation for whom one discipline is not enough, one college is not enough, one language is not enough and so on. It is not possible anymore for someone to graduate and find a job with nothing but his degree. While this seems unfair and hard, but it is also better. We are often told that the future lays in our hands, and everyone wants a better brighter future, to achieve that we need to do more, do better and therefore work harder than previous generations.

Keeping that in mind, once the finals are over, every student finds himself in a quest to score the best internship he can get. Whether you succeeded in this quest this summer or not, you certainly have had your fair share of “we’re sorry to inform you” mails. For the first 3 to 5 rejections, you just think “it’s better anyway, and I didn’t really like that place”. Then after the 7th or 10th rejection, you think “it’s okay it’s just not the one, I’ll just keep looking”. But when you hit the 15th or the 20th if you’re really patient, it hits you the “that’s it I’m never getting a job, I’m a failure”. And you couldn’t be more wrong. The feeling of frustration you get is really valid because no matter how much you achieve, rejection will always hurt, it’s like someone telling you straight to your face something is wrong with you. But in fact, it doesn’t mean that you are not good enough or that you are a failure.

Also, this feeling is exacerbated the moment you open your social media, especially LinkedIn. While this great application helps us a lot in finding great opportunities, it also might be the one leading us to insanity and depression. We open the application and see all these people getting to great places, and achieving awesome goals, while all we are getting is refusals. But if you pause your scrolling for a minute you will realize that behind every acceptance there is hundreds of rejections, but no one is going to share his rejections with others because that’s humiliating, yet it’s really not. We have all been in conversations with others where we talk about our achievements and the places we managed to get into, sometimes we find common grounds, and sometimes we don’t. If for once, we decide to change that for a bit and start talking about how many times we have been rejected, we are going to find out that we are all the same, we might even start a new Guinness record number of who got the most rejections.

After all this motivational speech, let’s get to the important stuff: how do I deal with rejections and turn things around? Well, let’s start by checking how you applied for this position, revising what you wrote in the application, replaying how you talked and acted in the interview, even reviewing your CV because as simple as it sounds a CV that is not organized the right way may be the reason why you get rejected. After checking all this, and trying to improve them you might still not get an internship because simply sometimes you can do everything right and not get what you want, it’s how life works.



So, now what? Well, you aren't going to waste 3 months doing nothing for sure. We have a variety of options, first and the most basic one is course. Whether it's an extra course on an online platform, or a language improvement course, soft skills courses, technical skills courses, or even a summer course in your college; they all serve you in a way or another, and they don't take your whole summer, so just find your thing among those and dive in. You don't feel like studying? Well, that's common, so you can simply look for small remunerated jobs like teaching, working in nurseries, organizing events, freelancing, part-time jobs in customer service, and many more options that will make you gain money and experience in a new field. Now what if you don't want to study, but you do want to expand your knowledge in your field and construct a real information base. There are other ways to do so, you can simply read a book, but that's not really exciting for many people, so you can always replace that by listening to e-books or podcasts, maybe even documentaries if you prefer visualizing. The thing is there isn't a standard or prescribed way of gaining knowledge, you can learn many things in different ways, the key is to find the way that suits you the most and pursue it. And lastly, while doing all this, don't forget to enjoy yourself. Professional life is important, no doubt, but if you spend all your time worrying about internships and jobs, you are going to wake up one day and regret all the time you wasted worrying instead of spending it with your family and friends. So let the first lesson you learn to be to balance between your professional life and your personal/social life.

At the end, we all embark on this important journey of adulthood with no idea of how to manage everything, but the sooner you acknowledge that each one has his timing, the easiest this quest will be. We were each born with a destined, unique path, so all you got to do is focus on this path and work towards achieving your goals. Because in 40-50 years from now, when you look back at your life what will matter is the decisions you took and the choices you made not those of others. So make wise choices.





**“You all have great resumes.
Now it comes down to
a game of musical chairs.”**



The job market or rather, a market for "lemons"

Assile Mostafa

The labor Market has become extremely competitive: A lot of hardworking students, information is accessible to all, and graduates are expected to have enough working experience by the time they graduate.

As a consequence, demand on internships, courses and other extracurricular activities is very high from students, it's also sometimes required as a prerequisite to graduate in some universities and faculties.

But with such high numbers of applicants for internships everyday, as well as a rising number of internships to meet the enthusiastic students' demand, asymmetrical information is rising and the goal has become not to actually have "the" expertise, but rather one must know how to "market" for themselves; because this is what the recruiter can actually see.

This reminds us of George A. Akerlof's famous paper, published in 1970, "The Market For "Lemons": Quality Uncertainty And The Market Mechanism", in which he highlights the consequences of informational asymmetry between a buyer and a seller of some good

(i.e. the seller usually knows more about the real qualities of the good than the buyer), these consequences are that high quality goods (peaches) and trustworthy buyers/sellers) will be pushed out of the market, since the seller is the only one who knows the unperceivable flaws of the bad product (lemons), and can market for it and sell it as a high quality product, with a price slightly lower than the high quality product (but still definitely higher than the actual value that the bad product deserves). Therefore, since the buyer wouldn't know the difference, the seller won't bother selling a "peach" while he can just market very well for the "lemon" and sell it with the price of a peach.

While this paper refers mainly to the second-hand market, or to insurance markets, this concept could also be applied to the labor market today. The issue lies in the fact that some characteristics of the good being sold can't be detected, but if they were to be known, will definitely remove from the value of the good.



Similarly, in the labor market, candidates sell their services to employers, they present their Cv's and do some interviews in order to secure a contract with an employer or apply for an internship. The latter needs to filter out good from bad candidates based on what they can see, like checking the candidate's employment history, years of experience, LinkedIn profile and based on some interviews. But then, is this actually enough? Is this the only thing they base their conclusions on? Absolutely not.

On one hand, all the mentioned criteria is not enough to distinguish a good candidate. For instance, we can measure the number of years of experience but we can't measure the utilisation rate, and the actual amount of skills developed during these years, also, one might attend a prestigious university but actually gain only 50% of the content and knowledge to which they were exposed, while another person is at a modest local university, but still has each thing they learned carved in and fully absorbed in their mind. Also some companies offer internships as a way to market for themselves among younger generations. When interns afterwards post on LinkedIn to share their experience with the company, that's itself is an advertisement to the company, showing that it cares about the youth, and that it is big and successful enough to provide expertise. And so not every internship actually adds a value.

On the other hand, the students and job applicants searching for opportunities, are now focusing more than even on how they portray themselves in the job market, in other terms: how they "market" for themselves.

This in fact has become one of the most basic evaluations done by employers before deciding on a candidate and to most, it matters as much as the actual expertise gained. Everyone is preoccupied on making posts about their achievements and experiences on social media. But the latter has become very misleading nowadays, because the goal isn't to merely display one's success stories, but rather, the highlight to the job market has become: "Networking".

Rather than take this as a place where people simply share their experiences, unfortunately, it brought with it many distractions that divert us from what the world actually needs as experience, and rather makes everyone focus on the number of courses or trainings they've had this summer, even sometimes regardless of their relevance to their ambitions or the rest of their academic studies. It has become an opportunity based system. This is why we're witnessing many career shifts these days, especially among youngsters. The competitive market has lead to a vicious cycle, where the students find themselves in a competitive tier where they constantly feel that they're underachievers, and that they must constantly get qualifications in order to enhance their experience to be even considered in the jobs market, rather than actually focusing on what they want, need and excited to fo with their lives. They get involved in so many activities, and end up snapping out of it later on in life, when they find themselves victims of pressure, and eventually unhappy with what they're doing with their lives.

To conclude, the purpose of this article isn't to solve a problem, but rather to illustrate one. We should be alert that the labor market is uncertain, and is heating up very quickly, just like an economic boom.



Anti-Semitism: The West's Recycling of the Jewish Past Against the Palestinian Cause

Khadija Faried Zubair

Semitism expresses geographic, ethnic and linguistic characteristics of certain human groups like Arabs and Jews, but Anti-Semitism in our time is way more different than the usual understanding of Semitism. Anti-Semitism term is developed by the West and it's not an ethnic term but a political one that related to power and influence, as the West has used the suffering of the Jews in the past to create an exaggerated human tragedy about the Jews that ensures the creation of certain global feelings towards them. Even more than mere feelings of sympathy and sorrow for them, the West is trying to make "Non-anti-Semitism" a well-established human rights principle and a global standard to criminalize anyone who carries hatred for the Jews, criticizes them, or stands in the way of their interests. so that the Jews are shown as a marginalized and persecuted group who needs strict human rights principles to protect them as "Non-anti-Semitism", but this is unreal and inaccurate as anti-Semitism in our time has taken the form of supporting Zionism and the Israeli presence in Palestine.

The term anti-Semitism was found to compensate the Jews for what they suffered in the past from racism, marginalization and persecution in Western countries, especially in Nazi Germany, but that compensation came at the expense of the Palestinian Arabs, who still suffer so far.

Since the deportation of the Jews to Palestine and beginning of the state Israel The term anti-Semitism has been used by the West and the Israelis to suppress the Palestinian resistance and stigmatize it

with violence and terrorism and even portray it as the new form of Nazism that would persecute the Jews again and all of this is legitimizing the Israeli presence in Palestine and promoting the right of the Jews in all of Palestine.

One of the simplest examples of the strong promotion and support by the West for the principle of "Non-anti-Semitism" is Facebook that this application sets instructions to make Facebook community safer away from racism, hate speeches and the exchange of profanity and Whoever violates these instructions is subject to being prevented from features of the application or closing his account and of course the principle of "Non-anti-Semitism" had a share of these instructions as criticizing Israel's policies or revealing violations against the Palestinians is a violation of those instructions or even talking about Jews in general including what was mentioned in the heavenly books and in historical sources about their actions that made them difficult to trust in, as if the West is trying to create a new false identity for Israel and for the Jewish that differs from their historical reality.

Western leaders are promoting the term Anti-Semitism especially in discourses related to the Palestinian cause, as if the Palestinian resistance stemmed from an unjustified hatred for the State of Israel. Although the concept is expressing an illusion that doesn't exist as the Jewish are no longer subjected to persecution or marginalisation and if they were marginalised in the past their real persecutor is the West not the Arabs.

The painful Palestinian reality is enough to prove that the Arabs hatred of Israel is justified and who is the side that really needs strong human rights principle to protect them.



PEOPLE'S COMMON DREAM

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Our world is now rich in many religions, whether these religions are divine, such as Islam, Christianity, and Judaism, and whether these religions are positional, such as the beliefs of Chinese, Indian, and others, and if all these religions differ in them in terms of laws, rulings, orders and prohibitions, they agree on Shared dream.

This common dream was the only thing on which opposites met. Man, by nature, tends to glorify the future and to be hopeful of its coming and the removal of worries with it, and it is what religions have agreed upon, so everyone is still waiting for this savior who will come and save humanity from injustice after it has been filled with it and overflows upon it with goodness and justice after its goodness and her giving are scarce, so who is this person?

The idea of the savior, the awaited, or the promised person is a controversial idea whose sincerity has been disputed by many. There is this opinion, which he sees as just a human idea, a product of the human mind, which always collides with the rampant movement of injustice among human beings since the beginning of history. There is also this opinion, which he truly sees as a divine idea. Who

created the world by creating his servants who by their nature need a divine promise to shelter under its shadow from the bad part inside them, which at times overwhelms them, defeating them and dominating their minds, and making them in a state of infinite evils and strife, so that they are unable to face the present, and then the future will be Please, it is a great wisdom from the Creator who knows what is inside His weak servants.

But who is this expected person? We find that there are characteristics defined by religions and beliefs that explain to us the nature of this



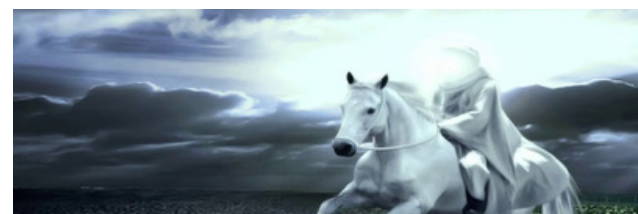


expected person, as well as the prevailing climate that appears in its shadows and the state of the world at this time and his appearance will be necessary for all human beings due to the large number of what they saw of destruction and devastation, and he would fill the earth with justice as it was filled with oppression and tyranny, as Ahmed, Al-Tirmidhi and Abu Dawood narrated that the Prophet Muhammad, may God bless him and grant him peace, said: "Do not go or the world will not end until the Arabs rule." A man from my family whose name is the same as mine and his father's name is my father's name, and it is a true and confirmed hadith about the existence of this person whom all Muslims are waiting for, and the Shiites, especially the Twelver Shiites, believe that there is a personality called Imam Al-Mahdi, and this Imam is alive in relation to this belief Since the second half of the third century AH and until our time, and his attributes are that he is one of the household of the Messenger of God, and the Shiite doctrine believes that this Mahdi will take revenge on the murderers of God's guardian, our master al-Husayn, who was slaughtered at the Euphrates in Iraq and then fills the earth with justice, and we find him also in Christian belief, where Christians believed in the existence of pain The salvation who will save humanity at the end of time, and they see that the promised savior who was written about in the books of the Old Testament is Jesus, the son of Mary, peace be upon him. The Jews believe that the desired savior is from the Children of Israel and that he is a descendant of the Prophet David, and they said that this savior, whom they called Christ, will come out at the end of time and will also establish justice and fix what corrupted people's morals and behavior, and the earth will enjoy goodness and calm after his coming, but the Jews are here on me Quite the contrary, Muslims and Christians did not reveal the characteristics of this expectant and decided to export ambiguity about his person.

And man-made religions such as Magus and Buddhism created this idea and firmly believed

in it, and it was also mentioned in the Chinese Book of Beliefs "Openchat" this text which says "When the world is filled with injustice, the perfect person who is called (Tenker) the missionary appears to eliminate corruption and establish justice and Purity, and therefore the news about the expected savior were not individual references from one of the religions, but rather it is a common dream among all religions and an expected divine promise as well.

But the most important question that arises in this context is why is the common dream of mankind a person, and why is this dream not just reaching justice, peace and contentment, why does everyone pin their hopes on this person and wait for him with such great certainty? We find that most of the analyzes in this regard went to explaining this as related to human nature as a whole, in which the forces of good and evil always struggle within. Waiting for someone who is stronger than the weak soul to lead it to safety, and it is logical in this case that all the heavenly religions refer to this divine promise of the coming of someone who will fill the earth with justice, because the divine wisdom is a great wisdom that knows everything about the psychological formation of individuals, and therefore we did not find Any religion that preaches to its adherents the spread of justice and peace at the end of time only without preaching to them that there is a person like them who will live with them and then arise from the womb of suffering like them. There are people around the leaders in different parts of the world, even the most violent and strange ones, such as Hitler, Mussolini and others. Always come to those who gather around him, believe in him, and fight for him, and perhaps with his demise, the main purpose of his existence will disappear despite the succession of individuals on the idea.





Marriage for interest



Gehad Yehia

Life is a partnership in the first place, we were created for the sake of meeting and not for living alone, so the world's first goal is to find the soul that is familiar with it in all situations and in various circumstances.

We used to dwell with him in the troubles of the world and its lean days, and for that only He created us from ourselves wives to dwell in, a man who was among those who fulfilled their covenant if they made a covenant. The journey that began with putting on a ring that contains affection, reverence and praise, and the pleasure of the journey lies in the two hearts that contain love and exception, as if he is the only tempting one to fall in love, suitable for showing off, fitting to be a father to boys and girls, and all of this for the sake of feeling specifically safe, safety that is not accompanied by fear of time and its vicissitudes.

This is what we are familiar with and accustomed to about the life of the family that we grew up as one of its members and children, but I regret to say that time has changed us unless human instinct does not.

Marriage has become a bubble made by chasing after money in order to secure the future of one of the parties only. Neither party found its meagerness in the other, and the choice was not victorious in the same religion, as Islam told us. On the contrary, the choice came because her father is the most wealthy, or because the husband is one of the people of prestige, thus leaving the rules on which the sharing was based. How can this model establish the models that humanity has lost? How can these people get out of their loins, the liberator of Al-Aqsa and the conqueror of Jerusalem!?

I resent a lot of ostentation based on hollow models, mere bubbles made by the authority that condemned them to meet.

This boy ran after looks, and that woman, drawn into his attractiveness or empty position, only made him a man.

They persuade me to say that deception was the master of the situation among these, the ghost of bragging was able to seize their souls to come together, to be parents who know nothing of the world except money and gaining prestige, competing with all that fierceness not for the sake of winning the best, or winning a partner with whom dark wishes smile, a mother With his mother and father, like the one who brought us Salah al-Din and others; Never for this

But my dear, stability will not come with money, and homes will not live with its glamorous beauty, I have come to do something, you have infected humanity in its dearest sanctities, and made the sacred bond a means to satisfy your greed in the luxuries of the empty world, your wrong choice will be evil in your life forever and ever, the look of money is fleeting, and your personality is coordinated You will not do justice to the choice, congratulations to both of you in the hell that you lit its fires yourselves





REVERSE IMAGE OF THE ORIGINAL



FARAH ISLAM, THIRD LEVEL, ECONOMICS

For several years, the Internet and social media have become an important part of our daily life where the person every day spends several hours browsing social networking sites without getting bored. Although social networking sites made communication between people very fast, while an individual can communicate with anyone at anytime and anywhere within seconds, but it has countless damage, One of the most important is that it creates a state of dissatisfaction and resentment in young people, for example, when a young man sees that there is another of his age owns a luxury car or wears expensive clothes, he begins to ask himself: why don't I have all these things like him, so he begins to have a state of dissatisfaction with his state and he will be ready to do anything to obtain what the other has, also one of its greatest damages is that it has made us change many of our norms and concepts, For example, social media makes us accept bad habits practiced by many people and post them on the social media as a natural thing.

The truth is that most of what is published on these sites is nothing but a falsification of the reality we live in, what is published may only reflect a very small percentage of what happens. Recently, people have started realizing the social media games, for example, two people can post a photo that they put together and write expressions of cordiality and love on it, but if you see them, they may not seem to be friends at all, and there are many similar situations. lately, it began to shed light on the fake personal relationships that have spread significantly on social media with the aim of bringing more views to increase profits, where many couples have appeared on social media that seem very ideal and have become an example to follow when talking about successful relationships, but after a while everyone was surprised by their separation, but the situation did not stop at the separation only, but each of them seemed to defame the other and revealed their scandals in front of everyone, this case is not an exceptional case, but it is something that has been repeated with many social media celebrities (influencers), which confirms that everything that circulates on these platforms is nothing but a falsification or in other words a "fabrication" of reality.



When talking about social media cheating, it is important to mention paid advertisements to promote certain products, since in many cases the actual product is not identical to what was presented in the advertisement, moreover, content creators often talk about the positives of using this product, but in fact, its negatives are more than its positives. What has been mentioned as deception is only a small part of what happens on these platforms, but it doesn't only depend on the financial beneficiaries of these platforms, because the problem also reaches us as normal people, for example, when we post a photo we try to hide all our flaws by making adjustments to appear in good condition, lately social media deception has become familiar to everyone as many influencers have started emphasizing the need to don't believe everything that is posted on social media, because the main goal of many people is only to gain profits without paying attention to the serious damage they cause to others, speaking of damage, it must be mentioned material damage resulting from the promotion of a quality product that can cause problems for consumers, and there are also psychological problems such as depression resulting from people's

sense of dissatisfaction with their lives because of what they see as excessive idealism in the lives of others, there is also the moral damage caused by useless content, lately many people have been promoting useless content that may contain inappropriate words for the purpose of increasing the number of views. The world of social media has become the fastest way to fame and wealth, which has made many people give up their principles and morals to achieve them. Despite all the disadvantages of social media, there are people who provide targeted content such as general information, distance learning, skill development and others.

It is recognized that each field has its advantages and disadvantages, but everyone must know that whatever is presented is only a small part of the truth or that or maybe it's not real at all, each of us does not like to publicly present our faults, so do not be deceived by everything you see and accept your life as it is without any tampering.



Meditation



Mostafa Maher L3

What is meditation? Have you ever wondered what meditation is about? Well, you are lucky because this article will show you what it is and will give an in-depth look into the matter.

Meditation is one of the best, if not the one and only best personal development tool you will find out there.

First let's talk about what you need to start meditating: nothing. Yes, absolutely nothing whatsoever. All you do is to basically focus on the present moment and to anchor yourself in it so you don't wander off to somewhere else in the fairytales of your mind. This will teach you something of utmost importance that will change you totally in the long term (in months and years), building a more grounded stoic personality and a more even-tempered mind, it will teach you poise and will grant you a greater mind clarity.

There are many types of meditation:

- Mindfulness: it consists of you putting the light of your awareness on your breathing to anchor you in the present moment so you can observe various feelings and thoughts
- Focused: where you focus on your bodily sensation to become more anchored to reality and being.
- Transcendental: where you keep repeating a mantra to quiet the mind.

Of course there are many more types but these are the simplest ones to get you started to become a pro at meditation and maybe even to become a monk or yogi. But that will take many years to come so make a habit out of it and become consistent with it and you will reach states and stages you didn't even think were possible for you.



College and Me

Aya Alaa, Second Year, Economics

As if it was yesterday. It is still in my mind with its floundering feelings and its many precise events; it was the first day in college it was the welcoming week that the college holds at the beginning of each academic year for the new students who God blessed on their journey of high school and enrolled in this great college, despite the joy that was inside me and inside my colleges, but I still did not understand those many successive events and fast happening I was like The feather that flies with the breeze but does not know where it will settle and calm down, I do not deny that my mind was burning with many questions sometimes it finds a satisfactory answer but most of the answers were insufficient and there is no solution to knowledge except patience and experience by myself.

Since the beginning of that day, I have been hoping that I was in a dream. It was not for the joyful as it was compared to the fear that I have from the top of my head to the soles of my feet, although I already knew the way to university, there is no concern that I will get lost and there are no lectures yet to say that I am late, by logic, I found that

there is no logical reason for fear and lessness, but in fact, it was the fear from the unknown that afflicts all human beings.

And especially at the beginning of each new stage, this is the fear from mistakes, especially at the beginning, and these mistakes are inevitable so, there is no need to be afraid. the fear is the father of your enemies because it has the power to prevent you from knowing the real knowledge, despite that my appearance from the outside was all confidence and as if I was going to school as usual or as if I used to go to university for many years, but nevertheless the fear inside me, it was able to control me, especially at first, despite the appearance of self-confident, knowing or, more precisely, as if I knew what I was doing.

I was standing at that gate that would never leave my mind, standing and I couldn't move inside any longer, I could look at who was coming in and out, and those three short words that I was digging into my mind from letters of gold, "commitment... excellence... elegance. It's the motto of the college and I'm fully confident that it's the first sentence you'll have your eyes on



as soon as you enter it, and the glimmer of fear and longing appeared in my eyes at the same time and I wonder where I am and what I'm doing here why did I come why do I stand here where is my school and where is the flag fluttering in the middle of its yard where are my teachers who taught me everything they know until I graduated yes I graduated and grew up and almost matured or still in At the beginning of maturity, I didn't realize that all that I am in and live is real until the torrent of questions in my conscience was cut off by the security man in college. On his look and on his lips a parental light smile as if he had seen like me from new students who often stand like this in an attempt to understand what is happening around them and he said to me in a sense of humor, "Enter My daughter, it is your college now, " Then I realized that I was really living and that this is my college that I cherish from my heart that it is my share and I should cherish it and not be afraid of it because it has become my second home.

In fact, I wondered when I found the heads of departments and the dean saying we would like to go back to your places in the stands and receive the knowledge again from our great professors, then I did not understand why? Now Studying has become an easy obligation or that the obligations of real life much harder I tried to realize how they feel and actually understood it I will say like them now I would like to go back to my school

and class and to receive education from my teachers again I understood this feeling that it is nostalgia for past, past experiences and what successful experiences in your life have sweetened.

With those words I realized that the journey of high school is wrong to believe that It's the end of the story, as many people think, and at any gathering or acquaintance, they often ask you about what your high school score is, not what is your grade in college, because it's wrong to think that high school is more important, and it's the bottleneck, and your success in it guarantees your success in college, and that the college stage will pass through the bitterness of dignity, and its events not important, but quite the opposite, with the end of the high school journey, the real beginning of your story in life begins. And if you don't take it from this point of view and understand very well that it is not a guarantee and success in it is not a sufficient justification to underestimate and not take the college stage seriously enough is a mistake that I will not say anything about it except that you will regret the most deeply and especially when I entered this great college I realized that it and my story with it are different, you will get tired the most tired but at the same time you will enjoy every moment in it and realize its beauty, difference and distinctiveness. If you move anywhere under any circumstances you will really realize the meaning of *crème de la crème*.

